





CLAC

# REMINISCENCES OF OLD GLASGOW.

22/12/27

## Gabriel Neil—The Springburn Highway.

Few of the present generation remember Gabriel Neil, a typical Glasgow man, shrewd and successful in business, also possessed of a genuine love of his native place, and with no mean gift in the art of biographical writing—about old worthies of the town, particularly Zachary Boyd. To those citizens who do remember him, the accompanying sketch, taken



Gabriel Neil.

from a photograph of the eighteen-fifties, will no doubt be appreciated. It is an excellent likeness of Mr Neil, who, it may be mentioned here, was born at 36 Gallowgait in 1797; died at Edgefauld, Springburn, in 1862, and lies buried in the Gorbals Cemetery. During his whole manhood the name of Gabriel Neil was associated, in some way, with almost every scheme for the public weal. He was much interested in the Glasgow and Springburn highway, about which there were many disputes from 1822, when a great hollow was filled up near the Blind Asylum, till 1835. In the latter year it looked as if the present route (the original one) was going to be diverted to suit a few personal interests. Mr James Duncan of Mossfield was the champion of the Town-

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*Engraved by James Woodhouse Glasgow*

MR ZACHARY BOYD



THE  
LAST BATTLE  
OF THE  
SOUL IN DEATH,

BY  
MR ZACHARIE BOYD,  
MINISTER OF THE BARONY CHURCH, GLASGOW.

EDITED BY GABRIEL NEIL,  
WITH A BIOGRAPHICAL SKETCH OF THE AUTHOR, AND SOME  
ACCOUNT OF HIS MANUSCRIPT WORKS.

No man also, having drunk old *wine*, straightway desireth new ; for he saith, The  
old is better.—*Luke v, 34.*

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TO  
THE MOST NOBLE  
THE MARQUIS OF LANSDOWNE,  
ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL,  
&c.                      &c.                      &c.  
AND  
LORD RECTOR OF THE UNIVERSITY OF GLASGOW,  
THIS EDITION  
OF  
"THE LAST BATTELL OF THE SOVLE IN DEATH,"  
WRITTEN  
BY ONE OF THE EARLIEST  
AND  
MOST MUNIFICENT BENEFACTORS TO THE UNIVERSITY,  
IS,  
(BY PERMISSION,)  
MOST RESPECTFULLY DEDICATED,  
BY HIS LORDSHIP'S  
MOST OBEDIENT AND  
VERY HUMBLE SERVANT,  
THE EDITOR.

827.218



# BIOGRAPHICAL SKETCH

OF

MR ZACHARY BOYD,

WITH SOME ACCOUNT OF HIS MANUSCRIPT WORKS.

"HEE who would rightlie draw a man's portrature must paint his *blemishes* as well as his *beautie*. In such a case his *wrats* and his *wrinkles* must be wrought with the pin-sell, that his image may be like unto him selfe. If men be onlie portreyed in their vertues, the halfe of their face shall not bee seene \* \* \* \*. If yee would preach my *vertues* yee must also preach my *vices*,—and then when should that sermon have an end?"\*

The above are part of the judicious sentiments of Mr Boyd on the subject of delineation of character; and from his usually honest and sincere manner of plain dealing, with whatever comes under his review, as respects himself and others, they may be assumed as the standard, by which he would have wished his own character to be estimated. To have presented a "portrature" in all the variety of lineaments which his description affords would have been gratifying to us, however painful the duty, if such had been called for, of sketching the "blemishes" of the moral picture; but the task, under any circumstances, is one now surrounded with many difficulties, from the scanty supply of information which can be collected for the illustration of his public and private life; and the best we can do, is to gather up a few of the fragments of what the portrait once was. Though in his day a voluminous author, and a Minister of the Church who must have attracted considerable attention, with the exception of Principal Baillie, † no contemporary has been found to record any particulars connected with him; and the few brief hints given by that historian, are chiefly accidental to his account of the civil and religious struggles of that period, so interesting in the annals of Scottish History. Wodrow had intended to write a life ‡ of Mr Boyd, as in his MSS. he mentions he had collected materials for it, but did not live to undertake it, a circumstance much to be regretted, as at that time, and with the facilities he had, the subject would most likely have been enriched by him with many instructive and important details. Since the time of Wodrow, Mr Boyd's benefaction to the University, and the singular quality of some of the effusions of his poetical genius, have elicited the notices of several writers, and among these Pennant and Pinkerton may be quoted; but their remarks throw no light on his personal history. His printed works have now become so scarce, as to be seen and known only by the curious; and

\* "Last Battell," p. 393. In subsequent parts of this sketch, we occasionally quote from this work, from which many of the characteristics of its author may be drawn. We consider it as the best and most legitimate source, from which such can be derived in the absence of more direct information. As he is a writer who often alludes to himself in his works, it is not too much to say, that those who could afford the time, carefully to peruse his numerous thick volumes of MSS. might make many discoveries of events in his history.

† Baillie died 1692, aged 63. He succeeded Mr Patrick Gillespie in the office of Principal of the University in 1651. Wodrow says of him, "He may most justly be reckoned among the great men of this time,—and was an honour to his country for his profound and universal learning, his exact and solid judgment, that vast variety of languages he understood—to the number of twelve or thirteen—and his writing a Latin style which became the Augustan age. He had been employed in much of the public business of the Church since the year 1637, and was a worthy member of the venerable assembly at Westminster, and at London almost all the time of it, and hath left behind him a very large account of matters both of Church and State." His MSS. in the University Library amount to about 2500 closely-written pages, which are likely to contain many interesting facts respecting Mr Boyd, if we may judge by that specimen of them which have been printed.

‡ Hume and others have had an interview with Principal Boyd, and have been favoured by a sketch of his life.



it may be said, that the remembrance of him has been kept alive in the public mind from generation to generation, almost entirely from it being generally believed that he translated *the whole Bible* into verse; for we may ask, who is there of any pretensions to literary or antiquarian lore, that has not heard of Zachary Boyd's Bible? Some efforts have recently been made to retrieve his history from the unmerited neglect which it has met,\* and the particulars that have been brought to light must be considered valuable. If the present attempt to increase our limited stock of knowledge, shall be instrumental in leading others to pursue a similar course, they are but doing justice to the memory of one who has strong claims on our attention and respect, as a benefactor to learning, a friend to religion and to the cause of humanity, in being at great pains to direct men through life by his counsels, and to soften their pillow in their last hours. We may remark, that it is much to be regretted the obscurity into which has fallen the history of many other distinguished men, whose memorials, had they been seized upon by some friendly hand at the proper time, would have spared much of the trouble and uncertainty experienced, when exertions are made to rescue their names from oblivion. No incitement should be necessary to induce to such labour, as biography is of itself a useful auxiliary to the interests of literature generally, and ought therefore to be assiduously cultivated; while another important advantage to be derived is, that the mode of existence, or the manner in which eminent men have spent their lives, often reads to mankind lessons more useful and impressive, than those writings to which they have trusted for immortality.

Mr ZACHARY BOYD was descended from the family of the Boyds of Pinkill, (Carrick, Ayrshire,) but in what degree of relationship he stood to that family has not been ascertained.† He was cousin to Mr Robert Boyd of Trochrigg,‡ who was appointed Principal of the University of Glasgow in 1615, and cousin to Mr Andrew Boyd, Bishop of Argyre. He was most likely born in Ayrshire, considerably previous to 1590, the time about which his birth has been stated. He received his education at the school of Kilmarnock. The first notice which we have of him, is in a letter to Principal Boyd of Trochrigg from David Boyd, in 1605, wherein he says: "There is a friend of yours, Zacharie Boyd, who will pass his course at the Colledge within two years." After having finished his course at the University of Glasgow, he studied at the College of Saumur in France, under his relation, Robert Boyd; and having been there about four years, he was appointed one of the Regents in 1611. It is said that an offer of the Principalship was made to him which he declined. According to his own statement, he had been absent in France § sixteen years, where it "had pleased God to make him a preacher of his Word the space of four years;" but his own Church and many others having been dispersed by bloody wars, he returned to his native country in 1621. He relates the following anecdote in one of his sermons: "In the time of the French persecution, I came by sea to Flanders, and as I was sailing from Flanders to Scotland, a fearful tempest arose, which made our mariners reele to and fro, and stagger like drunken men. In the meane tyme there was a Scots Papist who lay neere mee. While the ship gave a great shake I observed the man, and after the Lord had sent a calme I said to him, 'Sir, now yee see the weaknesse of your religion; as long as yee are in prosperitie, yee cry to this Sainct, and that Sainct: in our great danger, I heard you cry often, Lord, Lord; but not a word yee spake of our Lady.'" On his reaching Scotland he further informs us, that he "remained a space a private man at Edinburgh, with Doctor Sibbald, the glory and honour of all the Physitians of our Land." It was not, however, to be expected, that a man of Mr Boyd's worth and eminence could remain long under the shade of private retirement; for he "was againe sought out by that worthie man, our Scots Onesiphorus, Sir William Scot of Eli; hee

\* A paper in The Edinburgh Christian Instructor, Vol. XXVII, gives some account of Mr Boyd and a few of his works; but one decidedly preferable, in being more full and accurate, is that in Appendix to Edit 1820, of M'Ure's Hist. of Glasgow, from which we have extracted much information.

† Robertson's account of the Ayrshire families, Vol. III, p. 32.

‡ The Boyds of Pinkill and Trochrigg were descended from Adam Boyd, third son of Alexander, the second son of Lord Robert Boyd, the famous Chamberlain of Scotland in the minority of James III. It is said Mr Zachary, in an early letter of Complaint to the Death of the Earle of Haddington, and the Lord Boyd, "clames kinred to the Earle, Maist Alexander Boyd, a Laidman, one of our best men, borne 14th June 1562, died 14th April, 1602, leaving young Boyd to be bred."

§ On the subject of his residence in France, see the account in the Scots Magazine, April 1788.

sought mee out diligentlie and found mee." About the same time he had also resided with James, Marquis of Hamilton, and his Lady, at their mansion at Kinnell, Linlithgowshire, who were both highly esteemed for piety and zeal for the public interest; and to whom he afterwards dedicated one of his works. In 1623 he was ordained Minister of the Church of the Barony Parish of Glasgow,\* in which situation he continued till his death. He filled the distinguished office of Lord Rector of the University of Glasgow, in the years 1634, -35, and -45.† Baillic, in a letter dated 4th August, 1643, speaks of him as being *then* Vice-Chancellor.‡ He was twice married, first to Elizabeth Fleming §—of her we have no account. His second wife was Margaret Mure, third daughter of William Mure of Glanderston, || (near Neilston, Renfrewshire). She afterwards became the wife of Mr James Durham, ¶ Minister of the Inner High Church. He had no †† offspring by either of his wives to represent his person; but we have sufficient to endear his remembrance in his writings and pious deeds. It shall be our object in the subsequent part of this sketch to notice these, and also to make a few gleanings respecting him, from such accounts as have been transmitted to us.

In 1633, Charles I, attended by his Court, visited Scotland, †† to pass through the ceremony of Coronation, and on 17th June, the day after the ceremony, Mr Boyd met him at the Porch of Holyrood House, and addressed to him a panegyric Oration in Latin, couched in the most exalted strains of loyalty and affection. How far Charles merited his good opinion may be inferred from his conduct in 1637, when he commenced carrying into execution the project so obnoxious to his Scottish subjects, of obtruding Episcopacy on them, without distinction of persons. It appears that Mr Boyd had been at first a dissident from the principles of the "Covenant," for Baillic §§ says, "the greatest opposites in the West to this subscription are our friends in Glasgow, all the College, without exception, &c., and Mr Zacharias. They are not only withdrawers of their hands, but pathetic reasoners against it. How this comes I will not say, but I have my own thoughts." What his thoughts were he does not explain, but from what he adds respecting a visit he made to the "College and Ministers," to endeavour to persuade them to change their sentiments, "we left them," says he, "resolved to celebrate the Communion on Pasch in the High Church kneeling," it is but too evident, that the ministers, and without doubt Mr Boyd among the rest, had begun to conform to some of the simpler rites of Prelacy. ||| From such dangerous paths he had, however, soon retraced his

\* The ancient Barony, or "Barony Church," (immediately under the present Inner High Church,) in which he preached, must, with its sepulchral gloom, have been well fitted to impress the minds of his hearers with a deep solemnity. Pennant, in his tour in Scotland, 1793, p. 254, makes the following observation: "Deep underground is another, in which is also divine service, where the congregation may truly say, *Clamavi e profundis*, (Out of the depths, O Lord, have I cried unto thee): the roof is fine, made of stone and supported by pillars, but the beauty much hurt by the crowding of the pews." He is designed Min. of the Barony Kirk, May 1623. *Com. Rec. of Glas.*

† *Annals of Glasgow*, Vol. II, p. 115. The Rector "is annually elected by the Dean, the Principal, the Professors, and the matriculated Students of the University. It is his duty to preserve the rights and privileges of the University, to convoke those meetings in which he presides, and with his assessors to exercise that academical jurisprudence among the Students themselves, or between the Students and Citizens, which is bestowed upon most of the Universities in Europe"—*University Calendar*, p. 12, 1827—28.

‡ *Letters*, Vol. I, p. 377.

§ "Elit. Fleming, spouse to Mr Zachrie Boyd," appears in the testament of John McKildune, merchant burges of Glasgow, Oct. 1630. *Com. Rec. of Glas.* "Jonnet and Margaret Fleming," to whom he bequeathed "an hundreth merks" each, were probably her relations. See App., p. v.

|| This family consisted of two sons and six daughters, and supplied wives to other eminent men. The fourth daughter, Janet, was married to Mr John Carstairs, Minister of the Gospel at Glasgow. They were father and mother to the Rev. William Carstairs, Principal of the University of Edinburgh. The fifth daughter, Elizabeth, was married to Mr Alexander Dunlop, Minister of the Gospel at Paisley, whose son was the Rev. William Dunlop, Principal of the University of Glasgow, and Historiographer for Scotland.—*Crawford's Hist. of Renfrewshire*, p. 40.

¶ A traditional anecdote is afloat, that when Mr Boyd was drawing out his "Last Will and Testament," his spouse made one modest request, namely, that he would bequeath something to Mr Durham. "No, no, Margaret," was the reply of the Minister, "*I'll lea' him naething but thy bonnie sel'.*" Another version of the reply runs in this sarcastic strain: "*I'll lea' him what I canna keep frae him.*" Mr Durham died 25th June, 1638, in his 30th year, so that she must soon again have been left in widowhood. From accounts, her history can be traced for 30 years farther. She is much praised for the care with which she preserved Mr Durham's MSS., which were not printed for many years after his death.

†† From the particular manner which, in his MS., he notes the lines commencing "The Historic of Samson," (App., p. xlii,) he seems to have intended them to point out the peculiar features of his own case, as well as the one he is describing.

‡‡ Charles at this time visited Glasgow.

§§ *Letters*, Vol. I, p. 46.

||| Without throwing any doubt upon the veracity of the statement of Baillic, it is possible that in the heat of his enthusiasm for the Covenant, he may have formed exaggerated opinions of the reasons of the Ministers for their

steps; for at an interesting meeting held in the "High Kirk," he is there among others setting to his seal to the cause of the Covenant, to which he afterwards became a zealous and consistent adherent, the description of the scene affording an excellent subject for the graphic delineation of the painter. "At our townsmen's desire, Mr Andrew Cant and Mr S. Rutherford were sent by the nobles to preach in the High Kirk, and receive the oaths of that people to the Covenant. Lord Eglinton was appointed to be a witness there. *With many a sigh and tear by all that people the oath was made.* Provost, Bailies, Council, and all except three men, Patrick, James, and Mr Archibald, held up their hands; Mr Zacharias, Mr John Bell, younger, has put to their hands. The College it is thought will subscribe, &c., and almost all who refused before."\*

In the subsequent "troubles" that happened in the kingdom it appears that he took no active share. While many of his brethren, courageous for the Faith, were engaged with the Army,† tendering their pious exhortations, amid the confusion of war and camps, he pursued at home the peaceful vocation of his ministerial labours: but though this was the case, he was not insensible to their dangers in the field,—on the contrary he evinced a heartfelt interest in their proceedings, celebrating the triumphs of the Covenant in the lucubrations of the Muse. On 28th August, 1640, the Scots Army obtained a victory over the Royal Army at Newburn, on which occasion he printed a very singular poem,‡ descriptive of the feats of the Conflict; and where, as if to atone for his past errors, and show to the world that he had made a full recantation of his once Prelatical leanings, he stigmatizes as a "beastly fool" every one who draws a sword in defence of the Bishops. In 1643 he published a more useful work in his "Crosses, Comforts, and Councils, needfull to be considered and carefully to be laid up in the hearts of the Godly, in these boisterous broiles and bloody times." We also find, from the titles of many of his MS. discourses, that with a diligent and affectionate zeal for the spiritual edification of the people under his charge, he had improved the remarkable events of the period as they successively occurred.

After the decapitation of Charles, public affairs in the two kingdoms had not by any means assumed a settled posture. The Presbyterians being considerably disappointed with the manner in which things had turned out for their interest, recalled the son of Charles to his native kingdom, as its sovereign, and also as that of England and of Ireland. This provoked the wrath of the newly-formed Commonwealth, which sent its armies into Scotland, commanded by Cromwell, who defeated the Presbyterians at the battle of Dunbar, on 3rd Sept., 1650. Cromwell obtained possession of Edinburgh and immediately pursued his route to Glasgow—as Baillie§ narrates. "Cromwell, with the whole body of his army, comes peaceably by the way of Kilsyth to Glasgow. The Magistrates and Ministers fled all away, I got to the Isle of Cumray with my Lady Montgomery, but left all my family and goods to Cromwell's courtesy, which indeed was great, for he took such a course with his soldiers, that they did less displeasure at Glasgow than if they had been at London, *though Mr Zachary Boyd railed on them all to their very face in the High Church.*"|| In the midst of this universal

refusal and delay. The subscribing of the Covenant was a step of the most solemn consideration, involving nothing less than declaring themselves rebels against the Royal authority; and though it may have been at the time extremely proper, yet on such a subject the best of men may have their religious scruples, of which it may take some time to get rid. The disruption was one most likely to be attended with much blood-shed, and this was a consequence, at which men of considerate and humane feelings would shudder.

\* Letters, Vol. I, p. 66.

† Baillie describes his own appearance at Dunse-law in the following very spirited manner: "It would have done you good to have cast your eyes a-thort our brave and rich hills, as oft as I did, with greater contentment and joy, for I was there among the rest, being chosen preacher by the gentlemen of our Shire, who came late with Lord Eglinton. I furnished, to half-a-dozen good fellows, muskets and pikes, and to my boy a broad sword. I carried myself, as the fashion was, a sword and a couple of Dutch pistols, at my saddle; but I promise for the offence of no man except a robber in the way; for it was our part alone to pray and preach for the encouragement of our countrymen, which I did to my power most cheerfully."—Letters, Vol. I, p. 174.

‡ See Appendix, p. xlv.

§ Letters, Vol. II, p. 50.

|| "13. October, on Sabbath, 1650 anno, at Cromwell's coming, I expounded the eight of Daniel; the morrow God wrought my deliverance,—to him be glory for evermore. The psalm I preached on was the 58 psalm, v. 13, 14, 15. Wee did sing psalm 79, from the beginning to the 8 verse; and the rest of the psalm after sermon. Divers *Scots* did sing with us."—MS. note on Family Bible. This interesting relic of our author is in the possession of Andrew Ranken, Esq., Merchant, Glasgow—in excellent condition.—It, Lond. n, printed by John Field, 1648, with "a briefe Concordance or Table to the Bible of the Last Translation, carefullie perused and enlarged, by Mr John



panic and disgraceful flight of the dignitaries, Mr Boyd appears in the most undaunted manner to have stood firm to his post, and to have been the only minister who had confidence to face with his sharp rebukes the invader of the city. The inhabitants must have been thrown into a very distracted state by the appearance of Cromwell and his victorious army; but from the magistrates and ministers, who were the natural guardians of the temporal and spiritual interests of the community, we would have expected more courage, and particularly from the narrator of the fact himself, who had stood the *brunt*, in many of the trying periods of the history of his country, both at home and in the field. An anecdote is related of an occurrence which took place at this time. "When Cromwell went in state to the Cathedral Church, it so happened that Mr Boyd preached in the forenoon, when he took occasion severely to inveigh against Cromwell, so that his Secretary Thurlow whispered him for leave to 'pistol the scoundrel,' 'No, no,' says the General, 'we will manage him in another way:' he therefore asked the minister to dine with him, and concluded the entertainment with prayer, which lasted for three hours, *even until three in the morning.*"\*

In the course of the letters of Baillie, there are some circumstances connected with Church affairs where mention is made of Mr Boyd, which we would willingly have made subservient to our purpose, in the illustration of his life, but their details present nothing worthy of remark. When Baillie was in London, Mr Boyd corresponded with him, "July 8, 1645, I got Mr Roberts and *Mr Zacharias.*"

The number and nature of his works † bear sufficient testimony, that he was an ardent, zealous, and indefatigable Minister of the Gospel of Christ, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Of the manner in which he acquitted himself of his important charge to the souls of men, we have an account from his own pen in a solemn appeal to God before the "Sicke man." "That I speake truelie, I darre be answerable for it, in the presence of my God. As yee must one day make a reckoning to God of that which yee *heare*, so must I that self same day give an account of what I *teach*. My sermons must be read before him, that sent me to preach, for hee will know how I have fedde his Lambes. If I build upon Christ, the fundamental stone, the *Pearles and precious stones* of Christe's passions, I shall get a reward; but if I build upon him *Stubble, Hay, or Wood*, because I hold fast the foundation, he shall save my Soule, when hee shall trye my Doctrine with the fire and light of his Word. But because I buildued upon him the combustible light *stubble and hay* of humane words, of worldlie eloquence, I shall bee saued verie hardlie, only by the fire of great affliction. For this cause, knowing the great danger, I wish that all my comfortes to you and all others bee onlie of Christ, who is both our Suretie and our Saviour."

In this conscientious discharge of his duty as a "Preacher of God's Word," which he had at the same time exercised with humility, ‡ he seems, whether in danger or out of it, to have been animated with a heroic firmness. In a mind such as his, so richly stored with the noble examples furnished by Sacred History, and with such a

Downname, B. in Divinitie." The Bible and Concordance are throughout liberally interspersed with MS. critical observations and annotations on the translation. (On the title page,) "emptus 8 lib., M. Zacharias Bodius."

\* Cromwell was accustomed frequently to hold similar meetings. We have an account of one them, which took place after he heard sermon from some of the city Clergymen, who thought his appearance among them rather unceremonious. "April 22, 1651. For preventing of mistakes, we have thought meet to advertise you, that Cromwell having come to Hamilton on Friday late, and to Glasgow on Saturday, with the body of his army, sooner than with safety we could well have retired, On Sunday before noon he came unexpectedly to the High Inner church, where he quietly heard Mr Robert Ramsay preach a very good honest sermon, pertinent for his case. In the afternoon he came as unexpectedly to the High Outer Kirk, where he heard Mr John Carstairs lecture, and Mr James Durham preach graciously and well to the time as could have been desired. Generally all who preached that day in the town gave a fair enough testimony against the Sectaries." Letter "from your brethren the ministers of the place, for Mr Robert Douglas." The following day by appointment of Cromwell, the Ministers had a conference with him, at his "lodgings," on various points, religious and political, connected with his coming, which were debated on both sides. The result is stated by them simply, "we had no disadvantage in the thing." It is probable they had found Cromwell and his officers better casuist- and theologians than they anticipated. The house in which these conferences were held, was situated on the east side of Saltmarket street, opposite the entrance to Bridgegate, lately taken down. The roof of the principal apartment, where Cromwell is said to have had his *leves*, was elegantly finished in stucco.

† See Appendix, p. i.

‡ "A watchword both for Minister and the people, 1 Cor. chap. iv, v. 6. And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another."—MS. note on Family Bible.

deep sense of the responsibility attached to his office, we are prepared to expect the same consistency of principle, and decision of conduct, in admonishing men, even of the most exalted rank. "I have observed," says he, "in reading the Book of God, that few Kings either of Juda or of Israel received anie great praise from God's penne, which can neither *faine* nor *flatter*. Truth will yield no ground though it should meete a tyrant in the face. O fainting flatterer, who darre not preach but to please thy Prince! *Who art thou that should feare a mortall man which shall be made as grasse?* By a wise, grave, godlie reproofe, thou might have saved his Soule, in whose blood thou hast imbrewed thyself, either by fearful silence or flattering eloquence." From the intrepid nature of this declaration, evincing his own manly independence and zeal for the cause of truth, and from a view of the high ground on which he took his station, we can explain his reasons for the very familiar and honest language he employs in addressing his Monarch, in the dedication to the "Last Battell," in which, with all its faithful boldness, there is conspicuous, the expression of a most respectful and devoted loyalty. It must have been with sensations of grief and pity that he witnessed the severity of the future misfortunes of Charles, who had probably long ere that, forgotten the good advices of the Preacher so sincerely tendered him, or remembered them when too late, if ever he had attended to them at all.

We have every reason to suppose, that the tenor of his conduct in life became the high office of which he made profession. From the sternness with which he censures manners and customs prevalent in society, the conforming to many of which could incur no moral guilt, it is to be presumed, that he was of the most rigid and austere class of Divines. The taste of the age permitted an author to prefix to his works the opinions of his contemporaries respecting himself and his productions, and from some of these we can gather a few flowers to strew over his grave, commemorative of the great estimation in which both were held. Among these it is said, that "his consistent life taught equally as his voice, or his writings, unfolding an abundant store of sacred learning." His recovery from fever was hailed with delightful satisfaction, as the "restoration of one from the dead, who by the afflictive dispensations of Providence had received an insight into the grave that he might teach more successfully the mode of preparation for death." His work in glowing terms is extolled, as, "O truly, a golden little Book, dropping with sacred honey and seasoned with wisdom;" and though from such flattering eulogiums we make some abatement for the usual colouring peculiar to the language of panegyric, still sufficient remains to give us a very pleasing view of the sentiments which were then entertained, of his merits as an author, and of his character as a private christian.

In taking occasion to reprimand him "who is of a base spirit, who sluggishlie, gaping and stretching himself, lyeth luskung on the downe," he thus speaks of his own vigilancy, "I remember of a verse, which, while I was young, served for a *wakener* for to rouse me from my morning sleep,

Sanctificat, sanat, ditat quoque surgere mane.

That is, it maketh holie, whole, and rich to rise early in the morning." In a letter to Patrick Lindsay, Archbishop of Glasgow, with whom he appears to have been on familiar terms, he makes mention of being in ill health, and it is probable that from sedentary habits, and close application to his literary and ministerial studies, he had considerably impaired his constitution. Towards the termination of his life he had become rather infirm, so as to have been under the necessity of somewhat curtailing the usual length of his discourses, and in this respect, his conduct had displeased certain of his more pious hearers, who could not, even with the growing infirmities of their "Pastour," be reconciled to stinted measure, as "Feb. 13, 1651. Some are to speak to Mr Z. Boyd, about the soon skailing of the Baronie Kirk on Sunday afternoon." \* His death must have occurred about the end of 1653, or very early in the commencement of 1654.† In 1654, the famous Donald Cargill was appointed his suc-

\* See on Records.

† His burial-place cannot be ascertained. It was most probably in that part of the Old Barrow Church appropriated for sepulture, but no record of those interred there has been preserved.

cessor.\* We are ignorant of any of the circumstances attending his last moments,—a time peculiarly interesting in the life of every man, when he is about to leave this earthly scene, and to close with it forever—when the principles and motives which regulated his conduct are to be brought to the test—and when from such experiment he must either receive that consolation it is fitted to impart, or be left destitute. From what we know of him, however, without the hazard of an erroneous conclusion, we may venture to say, that his state of mind at the trying hour, was that of a firm and cheerful expectation in the belief of the great doctrines of Christianity which he had so earnestly inculcated, both from the pulpit and the press, with the additional comfort and support derived from a long and laborious life in his Master's service. About twenty-five years before his death, he was so near the verge of the grave,† that his friends had made the necessary preparation of his winding sheet, which he afterwards found among his books. He seems to have recovered from the disease with a renewed determination to employ the remainder of his life, in the cause to which it had been previously devoted; he pursued perseveringly to near its termination this happy course, and just lived to complete an extensive MS. work, bearing for its title, "The Notable places of the Scripture expounded," at the end of which he adds in a tremulous and indistinct handwriting, "Heere the author was neere his end, and was able to doe no more, March third, 1653."

Mr Boyd was a benefactor to the University to a very large extent, by his gift, of date 9th Dec. 1652,‡ of £20000 Scots, for building the fabric of the College, and supporting three Bursars in Theology, with the donation also of his Books§ and MSS. In commemoration of his munificence, the University erected his bust,|| represented with an open book in his hand, and with the following inscription:

MR ZACHARIAS BODIVS FIDELIS ECCLESIE  
SVBVRBANÆ PASTOR 20000 LIB QVA AD ALENDOS  
QVOTANNIS TRES ADOLESCENTES THEOLOGIE  
STVDIOSOS; QVA AD EXTRVENDAS NOVAS  
HAS ÆDES VNA CVM VNIVERSA SVPELLECTILI  
LIBRARIE ¶ ALME MATRI ACADEMIE LEGAVIT.

The Wodrow MSS. state, that "the intimacy Principal Strang had with Mr Zacharias Boyd, from his infancy to his death, helped to procure a much greater benefaction (greater than some others he had just mentioned,) of 24000 pounds Scots, for the further carrying on the building of the College and the publick Library." Intimacy with the Principal perhaps weighed something in his mind, and may have assisted in obtaining his very liberal benefaction; but we are disposed to give his own benevolent heart the largest share of praise in the transaction. It had long been premeditated, for among his papers one is entitled, "Copy of Mr Zacharie Boyd's Mortification to the College," dated 1636, at least seventeen years before his death. In this pious act, he had been moved by religious and conscientious principle, and which was in accord-

\* Annals of Glas. Vol. I, p. 152. "This parish had been long vacant, by reason that two members of the resolution party, viz. Messrs Young and Blair, had still opposed the settlement of such godly men as had been called by the people." Memoir of Cargill, by J. Howie of Lochgoil.

† In reference to this event in his MS. "Treatise of Troubled Conscience," he appends the following note. "A little after the ending of this treatise, the author fell into a fever, in all men's judgments deadly; the mercy of God toward him was visibly seen. This heere I declare to the praise of the glory of his grace."

‡ In a Deed bearing the same date, there is the following clause. "And providing that the Masters of the said Colledge, shall deburse als much money as will suffice to print in one volume, all the said Mr Zacharias Boyd's work." The "work" referred to, was most probably his work, "The Flowers of Zion," which he seems carefully to have prepared for the Press. The publication of this work, as was supposed, would reflect no credit on his memory, and would be attended with no advantage to the public. It was therefore not printed.

§ The book, which for the precious truths it contains, he, without doubt, esteemed his dearest earthly treasure, he gifted to his wife. "I have given this Bible to my Loving Spouse, Margret Mure—M. Zachary Boyd. Margrata Mure oweth this Book, I with my hand at the pen." MS. on Family Bible.

|| This bust is certainly possessed of some character, but as a work of art it must be considered rather an inferior production, though time has doubtless blunted its features. The picture from which we have taken the Engraving, most likely painted when he was in the prime of life, affords a more pleasing, and it may be supposed a more correct likeness. "The Last Battell" is inscribed on the book he holds in his hand, in the original picture.

¶ An error is mentioned in this part of the inscription, which should read, "svpellectili Libraria," instead of "Librariæ." As it at present stands, it appears as if his household effects had been bequeathed to the Library, of which it stood in no need. These, as was the case, more naturally fell to the widow. "Svpellectili Libraria," merely included his Books and MSS, properly speaking, the furniture of his Library.



ance with the doctrines he brought before the view of the "Sicke Man," when he says, "Seeing God hath blessed you with wealth, I doubt not but yee will doe something for the well of Colledges and Hospitals. Colledges are the Seminaries or seed-plots of vertues, out of which come those who become rulers of the Church and Commonwealth. Hospitals are shelters for the poore, the friends of Christ." To which the "Sicke Man" readily responds, "all these things were done in my Testament, while I put mine house to an order. I have not forgot that point of dutie. Hee is not worthe to bee called a faithfull man who leaveth not behind him some fruits of his Faith. That Faith which cannot justifie a man by good workes before men, will never justifie his Soule before God." And to exclude all merit of his own, and the appearance of ostentation, he beseeches God in the language of devout Nehemiah, "Remember mee, O Lord, concerning this, and wye not away my good deedes *which I have done for thy glorie.*" The philanthropy of his disposition, and his desire to maintain and encourage the interests of learning, had however, to a certain extent, been rather injudiciously exercised, as he had a number of relations in Kilmarnock, who, it is said, were poor, and would have been the better for sharing in the bounty of his Testament.\* There is at present on his benefaction to the University, three Bursaries † of five pounds per annum each, tenable for four years; the patrons of two, are the members of the City Council, and the appointment of the third is vested in the Merchants' House of Glasgow.‡

The University, at successive periods of its history, has been much indebted to the munificence of Royalty, and also to that of distinguished individuals, in endowments of lands, revenues, &c., in the establishment of Bursaries, and in gifts for the purposes of building, ornamenting, and repairing the fabric,—all of which have contributed to its present far-famed celebrity in Science,—so that *now*, instead of its being, as it has been represented in its original, like "a naked child left to be fed and clothed upon the charity of the public," it assumes a more gigantic stature, greater vigour, and fairer proportions, as it grows in years. From the purpose to which Mr Boyd wished part of his benefaction to be applied, the fabric of the College appears at that time either to have stood in need of repair, or had required further enlargement,—and we find, about five years after his death, vigorous operations of that description going forward, under the management of Principal Gillespie, § who had carried his zeal for pulling down and building up, to a most unwarrantable extent, alike regardless of the low condition of the finances of the College, and the "clamour" of his Collegues. In the midst of the indiscriminate seizure of all kinds of property belonging to the College, which could be made available for his purposes, it is likely that "8000 merks of Mr Boyd's mortification, in my Lord Loudon's hands," had, at that time, been expended; and to such a length did the Principal pursue his schemes for raising money, notwithstanding the strongest opposition, that among other efforts of his ingenuity, he had effected an entire alteration in the economy of the Bursars tables, even to that of those of "Mr Zacharias." To the improvident and speculative turn of the Principal for building and embellishment, we are perhaps a good deal indebted for the present respectable appearance of the fabric of the University, but his injudicious conduct at the time was severely felt, and for many years after, so that Baillie, in 1661, in a letter to Sharp, relative to the distresses in which they were

\* The following note informs us who some of these relations were, "Jany. 17, 1654, Marrienne Boyd, Spouse to Charles Hall in New Mylne, *heir portioner* of Mr Zacharias Boyd, minister of the Baronic Church of Glasgow, her *uncle*, and Zacharias McCalume, eldest son to Janet Boyd, daughter to Johnne Boyd in Kirk dyk of Kilmarnock, *heir portioner* of the said Zacharias Boyd, his *grand uncle*."—App. to M'Cle's Hist. of Glas. It is probable that the generous act of Mr Boyd had at the time of his death, caused some de-nurring among his relations. They appear, however, from a Deed preserved among his papers, to have acceded afterwards to the right of the College in the most ample and satisfactory manner, and for this to have received from the College a *douceur*. (See a curious document, App. p. v.)

† University Calendar, 1467—68.

‡ Second on the List of the record of Mortifications, to the Merchants' house there appears the following, "March, 1655, Zacharias Boyd £1000 Scots. Interest to be paid to a student of Divinity. The College receive the funds and pay the Bursary, the House merely present."—View of the Hist. and Const. of the Mer. House, &c., p. 29.

§ When Cromwell first visited Glasgow he sent for the preacher, and entertained him hospitably with the adjunct of a long prayer, which had such a marvellous effect in his speedy conversion to Cromwell's views, that he immediately gave out, that Cromwell was surely one of the *elect*. He received from him the office of Principal in 1652.

involved, emphatically says, "Dear James, help your old friends out of beggary and dyvoury, if you can."\*

Mr Boyd appears to have been a scholar of very considerable learning. He composed in Latin, and his qualifications in that language may be deemed respectable. His works also bear the evidence of his having been possessed of a critical knowledge of the Greek, Hebrew, and other languages. As a prose writer, he will bear comparison with any of the Scottish divines of the same age. He is superior to Rutherford, and, in general, more grammatically correct than even Baillie himself, who was justly esteemed a very learned man. His style may be considered excellent for the period. Of his characteristics as a writer, his originality of thought is particularly striking. He discusses many of his subjects with spirit and ingenuity, and there is much which must be acknowledged as flowing from a vigorous intellect, and a fervid and poetical imagination. This latter tendency of his genius is at all times awake, and from which may be inferred his taste for metaphor, and love of colouring, so conspicuous in his writings. We occasionally mark the features of a noble soul, soaring in the contemplation of the sacred subject on which he descends, but sometimes deficient of pinion to sustain the flight—he descends rapidly; and many of his finest passages are in this way very considerably disfigured. He has great fertility of explication, amounting often to diffuseness, and, in many cases, it would have been well had he known where to have paused. With extensive powers of graphic delineation, he is an instructive and interesting writer, though frequently dwelling too much upon minute circumstances. He seems naturally to have been a man of an agreeable temperament, and as a consequence, at times, blends, with the subject on which he dilates, a dash of his own good nature, in some humorous and witty observation. His irony, often well-timed and well-turned, comes down with the force of illustration, and the sneer of sarcastic rebuke. A close observer of mankind and their actions, the judgment he forms respecting them, is that of a shrewd, sagacious, and penetrating mind. Like a skilful master of his profession, he discovers an intimate knowledge of the manifold and secret workings of the depravity of the human heart; and though some of the disclosures of its wickedness may not be conveyed in the most polished terms, we commend the honesty and simplicity of his heart, who had invariably followed the good old practice of a sincere and wholesome plainness. He studies to give the most powerful idea of the object or quality he depicts, without frequently being very scrupulous from whence he chooses his images of comparison, many of them certainly homely enough, and not quite in the present taste of fine writing; while in others, we cannot help admiring their appositeness and elegance, and remark them, as having passed through a mind of no ordinary comprehension. With a lively and familiar mode of expression, he seldom fails to arrest the attention of the reader. Many parts of his language may be considered as deficient in refinement according to our standard and opinions; but the age in which he wrote should be kept in view, and that, now, forms of speech, manners, customs, in fact, the whole face of society, have undergone material alterations. His prayers breathe the warm and powerful strains of a devotional mind, and a rich vein of feeling and piety runs through the matter of all his meditations. As a minister of Christ, he must have been eminently qualified to discharge the duties of the pastoral office in the consolation of the sick. From his works, there may be selected gems of sentiment, and passages of beauty and interest, which would do no discredit to the names of some of our best modern Divines. He did not steer clear of those conceits, quaint illustrations, and alliterations, peculiar to the age, which were often mistaken for solid learning. He wrote much, and apparently in an expeditious manner, and had not always practised that careful finishing and revision of his works, so necessary to secure the unbounded reputation of an author, and which might have spared some of the repetition to be found in them. There will be a great diversity of opinion regarding his compositions, in which there is certainly something to censure, but much to praise. He is, upon the whole, a man of superior talent, and must hold, among our Scottish Divines, a very eminent

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\* App. to M'Ure's Hist. of Glas., p. 367.

place, as a learned, judicious, earnest, and generally eloquent writer. The Christian reader will peruse his work with interest, pleasure, and profit; and it will furnish to the antiquarian, and man of taste, *data* to judge of much of the character of the age, as respects this branch of its literature, and the manners then existing in society. He is a writer who alludes to these last, more frequently than many of the same class, and thus becomes an object of curious attention. He was a coadjutor with those men, who by their orations—the materials for which, borrowed from the splendid imagery of Holy Scripture, and the familiarities of common life—wrought with such spirit-stirring effects on the minds of their countrymen, as to stimulate them, fearlessly to assert the rights of their religion and liberties, in the face of a powerful enemy, and while securing these, contributing to produce a new political æra in the history of the whole empire.

We have now to notice Mr Boyd in the character in which he has hitherto been best known to the world, namely in that of a poet, for such he undoubtedly considered himself, and was so held even by wise men of his generation, though there have been found among the moderns some to dispute his claim, and to speak rather harshly of him. One of his most popular attempts to render himself serviceable to his country was in preparing a poetical version of the Book of Psalms for the use of the Church. It had been previous to 1646 that he engaged in this, as the Assembly of 1647, when appointing a committee to examine Rous' version, which had been transmitted to them by the Assembly at Westminster, "recommended them to avail themselves of the Psalter of Rowallan, and of Mr Zachary Boyd, and of any other poetical writers. It is further particularly recommended to Mr Zachary Boyd to translate the other Scriptural Songs in Metre, and to report his travails therein to the Commission of that Assembly: that after their examination thereof they may send the same to the Presbyteries to be there considered until the next General Assembly. (Assembly Acts, Aug. 28, 1647.)" Mr Boyd complied with this request as the Assembly, Aug. 10, 1648, "Recommends to Mr John Adamson and Mr Thomas Crawford to revise the labours of Mr Zachary Boyd upon the other Scripture Songs, and to prepare a report thereof to the said Commission for publick affairs," who, it is probable, had never given in any "report" of their "labours." Of his version, Baillie had not entertained a high opinion, as he says, "Our good friend, Mr Zachary Boyd, has put himself to a great deal of pains and charges to make a Psalter, but I ever warned him his hopes were groundless, to get it received in our churches, yet the flatteries of his unadvised neighbours makes him insist in his fruitless design."\* There seems to have been a party who did not undervalue Mr Boyd's labours quite so much as Baillie, and who, if possible, were determined to carry their point, as according to Baillie's statement. "The Psalms were often revised and sent to Presbyteries," and "had it not been for some who had more regard than needed to Mr Zachary Boyd's Psalter, I think they (Rous' Version) had passed through in the end of last Assembly; but these, with almost all the references from the former Assemblies, were remitted to the next." On 23rd Nov. 1649. Rous' version, revised and improved, was sanctioned by the Commission with authority of the General Assembly, and any other discharged from being used in the Churches, or its families. Mr Boyd was thus deprived of the honour to which he aspired with some degree of zeal, and it must have been to himself, and friends, a source of considerable disappointment; the performing, however, of such a task, so beneficial to his country, although unfortunate in its issue, must be applauded as the action of a benevolent mind. Had there been no other version at the time, to have taken its place, the Church would not have been ill served with his, for the one he produced must be considered very far from being a poor effort. He perhaps erred in this, as in some others of his poetical works, in being too literal, but the versification is in general smooth, and the sense and spirit of the prose version well preserved.† The work, however, which has given the greatest public notoriety to his name as a poetical writer, is that generally called, "Zachary Boyd's Bible," said to be a

\* Letters, Vol. II, p. 250.

† See Appendix, p. xlv.



metrical version of the whole Scriptures, an arduous task indeed, if ever he contemplated the undertaking. But such a book as this has only existed in name, not in reality, at least it is no where to be found among his works. The only one approaching to it, is a metrical version of the "Four Evangelists,"\* which proceeds through the Gospels of the New Testament by chapter and verse; and this is but a partial attempt to do that, in which he was very unsuccessful. He appears to have devoted a considerable part of his time to the cultivation of poetry, and among other works produced two volumes, under the title of "Zion's Flowers,† or Christian poems for Spirituall Edification," and it is these which are usually shown as his Bible, and have received that designation. These volumes consist of a collection of poems from select subjects in Scripture History, such as that of Jonah, Jeptha, David and Goliath, &c., rendered into the dramatic form, in which various "speakers" are introduced, and where the prominent facts of the Scripture narrative are brought forward and amplified. We have a pretty close parallel to these poems in the "Ancient Mysteries" of the thirteenth and fourteenth centuries,‡ and in the Sacred Dramas of some modern writers. His mind appears evidently to have had a bias for indulging in the dramatic style of writing,§ and so constituted, would readily perceive the effect which might be given to certain portions of Sacred Scripture, full of striking occurrences, where different features of character were exhibited, all of which might be advantageously brought up more vividly to the imagination, in the alluring garb of poetical dress, and under this strong temptation, with the faculty for versification which he appears to have commanded with much ease, we are not surprised to find him nurturing his predilections. In the composition of this work, he had, without doubt, the best motives, as it is impossible to bring the mind to conceive, that he who was so thoroughly imbued with a respect for religion and reverence for the Scriptures, could ever cherish any malevolent design against either. "The Use," which he appends to each of these poems, is full of the spirit of religion and morality, as well as the sentiments he introduces in amplification of the subjects, and discover the same anxious and pious solicitude for the temporal and eternal interests of mankind, so prevalent throughout his other writings. It is probable that he intended them for the benefit of the people, by way of superseding those trifling and licentious productions at that time in common use, so great a disgrace to our country; and to bring about a reformation on this point, he addressed a poem to the General Assembly, pressing on their notice the necessity of such being discarded. These poems or pieces, may be deemed his principal work and the most successful effusions of his muse which we have in MS., and from a perusal of them, do certainly upon the whole, leave a very different impression on the mind, from that of those absurd reports regarding them which have gone forth into the world. Many of the characters they embrace are supported with considerable effect, they contain much curious descriptive writing, sound sense, regular versification, and in numerous instances good poetic feeling. Having been written merely for didactic purposes, they are not to be measured by those rules constructed for such works as are intended for dramatic representation, but are to be viewed solely as literary efforts. The general falling off in his imagination, (in comparison to that obvious in his prose works,) when he directs his course to poetry, is, however, much to be lamented; and besides this, we have to recognise in the poems under consideration, much which is no ornament to them, in their being interspersed with mean phrases, tautological expressions, and far-fetched imagery, all of which have, certainly, a share in giving to several passages of his poetry,

\* See Appendix, p. xlii.

† See Appendix, p. vii.

‡ The Ancient Mysteries were a representation of some event recorded in the Old or New Testament. They comprehended such subjects as the Fall of Lucifer, the Creation, the Deluge, Abraham, Melchisedec, and Lot, Moses, &c.—Goodwin's Life of Chaucer, Vol. 1, p. 135. These representations were "got up" by the clergy of that day, to increase their own influence, and though a most unhallowed abuse of things sacred in making them the subjects of dramatic performance, had, nevertheless, a very civilizing effect upon the people, in withdrawing their attention from their barbarous sports.

§ In "The Last Battell" there are the *dramatis personae*, in the "Pastour, Sicke Man, Spirituall Friend, Carnall Friend, Sathan, Michael," &c., who sustain their offices or parts, sometimes with considerable spirit; and unquestionably he had abilities in this way which might have been turned to some account in a different department of literature. An opportunity of judging of this might have been afforded in "The Popish Powder Plot," a piece at the end of one of the volumes of "The Flowers of Zion." It is now, however, so much destroyed that few lines of it are legible in any one place.

that ludicrous tinge which has been ascribed to them. With a portion of the *fair sex* of his day, he must have been no favourite, as when an opportunity presents itself, he takes occasion to animadvert in the severest terms on the follies and extravagancies of the toilet, which appear to have been carried to such a height as to call forth the reprobation of the virtuous, and in this, and other matters, by introducing what relates to his own times, into a piece detailing the events of some thousand years previous, he has sometimes committed a very disallowable species of *anachronism*. The defects in execution, as respects the mechanical structure of many of his verses, are but too obvious. He seems to have laid it down as a principle, the never sacrificing of sense to mere sound, and in consistency with this rule, to whatever shifts he is driven in the formation of his rhymes, he usually contrives to inform the mind of the reader, by bringing out the meaning of his subject, if he does not succeed in delighting the ear with the harmony of his numbers. To blame him, however, for a few of his faults, is, in some respect, to reproach our ancestors, that they were not farther advanced in improvement, at an age when it may be said, that neither literary taste nor the standard of writing was accurately fixed. It is from this work that the various quotations which have occasioned so much mirth to the public, are said to have been made, but not one of those in circulation are to be found there, and the liberties assumed in this particular, in the numerous forgeries that have been issued, are very unbecoming.\* This spurious progeny is bandied about by those who have a desire to be more witty than wise, and has tended very much to scandalize the memory of the good man. The only genuine extract from his MSS. is that printed by Pennant,† somewhat rough and home-spun it must be confessed, but in all the rude singularity of its native dress, presenting, it will be acknowledged, a picture very faithful in its details, of the apparently hopeless and unenviable situation of the prophet in the belly of the whale. Such, however, are the eccentricities of old Zachary, who is frequently a poet of a very *unique* description, but in this specimen he has in his peculiarities surpassed his usual excellence. What, in the view of his own unsophisticated mind, he intends as a simple and unvarnished statement of facts, has been perverted from its primitive object by parody and burlesque, in the innumerable ridiculous versions and commentaries of the scoffers and profane. Passages of this description, as might have been expected, were the first to be seized upon, and little more of his works being known, they have been imagined as of a most improper character, unfit for the public eye; and this opinion has, to a great degree, been confirmed by the privacy with which they have been kept, by a hard fate, secluded as close prisoners to the shelves of the University Library, to be shown only as the *Nugæ Poeticæ* of a celebrated man, who lived two centuries ago. Though in many respects, he has unguardedly thrown himself open to the attack of the critic, it is unreasonable and ungenerous to talk of him as altogether a ludicrous and doggeral rhymers, and to slump his works with the broad assertion of their being a "cloud of miserable rhymes,"‡ or, that they are to be justified only on the principle, that "he adapted his verse, with its gross imagery, to suit the intellect of his hearers."§

\* Dr Jamieson justly vindicates the reputation of our Author when he says, "It is astonishing what liberties have been taken with the memory of one of the principal benefactors of this University, good Zachary Boyd, in the extracts pretended to be given from the MS. of his Poetical Works preserved in the College Library. Unpolished as many of his expressions are, they have been grossly exaggerated."—*Theatrum Scotiae*, 1814. The facetious Sam. Colville, in the *Scottish Hudibras*, Belfast, 1741, has given two specimens from our author, by way of holding him up to derision; one of which is the following:

"There was a man, called Job,  
Dwelt in the land of Uz;  
He had a good gift of the gob—  
The same case happen us."

Unless such are to be found in his printed work, No. 15 of the Catalogue, (see App., p. iv,) we know of no other source; but as this writer has not condescended to give his *authority*, they are most likely to be classed with those hearsay quotations, no where else to be discovered. It is the opinion of the same writer, that our author was "a poet who paraphrased or rather burlesqued several places of Scripture, probably that was owing more to ignorance than design," but from any such imputation he must be altogether freed.

† See App., p. xii, where the passage is given entire.

‡ "His translation of the Scripture in such uncouth verse as to amount to burlesque has been often quoted; and the just fame of a benefactor to learning has been obscured by that cloud of miserable rhymes. Candour will smile at the fable but applaud the man."—*Portraits of Illustrious persons by Pinkerton*. Lond. 1797.—With this unfeeling notice is given a coarse and ill-executed engraving of the picture in the College.

§ "In the possession of the College is a very singular version of the Bible, by the Rev. Zachary Boyd, a worthy,

Such wholesale condemnation, even accompanied with the qualifying epithets of "worthy, learned, and pious," are not sufficient to indemnify for this ill usage. As a poet, he can hold only a subordinate place in the galaxy of great names, which have shed a lustre on our country; but, notwithstanding the blemishes of his poetry, it possesses many features of originality and interest, which, combined with the association of his name, with what is useful and venerable in our Institutions, will entitle it to a share of the public acceptance. Had he written less, and been more attentive to its quality, he might have secured for himself a higher reputation, but quantity, on all occasions, had been with him indispensable;—the native luxuriance of the plant, has but too often retarded the progress and maturity of that, which by proper care and attention, might have ripened into much excellent fruit.

Permission having been received from the Very Reverend the Principal and Professors of the University, to make Excerpts from Mr Boyd's Manuscript Poetical Works, for the first time, a little of that mystery will be unveiled which has so long hung over them. The Excerpts from "The Flowers of Zion," are given chiefly with the view of showing the character of the poetry, but will also afford the reader a glimpse of the manner in which the author treats several of his subjects. The selection has been made from some of the principal scenes of the pieces, where the subjects were supposed to be most interesting, and not with any partial reference to the quality of the poetry, which throughout the volumes is, in this respect, pretty uniform. Some of these Excerpts may frequently disappoint, by their abruptness, but in poems of such extent as many of these are, and where it has been our aim to give a general view of the contents of the work, rather than of any single poem, another course of proceeding could not with propriety be adopted. It may seem unfair, that while we have pointed out many of the defects of his poetry, he should not also, on the other hand, have the benefit arising from the selection of a few favourable specimens. In the course of his writings, various extracts might be adduced very creditable to his talents, but from this we refrain, deeming it in our circumstances a supererogatory task, besides encroaching on the pleasure that every reader feels, in being allowed to make his own observations and discoveries according to his taste. We confine ourselves to the following, which exhibits much of the genius and piety of the Christian poet:—

## A MORNING HYMNE FOR CHRIST.\*

O Day Spring from on high,  
Cause pass away our night;  
Cleare first our morning skye,  
And after shine thou bright.

Of lights thou art the Light,  
Of righteousness the Sunne;  
Thy beames they are most bright,  
Through all the world they runne.

The day thou hast begunne,  
Thou wilt it clearer make;  
Wee hope to see this Sunne,  
High in our Zodiak.

O make thy morning dew  
To fall without all cease;  
Doe thou such favour shewe  
As unto Gideon's fleece.

O doe thou never cease  
To make that dew to fall—  
The dew of grace and peace,  
And joys celestiall.

This morning wee doe call,  
Upon thy name divine,  
That thou *among us all*,  
Cause thine Aurora shine.

Let shadows all decline,  
And wholly pass away,  
That light which is divine,  
May bring to us our day.

A day to shine for aye,  
A day that is most bright,  
A day that never may  
Be followed with a night.

learned, and pious divine of this city, who lived about a century and a half ago, and dying, bequeathed to this seminary of knowledge his fortune and all his MS., but not on condition of printing his poem as is vulgarly imagined. (The writer is here in a mistake.—See Note †, page 11.) It is probable that he adapted his verse to the intellects of his hearers, the only excuse for the variety of gross imagery, of which part of the Soliloquy of Jonas in the whale's belly will be thought a sufficient specimen."—Pennant's Tour in Scotland, Lond. 1790.

\* "English Academic," see Ap., p. xxxiii.



O, of all lights the Light,  
The Light that is most true,  
Now banish thou our night,  
And still our light renewe.

Thy face now to us show,  
O Son of God most deare;  
O Morning Starre most trow,  
Make thou our darknesse cleare.

Nothing at all is heere,  
That with thee can compare;  
O unto us draw neere,  
And us thy children sparre.

Thy mercies they are rare,  
If they were understood;  
Wrath due to us thou bare,  
And for us shed thy blood.

Like beasts they are most rude,  
Whom reason cannot move,—  
Thou most perfectly good,  
Entirely for to love.

Us make mind things above,  
Ev'n things that most excell;  
Of thine untainted love,  
Give us the sacred seal.

In mercy with us deal,  
And all our sinnes remove;  
Thyselfe to us reveale,  
And this our song approve.

Us in thy mercy move,  
To walk aye in thy way;  
First make us sicke of love,  
And then with flaggons stay.

Let us not go astray,  
To wander farre from thee;  
Thou art the only way  
To joyes that lasting bee.

O that wee light could see,  
That shineth in thy face!  
So at the last should wee,  
From glory goe to grace.

Within thy sacred place,  
Is only true content,  
Where God's seene face to face,  
Above the firmament.

O that our hours were spent,  
Among the sonnes of men,  
To praise th' Omnipotent,  
Amen, yea, and Amen!

*Transcript of the Fac-simile at page xxxii of the Appendix.*

JOSEPH SOLD BY HIS BRETHREN.

THE SPEAKERS: 1. *Jacob*, 2. *Rachel*, 3. *Joseph*,  
4. *his brethren*, 5. *a certaine man*, 6. *the*  
*Midianites*.

*Jacob.*

Yee, Rachel, knowe yee dearest are to me:  
I love my Sonnes, but none like Joseph bee;  
Of mine old age he is the staffe and strength;  
Yee know the same as well as I at length:  
Yee may remember how your father's sheep  
I kept for you in double *prentise-ship*:  
God at the first did so my mind direct,  
To you and yours I had a great respect:  
Time hath not pard the least of my good will  
I you did love, and yet I love you still:  
I duly daily mind to love you well:  
No thing on earth shall this my kindnesse quell:  
Yea, for your sake this little Joseph more,  
I love then all that borne were him before:  
A lovely Lade hee is, also his very birth

Unto us all presaged holy worth;  
Hee surely is the darling of mine age,  
Hee of our love is a most sacred pledge;  
I of his worth doe many tokens see,  
Above the others farre his vertues be;  
To Elders modest, to his equals mild  
He is; his wits doe farre surpasse a child.  
Him I doe, count from Heav'n to be our lot;  
Let us him make a *particolour'd coat*.

*Rachel.*

My mind misgives me if that all the rest;  
Not grieved bee; but doe what seemes you best.  
Their stomack's proud, they with a hauty eye  
Disdaine, when they such ods among them see;  
There is none that would not be first in place:  
*Humilitie of all's the rarest grace.*  
I glade would bee that Joseph had that coate,  
But this I feare—it kindle anger hote.

*Jacob.*

# APPENDIX.

## CATALOGUE OF MR. ZACHARY BOYD'S WORKS.

### IN MANUSCRIPT.

(DEPOSITED IN THE LIBRARY OF THE UNIVERSITY OF GLASGOW.)

- 1, Zion's Flowers, or Christian Poems, for Spiritual Edification, 2 vols. 4to.

Psal. 119, v. 54:—Thy Statutes have been my Songs in the House of my Pilgrimage.

*To Iesus Christ, my Lord.*

O thou Eternal, I'll forever chuse  
Thee for the Subject of my Sacred Muse,  
Till, in the Quire of Angels, thou me bring,  
Where Saints the Anthems of thy glory sing.

- 2, The English Academie, containing precepts and purpose for the well both of Soule and Body. Divided into thirtie and one dayes' exercise, 12mo.

*To Iesus Christ, my Lord.*

Of Momus beasts I doe not feare the bite.  
I to thee offer heere my Muse's mite.

*To the Reader.*

If this my verse, in part or whole,  
But tingle with their din,  
Knowe mine intent is for to toll  
The better ringers in.

- 3, The Foure Evangels in English Verse, 12mo.

Psal. 119, v. 54:—Thy Statutes have been my Songs in the House of my Pilgrimage.

O God, my heart from drosse that's earthly raise,  
And make thou mee a penman of thy praise;  
I will, Lord Iesus, ev'n for ever, chuse  
Thee for the Subject of my Sacred Muse.

\* \* \* *The following are contained in 13 volumes, small 4to, closely written, in excellent order, carefully bound and paged, and appear to have been prepared for the Press. To give an idea of the extent occupied by the respective subjects, the number of pages in each is stated.*

- 4, The most Notable places of the Bible expounded—from Genesis to the Book of Ezra included; also the Book of Iob,—1017 pages.  
5, Zion's Teares, wherein are contained the most lamentable miseries of God's Church,—648 pages.  
6, A cleare Exposition of the Sacrament of the Passover in all its rites and ceremonies, applied to Christian uses,—360 pages.  
7, The Doctrine of Fasting, shewing a most cleare way how wee shall bee delivered both from publick and private calamities, and how wee may enjoye the unspeakable blessings of God, preached in 7 Sermons,—140 pages.  
8, A Sermon of Repentance, made at a publick fast during the troubles in Scotland, for the Booke of Common Prayer, Anno 1638, the third of Iune, before noon, *Ex libet*, chap. 18, verse 31,—30 pages.  
9, The Weapons of the Church, a Sermon at a Public Fast, during the troubles in Scotland, for the Booke of Common Prayer, *Psal. 122*, v. 6.—46 pages.  
10, A Sermon for a Fast, Anno 1634, *Iames*, 1, v. 8,—30 pages.

- 11, The Soule's Salvation, preached the 7 of August, 1637, at a Fast, *Psal.* 35, v. 1,—32 pages.
- 12, Blinde Zeale, *Luke* 9, v. 51,—39 pages.
- 13, *De Profundis*, a Sermon for a Fast, *Anno* 1634, *Psal.* 130, v. 1,—14 pages.
- 14, To whom shall wee go? preached the 19 of May, 1639, *Iohn* 6, v. 66 to 69,—84 pages.
- 15, Christ's Contract with Scotland, England, and Ireland, preached in a Sermon at the Subscribing of the Covenant, between the three kingdomes, the 29 day of October 1643, *Isa.* 44, v. 5,—43 pages.
- 16, The Chariet of Charitie, in 2 Sermons, first on *Isa.* chap. 58, v. 9,—56 pages.
- 17, The Faithful Shepheard, *Iohn* 21, v. 15,—17 pages.
- 18, The Christian his Pilgrimage, preached the 19 day of August, 1627, *Ephes.* 2, v. 10,—32 pages.
- 19, The Godly Man's Strength, *Psal.* 27, v. 13,—40 pages.
- 20, The Prayer of the Afflicted, *Psal.* 61, v. 1,—14 pages.
- 21, Godly Resolutions, *Psal.* 61, v. 4,—32 pages.
- 22, The Discoverie of Hypocrisie, *Psal.* 78, v. 34,—23 pages.
- 23, The Bowells of God's Mercy, *Psal.* 78, v. 38,—21 pages.
- 24, Philip and Nathaneel, *Iohn* 1, v. 45,—24 pages.
- 25, Ioshua's Covenant with God, in 3 Sermons, first on *Iosh.* 24, v. 14 and 15,—50 pages.
- 26, The Old Man's Prayer, *Psal.* 25, v. 7,—45 pages.
- 27, A Manuel of Popish cheefest doubts, propounded by F. A. and resolved by M. Z. B. —111 pages.
- 28, God's Providence is the Godly's Inheritance, preached the 28 of May, 1652, *Psal.* 127, v. 1.
- 29, The Riches of God's Mercy, *Micah*, chap. 7, v. 18,—23 pages.
- 30, God our Refuge, *Psal.* 62, v. 8,—53 pages.
- 31, By the Rivers of Babylon: The Afflictions of Israel in Babylon, expounded in 4 Sermons, with many notable doctrines and uses, *Ier.* 17, v. 13. First Sermon: The Afflictions of Israel in Babylon, preached the 21 of Aprile, 1639, in the time of troubles for the Covenant of Scotland, *Psal.* 137, v. 1,—86 pages.
- 32, A Sermon for a Fast, *Anno* 1635, *Lam.* 3, v. 22,—169 pages.
- 33, God's Axe at the Roote of the Trees, *Matt.* 3, v. 10,—36 pages.
- 34, The Barren Tree Burnt, *Matt.* 3, v. 5 to 10,—56 pages.
- 35, The Sinner's Sute, *Psal.* 89, v. 86,—94 pages.
- 36, The Marriage of Mercie with Salvation, *Psal.* 85, v. 7,—96 pages.
- 37, Christ's Spirituall Boxe and Bottells, *Zach.* 12, v. 10,—35 pages.
- 38, A Sermon, preached at the Excommunication of a rebellious Adulterer, *Iude* 5, 22, and 23,—70 pages.
- 39, The Lame Healed, a Sermon, preached in the Hygh Church of Glasgow, before the Brethren of the Ministers, *Anno* 1636, *Acts* 3, v. 1 to 7,—131 pages.
- 40, Christ and Cæsar, *Mark* 12, v. 17, preached 11th December, 1642,—21 pages.
- 41, A Sermon for a Fast in time of Warre, preached the 20 August, 1640, when the Scots Armie entered into England. On Thoorsday the twentie of August, 1640, this Sermon was preached, and, on this same day, our armie, afternoone, past the Tweede. *Psal.* 27, v. 1,—33 pages.
- 42, The Godly man his confidence, *Psal.* 62, v. 1,—18 pages.
- 43, Christ naked upon the Crosse, *Iohn* 19, v. 23,—17 pages.
- 44, Mercie and Miserie, preached the 3 of May, 1640, at a Fast, *Psal.* 106, v. 43,—31 pages.
- 45, The Safetie of the Church, preached *Anno* 1638, Iuly 15,—43 pages.
- 46, Sermons upon the 6 Psalme,—176 pages.
- 47, The manner of the Destruction, and of the Restauration of the Town and Temple of Ierusalem, for the better understanding of the Prophetes of the Prophets Haggai and Zechariah, in 6 Sermons,—163 pages.
- 48, Iacob's Testament, wherein are contained the Bequests, or Legacies, which he bequeatheth unto his 12 Sounes on his death-bed, with a Sermon on his death and buriall, on *Psalme* 37, v. 37,—968 pages.



- 49, The Fierie furnace of King Nebuchadnezzar, in 8 Sermons,—200 pages.
- 50, Christ's prayer Book, a cleare exposition of that most excellent prayer, which Christ made after the giving of the Sacrament to his Apostles, the night before he was crucified, in 18 Sermons. *Ora et Labora*.—478 pages.
- 51, The Light of the Gospel, *Isaiah* 51, v. 4,—62 pages.
- 52, The Triumpe of the Church, preached in two Sermons of thanks, according to the ordinance of the Generall Assemblie, at Glasgow, 1638, after the examination of eight Bishops; first sermon preached the last Sabbath of the yeere 1638, *Psal.* 129, v. 1 to 4; the second sermon preached the first day of the yeere 1639,—60 pages.
- 53, The Watchword of Christ, *Iohn* 5, v. 14,—32 pages.
- 54, The Linen Girdle, preached at a fast the 11 of Iune, 1643, *Ierem.* 13, v. 1 to 11,—28 pages.
- 55, A Signe from Heaven, *Matth.* 16, v. 1 to 3,—20 pages.
- 56, The Signe of Ionas, *Matth.* 16, v. 4,—19 pages.
- 57, The Mourner's Marke, preached in a Sermon the 14 of Iune, 1643, *Ezek.* 9, v. 1 to 5,—38 pages.
- 58, Peter's Three Denialls and his Repentance, in two Sermons, containing many doctrines and uses, *Iohn* 18, v. 15,—84 pages.
- 59, The Refuge of the Church, preached in a sermon at a Fast, the 26 of Februar, 1643, *Ier.* 10, v. 23 to 25,—30 pages.
- 60, A Sermon of Repentance, preached the 2 March, 1643, at a Fast, *Hos.* 6, v. 1 and 2,—34 pages.
- 61, Scotland's Halleluiah, or a Sermon for a public thanksgiving to God, after the settling of all our troubles, both in Church and Commonwealth, appointed to be through the whole land, the 9 of Ianuar, 1642,—*Psal.* 66, v. 11,—36 pages.
- 62, The Counsell of Christ, in 3 Sermons,—*Luke* 13, v. 23,—125 pages.
- 63, The Christian's Glory, in 3 Sermons, first on *Gal.* 6, v. 14,—151 pages.
- 64, The Christian's Treasure, *Phil.* 1, v. 21,—91 pages.
- 65, A Sermon of Thanks after Harvest, preached at Glasgow, the 8 of October, 1637, after that God in mercy had visited his poore people, who three yeares before had been sore afflicted with want of bread, *Psal.* 104, v. 14 and 15,—49 pages.
- 66, A Treatise of Troubled Conscience, *Micah* 6, v. 6 and 7, with God's answer to the troubled Soule,—252 pages.
- 67, St. Peter's Voyage unto Christ upon the Sea, *Matt.* 14, v. 28—33,—48 pages.
- 68, The Soule's Refuge, *Psal.* 57, v. 1.
- 69, Christ our Righteousnesse, *Rom.* 10, v. 4,—22 pages.
- 70, Mercy for Zion, *Psal.* 102, v. 13,—20 pages.
- 71, A Sermon of Thankesgiving, preached the fiftene day of September, a Generall Assemblie in Edinburgh, 1639, *Psal.* 18, v. 1,—29 pages.
- 72, The Cleansing of the Temple, *Iohn* 2, v. 13,—28 pages.
- 73, The World's Condemnation, *Iohn* 3, v. 19 to 21,—20 pages.
- 74, Peter's Preaching concerning Iudas, *Acts* 1, v. 17,—44 pages.
- 75, A Royall Precept given by King David to Prince Solomon, 1 *Chron.* 28, v. 9,—56 pages.
- 76, The Death of the wicked, *Psal.* 34, v. 21,—28 pages.
- 77, A Sermon of Thankesgiving after the Harvest, Anno 1638, *Psal.* 65, v. 11,—29 pages.
- 78, Returne, O Lord, how long? *Psal.* 90, v. 13,—28 pages.
- 79, *Scripture Flores*, Christian Meditations upon the most rare places of Genesis and Exodus,—1209 pages.
- 80, Sermons upon the Passion of Iesus Christ, preached at the receiving of the Sacrament of the Lord's Supper,—in 30 Sermons.
- 81, Sermons upon the Epistle of S. Paul to the He-brewes, 31 Sermons,—785 pages.
- 82, Holy Meditations for the help of God's people, to receive the Sacrament worthily—Containing holy instructions for preparation before the Day of the Sacrament, and instructions also for coming rightly to the Table, and for thankesgiving after the same,—466 pages.
- 83, A Manual for the Sabbath Day's Exercise, or the Trumpet of Zion for wakening

of secure and senselesse Soules, while they come to the House of God for the hearing of his word,—divided into 52 Sabbaths,—304 pages.

84 Sermons upon that most excellent Song of Moses, made a little before his death, in 29 Sermons,—862 pages.

85, The Wedding Garment, preached the 28 of May, 1643.

86, Basilii, (S. Magnus) De Jejuna Oratio prima, cum notis manuscriptis, Zacharie Bodii.

### PRINTED.

- 1, A cleare Exposition of the Institution of the Lord's Supper, (mentioned by the Author in his MSS. as published,)—contains 705 pages of MS.
- 2, A Compend of the Bible, (mentioned by the Author in his MSS. as published,) —83 pages of MS.
- 3, The Water of the Well of Life, *John* 6, v. 35, (            do.            as printed at Glasgow, May 1650).
- 4, A Small Catechism on the Principles of Religion, 18mo.
- 5, Two Sermons for the use of those who are to come to the table of the Lord, with diverse prayers, fit for the necessities of the Saints at divers occasions, 8vo, Edin. 1629.
- 6, Two Orientall Pearles—Grace and Glory, the Godly man's choice, and a cordiall of comfortes for a wearied Soule, 8vo, Edin. 1629. (Reprinted Edin. 1718. Dedicated to James, Marquis of Hamilton, &c.)
- 7, The Last Battell of the Soule in Death. Divided into Eight Conferences, whereby are shewne the diuerse skirmishes that are betwene the Soule of Man on his Death-bedde, and the enemies of our Saluation, 2 vols. 8vo, Edin. 1629. (Reprinted, Glasgow, 1831, two volumes in one.)
- 8, Oratio Panegyrica, Ad Carolyn Magnæ, Britannicæ, Francicæ, et Hibern. Regem *Divine veritatis propugnatorem*, habita à ZACHARIA BODIO, *Glasguensis Ecclesiæ Pastore*, horâ secundâ pomeridiâna in *Regia porticu Cænobii sanctæ crucis*, 17 die Junii, 1633, pridie illius diei quo sacrum REGIS caput cinxit aureum SCOTLE DIADEMA.—Regis ipsius jussu prælo commissa, 4to, Edin. 1633.
- 9, The Balm of Gilead prepared for the Sicke. The whole is divided into 3 parts : 1, The Sicke man's sore ; 2, The Sicke man's salve ; 3, The Sicke man's Song ; 8vo, Edin. 1633.
- 10, The Song of Moses, in 6 parts, 8vo, Edin. 1635. (This is ascribed to Mr. Boyd, but published without his name.)
- 11, Four Letters of Comfortes for the Deaths of the Earle of Haddingtoun and the Lord Boyd, with two *Epitaphs*, 8vo, Glasgow, 1640.
- 12, The Battell of Newbyrne, where the Scots Armie obtained a notable victorie against the English Papists, Prelats, and Arminians, the 28 day of August 1640. The second edition, 8vo, Glasgow, 1643.
- 13, Crosses, Comforts, and Councels, needful to be considered, and carefully to be laid up, in the hearts of the Godly, in these boysterous broiles and bloody times, 8vo, Glasgow 1643.
- 14, The Garden of Zion, wherein the Life and Death of Godly and wicked men in the Scriptures are to be seene, from Adam unto the last of the Kings of Iudah and Israel, with the good uses of their life and death, 8vo, Glasgow, 1644.
- 15, The Second Volume of the Garden of Zion, containing the Bookes of Iob, Proverbs, Ecclesiastes, and the Song of Songs, all in English Verse, 8vo, Glasgow, 1644.
- 16, The Holie Songs of the Old and New Testament, dedicated to the Royall Lady Mary, his Majestie's eldest daughter, Princess of Orange, 8vo, Glasgow 1645.
- 17, The Psalms of David in Meeter, the third edition, 12mo, Glasgow 1646.
- 18, Verses prefixed to Boyd on the Ephesians, folio, Lon. 1652.
- 19, The Life of Robert Boyd, (mentioned by Woodrow).

# ACCOMPT OF EXECUTRY AND MOVABLE GOODS, &c.

Jan<sup>y</sup>. 24,  
1655.

Accompt of Mr. Zachary Boid's Executry and Movable Goods, as the same was divided in two equall halves, betwixt the Colledge and his relict; besides his Bookes, which were left to the Colledge, and the household plenishing, which was left to his relict.

<i>Inprimis</i> , Of byran stipends owing by the toun of Glasgow,		<i>lb.</i>		
preceding the crop 1653, - - - - -		2198	00	00
Item, The stipend of the crop 1653, - - - - -		0576	00	00
Item, One year's annuell—of eleven thousand merks, owing by Rowalland, - - - - -		0440	00	00
Item, Bygon annuels of the sum of five thousand merks, owing by the Earle of Glencairn, - - - - -		0833	06	08
Item, Two yeers' annuell of the sum of six thousand merks, owing by the Earle of Loudon, - - - - -		0480	00	00
<i>Suma totalis</i> of the movables, - - - - -		4527	06	08
CHARGE, <i>Inde</i> the Colledge half is, - - - - -		2263	13	04
Of the sum of 2263 <i>lib.</i> 13 <sup>sh.</sup> 4 <sup>d.</sup> the Colledge have received payment of the particulars hereafter mentioned.				
<i>Inprimis</i> , Half of the bygon stipends owing by the toun of Glasgow, <i>Inde</i> , - - - - -		1099	00	00
Item, Half of the stipend, crop 1653, <i>Inde</i> , - - - - -		0288	00	00
Item, Half of the annuels, addebted by Rowalland, <i>Inde</i> , - - - - -		0220	00	00
<i>Suma</i> , - - - - -		1607	00	00
Paid 41 <i>lib.</i> 10 <sup>sh.</sup> Item, There rests owing by the Earle of Glencairne, - - - - -		0416	13	04
Item, There rests owing by the Earle of Loudon, - - - - -		0240	00	00
<i>Suma</i> , - - - - -		0656	13	04
DISCHARGE.				
<i>Inprimis</i> , Halfe of the expenses depursed in legall pursute, conform to an particular accompt, extending to 74 5 0. <i>Inde</i> the half is, - - - - -		37	02	6
Item, To Mr. Iohn Spreull, for his paines in attending and pursuing the payment of the bygon stipends, - - - - -		66	03	4
Item, Half of an accompt owing by the defunct to Iohn Luke, extending in whole to 66 <i>lib.</i> 13 4. <i>Inde</i> the half is, - - - - -		33	06	8
Item, Half of the pittie compts depursed by the relict, extending in whole to 192 <i>lib.</i> 6 8. <i>Inde</i> the half is, - - - - -		96	03	4
Item, The legacies to Mr. Zachary his two servants, - - - - -		36	00	0
Item, The legacies payed to Jonnet and Margaret Fleeming, to Catharin Vallance, and Mr. Zachary Wilky, to each of them four, an hundreth merks. <i>Inde</i> , - - - - -		266	13	4
Item, A bond of 400 <i>lib.</i> to Glanderstoun, - - - - -		400	00	0
Item, Given by the Colledge, in composition to the Aires portioners of um <sup>le</sup> Mr. Zacharie Boyd, for their good will, and entering Aires to corroborat the Colledge right, - - - - -		666	13	0
Item, Given to them for charges of the service and retoures, - - - - -		030	00	4
Item, Given for annuell of 500 merks, from Whitsonday 1654 to Candlemas 1655, to Charles Hall, till his composition was payed, conform to the Colledge band, - - - - -		015	00	0



*Memorandum*, that the whol is to repay  
to the Colledge, the halfe of the above }  
mentioned 66<sup>lib.</sup> 03<sup>sh.</sup> 4<sup>d.</sup> given for Mr.  
Ion. Spreules paines.

*Suma*, - 1647 02 6

NEATHER POLLOK *RECTOR*. PATRIK GILLESPIE,  
R. BAILIE,  
IO. YOUNG,  
IA. VETCH,  
PAT. YOUNG,  
STN. BURNET,  
GEO. SANCLAR.

Whilk soume of 1647<sup>lib.</sup> 02<sup>sh.</sup> 06<sup>d.</sup> being deduced from the total of 2263<sup>lib.</sup> 13<sup>sh.</sup> 4<sup>d.</sup> ther rests 616<sup>lib.</sup> 10<sup>sh.</sup> 10<sup>d.</sup> free money, made of Mr. Zacharia's executrie, to be given in; when it shall be payed to James Lees, together with the 33<sup>lib.</sup> 06<sup>sh.</sup> 8<sup>d.</sup> resting by the relict; in whole 649<sup>lib.</sup> 17<sup>sh.</sup> 6<sup>d.</sup> which is to be charged upon the account of the money applyed to the wall building.

*Memorandum*, that after \* \* \* \* \* of Mr. Zacharia's Discharges to the Erle of Glencairne, there will be resting by him only 825<sup>lib.</sup> so that there is to deduced from the soume totall 8<sup>lib.</sup> 6<sup>sh.</sup> 8<sup>d.</sup> *Inde*, to be deduced of the Colledge halfe, 4<sup>lib.</sup> 3<sup>sh.</sup> 4<sup>d.</sup>

*Printed from the original MS. in the Archives  
of the University.*

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In "The Testament, Testamentar, and Inventar of the guidis, geir, debtis, and sowmess of money quhilkis pertinit to Vmquhill James, Archibischope of Glasgow, the tyme of his deceis, Quha deceist in the moneth of October, the yeir of God jm Vje threttie twa yeiris," there appears the following among the debts "awand out:" viz. In the first, "to Mr Johnne Bell, Mr Johnne Maxwell, and Mr Zachrie Boyd, Ministeris, for thair stipend the crop 1632 yeiris, Aucht chalderis of malt, pryce of the boll vj li. vi<sup>s</sup> viii<sup>d.</sup> Item, To thame as ane part of thair stipendis the said yeir, aucht chalderis of meill, pryce of the boll vli vjs viij<sup>d.</sup> ....."

*Wishaw's Lanark, p. 151,  
Printed by the Maitland Club.*

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## EXCERPTS

FROM

## "THE FLOWERS OF ZION." \*

## DAVID AND GOLIAH.

[Contains about 850 lines.]

## THE SPEAKERS :

1. *The Philistines*, 2. *Saul*, 3. *Jesse*, 4. *David*, 5. *The Israelites*, 6. *The Captaines*, 7. *Eliab*, 8. *Goliah*.

\* \* \* \* \*

*King Saul.*

Captaines, now receive from mee instruction:  
Bee not enchain'd in *gives* of base subjection,  
To feare your foe and basely for to yelde,  
Take courage now and bravely face the field.  
Why feare yee so, thus fiske in and out,  
Like those who of the Lord's protection doubt?  
Feare not this man, who by his mouth profane  
Doth play the dog, and belch out with disdain  
Against our God, and 'gainst his people all :—  
When pride is greatest, swiftly doth it fall.  
This villain vile blasphemers, wo worth his hap,  
Hee is a Dev'll, within a man his shape.  
Though he seemes strong, and sturdily doth goe,  
God will find some that will him ov'rthrow.

See how he stands, in a most raging moode;  
Upon his beard of foame comes down a flood,  
His mouth is frothy, fury fills his face,  
He's like a horse, that's prancing in his place.  
His long black locks, hang shagged Satyres like,  
A doun his neck; his bush beard floateth thick;  
His armes are brawnie, and all bristled are,  
Most hedge hog like, with wire instead of haire;  
Like two fire brands his eyes they doe appear,  
With frowning face: he seemes the King of feare.

Yet, for all this wee will some courage tak,  
For all is lost if wee now turne the back;  
Some Captaine stout will take this Duell in hand,  
If that from mee he shall this understand,  
That hee who shall this Philistine now slay,  
Shall by mee well rewarded bee this day.  
Yea, this I'll cause declare by trumpet's sound,  
If any shall in all the host be found,  
Who Israel shall of this great feare relieve,  
I'll unto him my daughter Michal give.

*The Captaines.*

The danger's great, though great be the reward;  
Men more their life then great rewards regard  
If any hope of vict'ry were in sight,  
Where death is certaine, *that* man is not wise  
That on a venture dares so enterprise.

The man's a gyant, of a stature tall,  
His onley weight would crush us, bones and all;  
Who looks on him may easily perceive,  
His very mouth capacious as a cave;  
Upon his legs as pillars he doth goe;  
Hee's like a steeple reeling to and fro;  
Hee goes as he would all us overwhelm.  
A cypress tree doth wave upon his helme;  
His burnish'd harness, like a comet bright,  
All blazing bloody seemeth in our sight.  
His lance a loome-beame, yea a mast most big,  
Which hee doth shake ev'n like an osier twig;  
His coate of maile, the strength hard can carrie,  
Yea, its a burden to a Dromderie;  
His stormy voice is like the roaring thunder,  
When as the clouds most sulph'ry break asunder;  
From top to toe hee's all in harness bright;  
What captaine darre, with such a gyant fight?  
Great's the reward, yet no man darre appeare;  
Wee love the prize, but none will win't so deare.

*Goliah.*

O beastly men of Isra'l, give yee eare:  
How long shall yee like cowards shake for feare?  
Among you all is not a champion,  
That in this valley darre mee fight alone  
In single combat, that wee conclude  
Our variance now, by one man's onely blood?  
Is there not one among you that hath strength,  
With whom I heere might cope now at the length?  
O fy for shame! that none darre come me neare  
Where I defy; like hairens they flee for feare;  
With coats of brass they come, and caps of steele;  
While they should fight, anone they turne the heele.

If yee not fight, why come yee to the field?  
Why are you arm'd? its best that now yee yelde,  
And bee our servants as yee were before.  
Cast downe your armes, and so rebell no more:  
Fy, fy! now great is Israel's disgrace,  
None darre mee meet, nor look mee in the face.

\* It is to be regretted that one of these volumes has sustained so much injury from damp as to be in very bad condition, and what remains of it ought to be speedily transcribed, that it may not be entirely lost to the world. In the extracts taken from it \* \* \* will be occasionally found mixed with the printing, to supply the place of words, in consequence of the MS. being either deficient or obscure. Where these asterisks occur between passages in the text, part of the subject has been omitted for the sake of brevity.

Freez'd minions all, most brave in vaunts and  
vows,

Lions in Court, in Camps are turn'd to Cows;  
Base cowards all, shall thus the day begone?  
If yee not fight, why put yee armour on?  
O that one were to buckle with me heere,  
Your mighty God less than yourselves I feare;  
Come fourty, fifty, yea, come all of you,  
Yea, let your God come also with you now.  
O fugitives who darre not turne the face,  
This day I shall you cover with disgrace;  
And als your God, of whom yee greatly boast,  
For feare this day, hee hath left Isral's host.  
Fy, base men, who can not fight but fly,  
You and your God I doe this day defy!

*Saul.*

My Soul abhorres to see this villaine lewd,  
Who like a Cyclop 'gainst the heav'ns hath spew'd  
Blasphemous words, which all the Skye defile,  
His words are all of a most uncouth stile.  
The Lord of Hosts, I hope shall let us see,  
This mouth blasphemous muzzled so to be,  
That it shall not be able more or lesse,  
Against our God such railings to expresse.  
But oh, alas! as yet I not perceive,  
That of my Captaines any courage have.

\* \* \* \* \*

It is in vain that I entreat or threat,  
I scarce can three or four together get,  
Among us, none either will or can  
Now undertake to grapple with this man.  
His monstrous limbs when in the dust they  
thrust,  
Up in the Skyes they raise a cloud of dust;  
No man hath courage, for our common weal,  
Gone from their breast, their hearts are to their  
heeles.

What shame, that this our so victorious host  
Should all be daunted with one pagan's boast!  
This bragging fellow, for to work our shame,  
Will say, I came, I look'd, I overcame;  
'Mong all their worthies none durst undertak;  
In panick feare they soon did turn the back.  
Chill'd with an ague, all unapt to fight;  
More sheep then men, soone put unto the flight.

Yea more than this, that wee before him fly,  
Hee'le both us shame and will our God defy.  
Is heere no man for God to undertak?  
What shame is it, that Israel turn the back!  
Shall now this nation of so great renowne  
Thus be destroy'd, and sack't, and batter'd downe?  
Cheare up your hearts, our GOD'S a God of  
might,

Feare not this man, that with his sword so bright  
Doth brandish thus; goe to, make no delays,  
Who fights for God, God will him crowne with  
bayes;

But if that so, those over us should reigne,  
Wee'le be their vassels or some baser thing.  
Will no man stir at such a villaine's cries,  
Who both our God and army als defyes?  
If men for ought should boldly undertake,  
It should be for the great Jehovah's sake.  
My eare abhorres to heare how so he cries,  
His blasphemies doe fret the very skyes.  
Fy! what's our feare? why stand wee thus in awe?  
Who shall him fight shall to my sense in law.

*The Captaines.*

Who darre unto this monster now draw neare?  
Ev'n at his sight our hearts are squis'd with feare,  
And tremble ev'n as doth the aspen leaf;  
Except the heav'ns us help there's no reliefe.  
The King doth offer what a man could crave;  
But when a man is brought unto his grave,  
Moulded in dust, what can such gifts avale,  
Thoughts of such dangers make our face grow  
pale.

Saul offers much, the gift is great indeede.  
What boots a gift when once a man is dead?  
The civik garland of greene oaken boughs,  
Thrice three times wreath'd about men's glorious  
brows,

Allureth much unto some noble fact;  
But who darre now in such a danger act,  
'Gainst this Colosse, so big, so fierce a foe?  
Hee seems some steeple reeling to and fro.  
His brazen cuirass none of us can carry,  
If hee come forward none of us will tary;  
Hee at a stroake will grund us into powder.  
His long black locks hang shagg'd adoune his  
shoulder.

Wee for this Duell darre not now appeare.  
Wee wish the prize, but who will win't so deare?

*David.*

This monster's boast cooles Isral's courage so,  
Within my breast it makes a rage to glow,  
Through all my veines I find a burning fire,  
To see how Captaines, that doe fight for hire,  
Recoile in haste, like Haires, with trembling  
feare,  
As soon as they doe see him drawing neare.  
Big looking Minions also, all make hast  
To turne their heeles; the host is all agast.

\* \* \* \* \*

*Eliab.*

Thou idle boy, thus vauing here and there,  
Thou hast cast off, of these few sheep the care,  
Our father's flock: hast thou no more adoe,  
But 'mong the souldiers thus a wand'ring goe?  
Thou hast not errand hither certainly;  
But heere and there to look with wand'ring eye,  
Thou for the sheepe cares neither more nor lesse;  
I know the pride and als the naughtiness,  
That from thy youth have ever beene in thee,  
For thou art come the Battell for to see.  
A faithfull sheppard, still his flock among,  
Them guides, them guards, and doth them lead  
along

The pastures greene, where they may eate their  
fill,  
And be refresh'd beside the waters still.

*David.*

Why are you wroth, why kindled are your eyes?  
Oh that wee humbled could, with dusty knees,  
Call on the Lord in such a troublous time!  
My coming hither surely is no crime.  
Why rage yee thus, O yee, my brother deare?  
Yea, is there not a cause I should be heere?  
What have I done? when tortur'd on a rack  
God's people, strings of my heart they crye



To see them shaken all like broken reeds,  
Spare brother deare to prick the heart that bleeds.

\* \* \* \* \*

I see king, priest, and people all are clad  
From sorrows wardrops; with a colour sad  
They silent stand; deep silence sure affords  
Grief's sharper accent, then most eloquent  
wordes.

Hear now, O yee, I have laid this conclusion,  
I will him fight, and that with resolution,  
I'm hither sent ev'n by the Lord of hosts,  
To swage the swellings of this pagan's boasts;  
I am resolv'd that monster to assaile,  
Who 'gainst the heavens so proudly still doth raile.  
I hope this day, the saddest day of sorrow,  
Shall turne to joy, and that before to-morrow;  
'Gainst Philistines now Lord my helper be,  
For through our sides, O Lord, they thrust at  
thee.

\* \* \* \* \*

*Saul.*

Alas, my lad, this is a feareful day,  
The dangers great, it is not shepherd's play;  
Thou art but tender, slender on thy chin,  
The Downie haire but scarcely yet begin;  
It's not for thee to undertake this thing,  
Lest thou all Israel into thraldome bring:  
This man well knows what feats of warriors are,  
For from his youth hee is a man of warre;  
For thee and us the dangers very deepe,  
Thou art accustom'd but with lambs and sheepe;  
If hee thee kill then shame on Israel,  
Shall fall with thraldome to a foe so fell.

*David.*

By God's assistance it shall not be so,  
With courage great, God makes my breast to  
glow;  
By God's owne helpe this hand of mine shall  
bring,  
His head blasphemous to my Lord the King.  
His father's sheepe thy servant on a day  
Did keepe; there came, which took a lamb away,  
A lion first, and last a cruell beare.  
I slew the lion, and the beare did teare;  
Thus both the beasts by God's great help I slew,  
And from their jaws my lambs I did rescue.  
Now fight I will in great Jehovah's name,  
This Philistine shall be as one of them.  
God shall perform this matter by and by,  
Sith that he thus God's armies doth defy:  
The Lord who sav'd me from the lion's jaw,  
And from the beare's most strong destroying paw,  
Will me deliver from this Philistine.  
What now I say it shortly shall be seene.  
God shakes the mountaines and the firmest rocks,  
Hee weares and rents with many stormy knocks.  
So strongest men he batters by his strength,  
They losing ground return to ground at length.  
Get yee aloofe, the duell but behold,  
Faith cheares my heart, and makes my courage  
bold.

*Saul.*

My heart's amaz'd, my mouth is also mute,  
To see a boy so young so resolute;

With lively limmes, so to the Battell goe,  
God steeles his heart with strength against the  
foe;

Sith it is so, Goe and the Lord thee guide,  
And thee encompasse round on ev'ry side.  
Before he goe, him harness all with speede,  
Of brasse an helmet put upon his head:  
Because the foe will fiercely him assaile,  
Let him be armed with a coate of male.

*David.*

I'll gird this sword upon mine armour bright,  
That done I will prepare myself to fight;  
I wonder much that I in such aray  
With golden studs, goe glist'ring in this way.  
For shepherd's coate, a cask I have put on  
With coate of male; I must now walk anone,  
And try if that with them I well can goe,  
Then after that I may assault my foe.

This worke's in vaine, this armour that's me on,  
Will with its weight much weary me anone;  
This massie lance and sword, doe load me so,  
That I with them not able am to goe:  
I'll not depend upon this heavy load,  
I'll cast myself upon th' eternal God,  
Who in all dangers hath been my protection,  
I look that hee will give me now direction,  
And Steele my strength by his Almighty hand,  
That by his might I may in Battell stand:  
Off with this harness, I my lance also  
With cask and sword will surely cast me fro,  
I'll have no bow, no shaft, no arsenal,  
But from the brook five pebbles that are small,  
Put in my scrip, with sling I thus will goe,  
For to encounter this blasphemous foe.

*Saul.*

This work is strange, with Philistines I see,  
A gyant great, whose lookes doe terrifye,  
Our stoutest Captaines swift to turne the back,  
When he begins his loome beame lance to shake.  
On th' other side, a slender tender boy,  
Goes to the fight as to a feast of joye;  
His head is golden, scarlet's on his cheekes,  
Though full of courage, hee's both mild and  
meeke;

A stripling young, upon whose tender chin  
The budding downe doth scarcely well begin.

O happy boy! O worthy Israelite!  
Venge thou God's honour, and our shame  
requite;

Goe on, goe on, stirr'd with a holy zeal,  
And foile this pagan, and free Israel,  
Thee I innoble shall and all thy house,  
Thou shalt enjoye my daughter for thy spouse.

*Goliath.*

What! who is this that cometh mee unto,  
Darre nowe but this poore boy to battell goe?  
What match is this? what honour can I have  
In publick fight against a ragged slave,  
With staff in hand, as if a dog were I;  
Hee's arm'd with stones to cast them by and by.  
Hath Isr'al all, no Captaines, men of might,  
With me to grapple in a noble fight?  
What shame to them? what shame also to me?  
That with a heard I should so matched bee;

I by his death can heere no glory gain ;  
 To fight with heards I greatly doe disdaine.  
 My heart is filled with displeasure deepe,  
 What ! shall a Lion fight against a sheep ?  
 Shall it be said that Great Goliath hath  
 Spent on a lad, the forces of his wrath ?  
 When I in pieces wholly have him torne,  
 My victory will bee to all a scorn ;  
 That I thus armed, with a coate of male,  
 A naked shepheard fiercely did assaile ;  
 As if an Eagle should assault a flece,  
 Thus men shall say when they our fight shall see.  
 No not, I will my hands not now defile,  
 Thus with the blood of one that is so vile ;  
 I'll sheath my sword before this noble host,  
 As for this heerd, I will him roughly boast ;  
 Him I'll affront with words, that so this day  
 In panicke feare, hee hence may flee away.

O foolish boy, fantastick in thy mind,  
 What dreaumes thou heere, upon this field to find ?  
 Goe seeke thy match, I will not now defile  
 My fauchin bright, in blood, so base, so vile,  
 I do disdaine, that thou should'st die by mee,  
 Thy honour shall not my dishonour bee.  
 This is thy mind, as I doe understand,  
 That thou shouldst fall by Great Goliath's hand,  
 And so get credit ; but I doe disdaine  
 That it bee saide, Goliath hath now slaine  
 A naked begger as is in the land,  
 Arm'd but with stones, and staffe within his hand.  
 Goe get thee hence, or else I shall this day  
 The whip with rodde, and send thee so away.  
 Am I a Dog ? thou Dwarf, thou Dandiprat,  
 Shall I with stones, with thee be hacked at ;  
 Let one man fight, (sith one now fight mee must,)   
 Which hath before bene in the sweate dust,  
 Train'd up in warre, who hath receiv'd and giv'n  
 Most bloody blows, at Morne, and als at Ev'n ;  
 But as for thee, to bicker thou dost come,  
 As though with stones thou should'st me ov'r-  
 come.

Thou shepheard boy, know'st not the woundes  
 and scarres,  
 The glorious marks of souldiers train'd in warres ;  
 Such should be scourged with the sharpest rodde,  
 I scorn to fight at so unsightly oddes,  
 As with a shepheard to the Duell go,  
 And now my selfe will not disparage so.

But if so bee that thou wilt persevere,  
 And in the presence of all Is'ral heere  
 Mee still provoke, sure I will not thee spare ;  
 But with thy flesh give to the fowles of aire,  
 And to the beasts that are upon the field,  
 Its best in time that unto mee thou yeelde.  
 Before that thou be scourged with my rodde,  
 Now cursed bee thou, ev'n by all my Gods.

\* \* \* \* \*

I thought to spare this Pigmee base, yea nought,  
 Piece of a man, who foolishly hath sought  
 To grapple with one that is not his match,  
 A warriour strong, who can him quickly catch  
 And rent in pieces, as a Hawke a Dove,  
 If 'gainst him he his strength could once improve.

But sith it's so, that you will not forbear,  
 March on, thy match he is the King of feare ;  
 (Your God) commands his ark, but I the earth,  
 I challenge him, — if he dare come forth.

*Saul.*

This fight it seem'd as when in Summer ev'r,  
 A Galley and Carague, do cope together ;  
 The one strikes quick, the other veres as slow,  
 Larboard and starboard from the poop to prow,  
 Thence on the wind, and by her oares the other,  
 Goe to and fro, and whiles doe choak together.  
 The little boy about the gyant, light  
 Both forward, backward, to the left and right,  
 Both in and out, he stept, he stopt, he stretch'd,  
 And whiles recoil'd, whiles forward als he reach'd ;  
 He stoutly active did himself adventure  
 Against this gyant in a fierce rencounter.

Behold he comes unto us now with speede,  
 And in his hand he beares the monster's head.

## THE HISTORIE OF JONAH.

[Contains about 1130 lines.]

THE SPEAKERS :

1. *The Lord.*
2. *Jonah.*
3. *The Shipmaster.*
4. *The Sailors.*
5. *The King of Nineve.*
6. *The Men of Nineve.*

\* \* \* \* \*

*Jonah.*

Its best I think that I myself bedight,  
 With what will fit me for a hasty flight ;  
 As I resolve I'll here no longer stay,  
 I'll ship myself to seeke another way ;  
 I'll skulk the place where God hath sent me to,  
 For Nineve I will to Tarshish goe ;  
 I'll change my gowne now for a shipman's weede,  
 And from the Lord will flee away with speede  
 To Joppa, where I mind to goe aboard,  
 That I may flee the presence of the Lord.

Loe here in Joppa, at my coming hither,  
 I see a ship strong to abide the weather ;  
 As I perceive to saile they ready are,  
 Most willingly I'll pay thereof the fare.  
 I see the sailors drinking parting cup,  
 When that is done the sailes they will hoist up  
 Now all's aboard, the anchors they doe way,  
 The Keele begins the Rudder to obey ;  
 Wee leave the key beyond us at our back,  
 There's great appearance we'll good voyage mak ;  
 No storme there is but a sweet gentle gale,  
 Which makes the canvas of our sailes to swell ;  
 \* \* \* \* \* glide along the shore,  
 Where winds will serve there is no need of oare ;  
 Her motions nimble—she outstrips the tide,  
 Out braves the billowes, and on winds doth ride ;  
 She plies that course her compasse sets her on,  
 If thus we saile we'll Tarshish gaine anone.

*The Lord.*

It is my mind to suffer for a space,  
 That seas be calme and that the winds do cease ;  
 I'll let the Mainsaile flap against the yard,  
 So that no use of Compasse or of Card  
 Be for a space, that when the storm shall blow  
 So suddenly, the sailor then may know  
 That Heaven's in wrath against some wicked doer.

That is aboard the ship, and lurketh in her.

O yee, my winds, who hitherto your course  
Have barred in, break out with all your force,  
To \* \* \* know my wrath is kindled hot,  
Make (seas) to swell even like a seething pot;  
Blow hard \* \* \* to hells they down be driven,  
And \* \* \* up to the very Heaven.

*The Shipmaster.*

What means this work, we had a gentle calme,  
And now wee're quash'd, and by a sudden \*  
An houre agoe of compasse and of card  
Wee had no use, but still against the yard  
The flagging mainsaile flap, but now at last  
The angry heavens do blow a wrathfull blast;  
The winds before had barred in their course,  
And now at length break out with stronger force;  
Like one who in at first his breath doth draw,  
That out againe he may it stronger blow;  
While from the top mast I the heavens espy,  
And see how sudden darken'd is the sky  
With gloomy clouds, and see our ship so driven,  
I tokens see of a provoked Heaven.  
The Mist grows thick, wee see not lesse or more,  
If wee be farre or neare unto the shore;  
Our Rudder fails, our ship's at random driven,  
All is obscured, wee scarce see, sea or heaven.

Ho! sailors, see if you can land discern,  
I'll endeavour for to hold fast the sterne;  
Let each one know his place as I command,  
At fore deck some, at hin deck some must stand.  
The tacklings broken, riv'n is the mainsaile,  
The sea doth roar, the surges up doe swell;  
And which is worse, as I do understand,  
The force of seas hath broke the Rudder band;  
Except this storme anone begin to slack,  
Wee cannot faile, but shipwrack we will mak.

\* \* \* \* \*

Our skill doth faile, we work in vaine this day,  
Sith strength and skill us faile, its best to pray,  
And cry unto our God: let ev'ry man  
Cry to his God and do the best he can.  
If one will not, perhaps another will,  
If one not know another may have skill;  
Among the gods, as wee instructed bee,  
Some rule the land, and some command the sea.

Yet for all this, all darkens still about,  
We'll light the burden, and the wares cast out;  
Spare not for price, cast out of every sort,—  
Who can this bee who I heare highly snort.  
I see a man that's in the lower deck,  
Hard fast asleepe not fearing storm nor luck;  
I with my fist will thump him on the breast,  
And rouze this sluggard from his uncouth rest.  
O how this beast my heart it doth disdain!  
Though I him jog and shake its all in vaine;  
If he not snor'd I sure would think him dead,  
For all our cries he stirres not foot nor head.  
Unto this fellow yet again I'll goe,  
And with my hand will give a shrug or two;  
Till I him pull and tug him breast and back,  
Nothing but feare will cause this man awake.  
While thus and thus I have even thumped him,  
Hee but begins for to draw up a limme,  
And stretch an arme, and open up his eye,  
As when at first wee men doe wak'ning see.

What mean'st, thou sleeper, hast thou not a God  
A God on whom thou usdest for to call

When troubles come? arise, and seeke releefe,  
In open ruine on the rocks of griefe.

\* \* \* \* \*

With floods of teares all blubbered are our eyes,  
Yet all our gods are deafe to these our cries;  
It likely is, that untill they be pleas'd,  
Cry what wee will, wee never will be eas'd;  
But at the last their wrath with great disdain,  
Upon some rocks will split our ship in twaine;  
There must be heere the cause of all our griefe  
Some Atheist Dog—some halter \* \* \*

Now cast the lots that wee among us all,  
May know for whom this trouble doth befall.

As wee desir'd, the Pilot he hath done,  
The lot wee see is Jonah fallen upon;  
Wee hope the winds their bellowing will asswage,  
And that wee guiltlesse will escape their rage;  
Sith wee have found the man that is the cause  
Of all these surges, and most fearfull flaws.

*The Sailors.*

\* \* \* \* \*

Goe to, goe to, thou wretch, and tell us soon  
What is that fault so foule that thou hast done;  
Reveale the whole that wee may understand,  
Both what thou art and also in what land  
Thou hast been bred, and what is this that thus  
Hath moved thee to come aboard with us.

*Jonah.*

I am a man come of the Hebrew nation,  
I am a prophet—that's my occupation;  
I feare the Lord, the God of heav'n, most hy,  
Who made the Sea, and als the Land that's dry:  
Hee with his word mee sent to Ninive,  
But from his presence I in feare doe flie,  
And mind for Tarshish 'gainst the Lord's  
command.

For me therefore he hath lift up his hand,  
Which makes the surges froathy for to swell,  
Whiles up to heav'n, and whiles wee goe to hell.

*The Sailors.*

With divers thoughts our troubled \* \* \* fill'd,  
In great distresse as with an agüe chill'd;  
Fy, shall a prophet by us sailors dye,  
Shall wee be Actors of his Tragedy?  
Shall wee be men to throw a prophet downe,  
Into this gulf where hee must surely drowne?  
Wee'll yet essay by toile to win the shore.  
What can this beat, the sea boiles more and more;  
Wee strive in vaine, our hearts begin to quaille,  
For want of rest our bodies faint and faile.  
Wee see those seas which furious so arise,  
Will not be pleased but with this sacrifice.  
There's no refuge, wee must obey the lot,  
This man must die, if that wee perish not.  
Wee cannot beare the burden of his guilt,  
Nor pay the price of blood that must be spilt  
Sith from the heavens given forth is the decree  
Wee ministers must of God's justice be.

\* \* \* \* \*

The winds not tyre, but still doe louder blow,  
And prouder surges still us overflow;  
Lay to your arms and help in haste afford,  
This Jonah take, and cast him over board!



As wee perceive no other meanes wee see,  
That raging seas may calme and quiet bee.

Now over boord he thrown is by and by,  
Where in the waters he doth sprawling ly;  
There Jonah is, God's wrath for to appease,  
Ov'r head and eares, downe soused in the seas.

But what is that, that neere him wee doe see,  
Like to a Tower, thus wambing on the Sea:  
A monster great—the Leviathan strong,  
With beame-like jawes, which followes him  
along.

A little space the whale did	*	*	*
To waste his time, but in a	*	*	*
Hee wheel'd about, and	*	*	*
The living man he buried	*	*	*

*Jonah.*

I did rebell; heere is my day of doome,  
Feasts dainty seeme untill the reck'ning come;  
Alas! too late, it now repenteth mee,  
That I refused to go to Ninive.

I thought to lurk, but now my miseries  
Me clearly tell, God hath unvail'd eyes,  
And that hee will o'take them by and by,  
Whoe'er they bee that from his face doe fly.  
I understood that God was good and kind,  
But mongrell thoughts with folly pierc'd my  
mind.

Here apprehended I in prison ly,  
What goods will ransom my captivity?  
What house is this, where's neither fire nor  
candle,

Where I nothing but guts of fishes handle?  
I and my table are both heere within,  
Where day ne'er dawn'd, where sun did never  
shine.

The like of this on earth man never saw,  
A living man within a monster's maw;  
Buried under mountains which are high and  
steep.

Plung'd under waters hundreth fathomes deep.  
Not so was Noah in his house of tree,  
For through a window hee the light did see;  
Hee sail'd above the highest waves a wonder,  
I and my boat are all the waters under;  
Hee in his ark might go and also come,  
But I sit still in such a strait'ned roome  
As is most uncouth, head and feet together  
Among such grease, as would a thousand smother.  
I find no way now for my shrinking hence,  
But heere to lye and die for mine offence;  
Eight pris'ners were in Noah's hulk together,  
Comfortable they were each one to other.

In all the earth like unto mee is none,  
Farre from all living I heere lye alone;  
Where I entomb'd in melancholy sink,  
Choak't suffocat with excremental stink.  
This grieves me most, that I for grievous sin,  
Incarc'rd ly within this floating In;  
Within this cave my heart with griefe is gall'd,  
Lord heare the sighes from my hearts centre  
hal'd;

Thou know'st how long I have been in this womb,  
A living man, within a living tomb.  
Oh, what a lodging! wilt thou in these vaults,  
As in a Hell most dark correct my faults;  
I neither kno when day doth shine, or night  
Comes for my rest, I'm so depriv'd of sight;

Though that the judgement's uncouth sure, I  
share,

I of God's goodnesse never will despaire;  
I'll turn to him, and in those words will pray  
Within this whale; what God indits I'll say.

\* \* \* \*

*Jonah.*

Its best that I out of this city part,  
To ease my sore oppres't and heavy heart;  
What God hath said I hardly can believe,  
Can hee so threaten, and so soone forgive?  
Can hee revoke his sentence, and so soone,  
As voide of might, leave what he saith undone?  
I'll build a booth without the cities gate,  
And there I'll waite till be expired the date  
Of forty days, that I may clearly see  
What shall befall unto this Ninive.  
On th' Esterne side heere is a pleasant greene,  
Where at one sight the city may be seene;  
I'll branches cut and leave boughs, which may  
Mee ov'rshadow, lest the burning ray  
That from the sun comes with a scorching heate,  
Without a shadow on my head should beate;  
There I will sit untill at last I see,  
What shall become of sinfull Ninive.

*The Lord.*

This slender booth of boughs by Jonah made,  
By parching heate is withered ev'ry blade;  
The greenest leaves to dust now crumbled lye,  
Leaves lose their shadow when as they goe dry,  
Now by the strength of my Almighty word,  
For Jonah's head I will prepare a gourd,  
Whose leaves most broad on all sides may lye  
over,  
And with their shadow Jonah closely cover.

*Jonah.*

O happy gourd! which, timeous in my neede,  
Is so sprung up to cover now my head  
In such a season, when the sweeteing heate  
Hath spoil'd my booth, and on my head doth  
beate.

Those leaves have sap, and lye right close  
together,  
No scorching sunne will make you for to wither;  
O what a pleasure will those leaves afford,  
Which spread so faire from such a pleasant  
gourd;

For divers reasons I was very sad,  
But now I am become exceeding glad.  
In any place, it rarely hath beene seene,  
A gourd with leaves made in one night so greene.  
Sprang up so high to give my sense delight,  
Its colour greene, doth much refresh my sight;  
Now heere I'll sit, most willing, till I see  
What shall become of godlesse Ninive.

*The Lord.*

Heere Jonah joyes, and thinketh that hee will  
Enjoy his gourd, and that it will be still  
Greene leaved all, his pleasures to maintaine,  
Not knowing that all earthly things are vaine;  
And feeble folies which doe passe away,  
As doth the beauty of a summer day.

I'll make a worme, which on his gourd shall fall,  
Which shall it smite, and it shall wither all.  
To doe the same I will not long delay;  
But untill morne that springs the light of day.

*Jonah.*

I thought I was from all my troubles eas'd,  
Alas! how soone are all my joyes deceas'd;  
My gourd is slaine: the sunnes consuming ray  
Hath crumbled it to dust, and dy'd away.  
It was my pleasure; I delighted in it,—  
And now all's gone, and perish'd in a minut.  
Things most wee prize, are oft on sudden lost,  
What most wee trust, it oft deceives us most.

But what is worse, most troublesome I find,  
There doth arise a vehement Easte wind;  
And with the same, the sunne with scorching  
heate,  
More then before upon my head doth beate;  
If this continue, head and heart will rive,  
Far better it's for mee to dye than live.

*The Lord.*

What says! thou Jonah; art thou discontent,  
Thy cruse of joy is it already spent?  
And nothing left but a displeased mind,  
Which is still seeking what it cannot find?  
Is this a matter that a prophet yee,  
Should for a weede in such an anger bee?

*Jonah.*

To thee its little, that I heere doe lye,  
Without a shade, scorch'd with a sweltering skye;  
Why dost thou ask, what thou thyselfe canst tell?  
I'll not deny, I think that I doe well  
For to be angry, even unto the death,  
For many reasons, kindled is my wrath.

*The Lord.*

What mean'st thou man, such murmurings so  
to make,  
And on a weede compassion such to take;  
Whose seede thou with thy hand did never sow,  
Nor know'st the way that it on earth doth grow?  
Hath such a plant compassion in thy sight,  
Which from the earth did spring up in a night,  
And in another withered quite away?  
Is this it, which stirres to thy wrath to-day?  
O silly man! hast thou such carking care  
Within thy heart, a number of leaves to spare?  
And should not I have reason to have pity,  
To bring to ruine such a mighty city,  
Wherein are more than six score thousand  
people

That are so young, and void are of all  
That by no means they able are to learne  
The right hand from the left for to discern?  
Should I subvert so many infants so,  
With beasts and cattell numberlesse also;  
If at my beame of justice I should weigh  
Men's works, I should the race of mankind slay.  
I'm mercifull, I am compassionate.  
Far bee't from me to raze so brave a state,  
And in my wrath to bring to desolation  
A city such, which may be call'd a nation.  
Sith that to me they humbly bow the knee,  
I yet will spare the towne of Ninive.

## THE HISTORIE OF SAMSON.

[Contains about 2100 lines.]

THE SPEAKERS :

1. *The Lord.* 2. *The Angel.* 3. *Manoah.*  
4. *Manoah's Wife.* 5. *Samson.* 6. *The Philistines.* 7. *Samson's Bride.* 8. *Samson's Father-in-law.* 9. *The Men of Judah.*  
10. *The Gazites' Neighbours.* 11. *The Gazites.* 12. *Delilah.* 13. *The Lords of the Philistines.*

*Angel.*

In Zorah I doe know a certaine man  
Of Israel's seed, and of the tribe of Dan,  
Because that hee no children hath at all,  
*Hee's made to bee a sporting tenice ball;*  
*To honest minds reproach is painful ever,*  
*It turns an ague to a burning fever.*

His wife, while she heares such reproaches  
rude,  
Laments her case in a most mourning moode.  
To speak the truth, she is of greatest worth,  
She in her grieve oft prayers doth powre forth;  
She's not like those who with a foolish shew,  
With painting vile doe spoile their native hue.  
She cares not for those loose and light attires,  
Which open doores to petty vaine desires;  
She not with drugs adulterates her face,  
Like those who doe adulterers embrace.

*Some men may say our wives spend all wee have,*  
*And all their time in pranking proudly brave.*  
But shee is modest, humble, curtesee, wise,  
Her husband is for cov'ring of her eyes;  
She's truly godly of a heav'nlie mind.  
I oft in secret, her at her pray'rs find,  
With pond'rous words come from a broken soule,  
As though her sinnes were writ in ample scroulle.

Ev'n as the sunne when in diameter,  
Earth's interpos'd betweene the sunne and her  
Eclipsed is, and is disrobed quite  
By that black shadow, of her borrow'd lyght;  
So carking cares with sorrowes shadow her,  
Eclipse the lights that from the heavens appeare,  
To shine on men their mourning to comfort—  
This grieved woman is one of that sort.  
I will goe doune unto her, by and by  
With loving words I'll cleare her cloudy sky.

Ho! Manoah's wife I willing come to thee,  
Whom I so modest and so humble see;  
Not like vain women, who have greatest speede  
To curl the cockers of their frizled head.  
The diamonds dance in their haire as spangles,  
As pearly dew that on the branches dangles;  
Though they bee base they'le counterfeit the  
queene,

In rich gold tissue on a ground of greene;  
Where heere and there, the shuttle doth encheck  
The chagant colour of a Mallard's neck;  
The pearles and rubies, they are set out  
A doun their robes, with fringe of gold about;  
They are so vaine, each part of them deserves,  
That cost and cunning strive to get the prize.

But thou art humble; in thy modest face  
Doth meekness shew, and in thy heart is grace;

Not like those women, who have still them by  
The vile fard boxes of hypocrisy.  
Nor, like to those whose wily waxen mind  
Takes ev'ry seale, and sailes with ev'ry wind;  
Unconstant, like to the Cameleon,  
Who of each object takes the colours on.

I for thy good doe unto thee appeare,  
Sith thou art barren, and thou dost not beare,  
Take this from mee, this shall be shortly done,  
Thou shalt conceive, and thou shalt beare a sonne.

\* \* \*

*Samson.*

God's spirit at times begins my heart to move,  
Ev'n in the camp of Dan, which I doe love,  
'Twixt Zorah and Estaol; this I feele  
It seemes to bee for Israel's commonweale.  
Now its my mind to Timnah downe to goe,  
And view that place, and see if so and so  
Things goe apace, which may mee comfort bring,  
And to the land, I seeke no other thing.—  
But who is this that comes before mine eye,  
I heere in Timnah doe a woman see,  
Whose face with beauty kindleth my desire,  
While I her see, Love me inflames with fire.  
Upon her haire the glist'ring golden spangle  
With pearles and rubies, diamonds doe dangle;  
The like of her mine eyes did never see,  
An Imp of glory she does seem to bee.  
No ornament she needs, that in my sight  
The gold or pearles may bolster up delight,  
Mee to invite her pleasant face to love;  
Her face itself sufficient is to move  
Without all help, to kindle mine affection.  
Against this flamme I know not a protection  
But ev'n herself; this is my choicest joye  
That I her beauties may at last enjoye;  
She's like a rose bud passing all the rest,  
Within her bosom is a lily breast.

Yet for a space I'll lay my love aside,  
For greene advisements are not fit to guide  
Things of great weight: I will incontinent  
My father, mother, with the same acquent;  
I hope they'll not from mee the same dissuade,  
Though I doe fancy a Philistian maid.

My parents deare, my childhood's ov'rgrowne,  
And of my youth the blossomes fully blown;  
My vigours strong; I hope you'll not dissuade,  
Though I doe favour a Philistian maid,  
Unpattern'd beauty lodging in her face,  
The like of her is not in all this place;  
Her love my heart inflameth so, that I  
In grief am made close prisoner to her eye.

\* \* \* now, but I must discover,  
\* \* \* that I'm a wounded lover.

Oh! that it were within your heart to prove  
As prone to pity, as I am to love  
That virgin faire; t' exchange my single life  
It's my desire: oh that she were my wife!  
If well you look, you easilie may descrie,  
A speaking lover in his sparkling eye;  
If you refuse this, I'll resolve you more,  
I'll ship wracke make, for rocks are near the  
shore.

Love as I see makes strongest men to droope,  
And them to serve that never yet could stoope;  
Love's not like lust, which as soon as its spende,  
Foorth with the pleasure and contentments  
ended.

My love encreaseth daily more and more.  
I would be glad she were my wife therefor.  
I'm not like those that marry but for pelf,  
No not, I her would marry for herself;  
I'm sicke of love, behold my port and guise,  
My bloodlesse cheeks, and deadnesse of mine  
eyes.

*Manoah.*

Take heed, my sonne, beware lest such deceits  
Thee gull with glances of such golden baits;  
Thou hast not yet attain'd to full perfection  
Of ripen'd years, the prime of thy affection.  
My Samson deare, I tender much your well,  
My counsell is that you suspend a while  
And not goe on, you shall at last this find  
That such a marriage torture shall your mind.  
It's but for beauty you so frolick are,  
If you goe on you'll fall into a snare;  
'Mong Philistines you know there is no grace,  
Why will you marry one of wicked race?  
Uncircumcis'd, without God's covenant borne,  
A foolish girle come of a clan forlorne.  
How is't that so bewitched is your mind,  
That in Isra'l a match thou canst not find;  
But must for beauty goe to seek a nothing,  
Which will at last prove unto us a loathing.  
My sonne in time take counsell and beware,  
Lest you be caught in a Philistian snare;  
Thy passion's thwarting that thou'lt not submit  
Unto our counsell, who doe think it fit,  
That thou with one of Israel's maids thy life  
Live in God's feare, and take her for thy wife.

*Samson.*

Love's like the taste, which is not rul'd by reason,  
One sort of meat is not for all in season;  
Some appetits doe change at ev'ry houre,  
Some love the sweete, and some doe love the  
sowre;  
Some only doe for women's bounty match,  
Some spirits there bee whom beauty soone doth  
catch.

As for this maid, though Philistine she bee,  
I see no wife so fit as her for mee;  
Now get her for mee, for she doth excell  
Among all objects; she mee pleaseth well.

My father and my mother as I see,  
Not understand what is design'd by mee;  
It's of the Lord that I seek this occasion  
'Gainst Philistines, who now by no persuasion  
Will unto us our liberties restore;  
But with hard reines doe reigne still Isra'l o're  
And them oppress; thus bitter griefes doe gaulle  
them,

Which night and day, without all cease intrall  
them.

\* \* \*

*Samson's Bride.*

All worldly pleasures are but painted joyes,  
Wee spend our time in trifles and in toys;  
While as wee think perfect's our happiness,  
And that hencefoorth it never will grow lesse,  
And that all griefe for ever is debarr'd,  
Anone wee see that all our mirth is marr'd.



When I at first took Samson by the hand,  
To bee my match, he made mee understand  
That what hee said, I could not wish and want;  
That I not seeke could, what hee would not grant.  
But as I see of men such are the wayes,  
Their love to women, fierce and fierce, betrays  
Fair promises they at the first doe mak,  
And afterwards to doe, they are too slack.  
My Samson deare, why is it that you so  
Obscurely deal, and will not let mee know  
What means your riddle? what is in your mind,  
That you of mee the love your back behind  
Should cast, so soone as bridall feast be ended?

*Samson.*

At the first, when as she was my bride,  
I did perceive great tokens of her pride:  
She would be mistresse, and have all her will,  
Such liberty doth oft a woman spill;  
Ev'n families doe live most unruly lives—  
Base crouching husbands, and commanding  
wives.  
Four things I hate, and never could endure;  
These are the four; they are most naughty sure:  
Commanding wives, and base commanded men,  
A cock that's silent, and a crowing hen.  
As yet I will not know how things are past;  
Oft wronged husbands, ever are the last  
That get the newes of what their wives have done;  
Yea, when they know, they thinke it oft too  
soone.

While as I think what in the riddle past,  
I may conjecture that she was not fast.

*The Philistines.*

O Philistines! good newes; lift up your voice  
In songs of mirth; now time is to rejoice:  
Wee see the Samson, captain in their land  
Fast coming hither, as wee did command.  
Lest that he should, through speed, have from  
them past,  
His wistles are bound, and he is fetter'd fast.  
Hee's like a Fox that's taken in a snare.  
This day our Dagon for us well doth care:  
Hee hath us freed from many fearfull woes.  
Man then is glad when well his market goes.

*Samson.*

Deare Delilah, the subject of my joye,  
I doe abhorre that dumpish grief annoye,  
Thine troubled heart, where love's to me so  
sound.  
Farre bee't from mee in you to make a wound.  
My heart is prob't; I have no art to borrowe  
A needlesse help, to counterfeit my sorrowe;  
To see you griev'd, whose smiles I oft did find  
Delicious Juleps to my troubled mind.  
The beames of beauty, streaming from your eye  
So strain my heart, that I cannot deny  
To blaze to you, what secret was before,  
My love to you grows daily more and more;  
By day my thoughts are on you, and by night,  
When broken slumbers make me long for light,

I with your love am so inflamm'd, that I  
Am now become close pris'ner to your eye.  
Love in your words so daily cry'd mee bath,  
That this my soule is vexed unto death.  
Deare Delilah, then bee no more \* \* \*  
Wrongs done before, they shall be now amended;  
Sith that so often you have made request,  
I'll speake no more but with an open breast,  
I to thy trust most freely will impart  
My life, and all the secrets of my heart.  
Knowe this, that I a Nazarite was borne,  
And since that time my locks were never shorne;  
If I bee shav'n, then clearly all will see,  
That this my strength will quickly goe from mee;  
This is the truth; if this were done, O then  
Thy Samson should be weak as other men.

*Delilah.*

Goe hide yourselves, and I my time will tak,  
As I indented so I'll undertak.  
Where is my Samson? when I heare his name  
My maiden blushes cov'r my face with shame;  
Those who are lovers and in love expert,  
Thinke not it best that maidens should be pert.  
Now, from the fields him comming I doe see,  
By his slow pace he wearied seemes to bee.  
Now, welcome home, where have yee beene  
this day,  
It's not your use to be so long away.

*Samson.*

My spirit was sad; the day did me adjourn  
Upon the fields that I could not returne;  
The aire so cleare, and birds melodious,  
Did mee withhold from comming to your house.  
I up and downe did wander heere and there,  
For to refresh mee with a wholesome aire;  
My limmes are wearied, and a sadnesse deep  
Doth seize my heart, I'm like to nod asleepe.

*Delilah.*

My Samson deare come hither unto mee,  
Lay softly downe thy head upon my knee;  
It is the place of others all the best,  
Where Samson would desire to take his rest.  
She knows not love, or is a lover weak,  
If any can find in her love a leak  
As vessels have, which old unseason'd are:  
From such conceits my thoughts are very farre;  
This thou hast knowne, and dayly it doth prove  
That Delilah is constant in her love.

*Samson.*

Sith it's your will, that on your knee I rest  
It's also mine, and I doe think it best;  
I am so wearied, that I must with speede  
Upon your knee most soft, lay downe mine head.  
Keepe quiet all, that nothing from abroad,  
Or from within, come for to break my nod;  
I think this houre hath brought to mee good hap,  
That I my head have pillow'd on thy lap.

*Delilah.*

The lap is mine; the favour is to mee,  
That such an head should rest upon my knee.

Which I may cocker, and most quiet keepe  
Untill that thou be lulled fast asleep.

Now, sith that hee in sleepe begins to snort,  
It's time that I begin to play the sport.

Come hither lad, and that with all thy speede,  
Sev'n locks of haire shave thou from off his head.  
Ho! Samson wake, awake! make haste anone,  
The Philistines are comming thee upon.

*Samson.*

Where are those men? are now the cowards  
neare,

They'll flee like haire as soon as I appear;  
I neede no sword, but only shew my face,  
Looks of mine eye will thousands of them chase.  
I will goe out, and I myself will shake,  
As I before at other times did make  
Them tremble all; as oft they have had triall,  
Their wounds are witness 'gainst their whole  
deniall.

Now Philistines come out if yee be men,  
Why skulk you thus as beasts within a den;  
A trembling fever is within your breast,  
Lest that yee rouse a Lyon from his rest.

*The Philistines.*

Thy froathy words doe not our hearts affright,  
With clipped head, als clipped is your might;  
Thou art but lead, for heav'n's have not conjoin'd  
So strong a body with so stout a mind.

Sith thou art author of our miseries,  
Before thou dye wee will put out thine eyes.

Now Samson's blind, O what a joyfull thing!  
Wee will anone to Gaza doune him bring;  
With bands of brasse wee will him straitly bind,  
And after that in prison cause him grind.

O Philistines behold this man and wonder!  
This, this, is hee who with his arm did thunder  
On Askelon our city, where his pow'r  
Was such, that he slew hundreths in an houre.  
This is the man, who by a conjuring hand,  
Thrash't doune our men, and wasted all our land.  
This is the man who beeing his alone,  
Mow'd doune a thousand with an asse's bone.  
This is the man whose wrists did break with  
speede,

Strong withes like flax, and twined ropes like  
threed.

This is the man, who in the open way,  
Did on his head a web als beare away,  
Wove with his locks; though that the same had  
bin

By Delilah well fast'ned with a pin.  
This is hee who unhinged Gaza's gates,  
And on his back them bare, with barres and  
grates;

The only Captaine that all Israel had,  
Hee's comfortless and now his case is bad,  
Turn'd a mill horse, made altogether blind;  
For all his life appointed for to grind,  
And for his paines must have no other hire  
But twisted cords, and torturing whips of wire.  
Now there hee is untill that Death bereave him  
Of his last breath—his griefs shall never leave  
him.

There stands the Captaine, who hath holes for  
eyes.

A just reward for all our miseries;  
Hee bawls for help, no help at all hee'll find,  
Hee must till death within this mill-house grind.  
This day a pillar's fallen, that did support  
The chieftest rafter of their Zion's court.

*Samson.*

I have been foolish, this I doe confesse,  
O Lord thou know'st my doings more and lesse;  
While I awoke I found myself dishearted,  
But wist not that God's Spirit from mee  
departed.

His absence, as I found the same at length,  
Mee weaken'd thus, and mee depriv'd of  
strength.

I thought, at first, that I myself would shake  
As I was wont, but oh! I was so weak  
That I could not then grapple with the least  
Of Philistines; who now doe like a beast  
Mee make to grind to satisfy their lust,  
To see mee heere all overlaid with dust.

The Lord indeede for my most lustfull eyes,  
Hee on mee hath brought all these miseries;  
By instance oft he punisheth a sin,  
In the same member that he finds it in.  
If thou for sin each member that's in mee  
Should punish Lord, what member should be  
free?

My bygone faults, they hence shall never please  
mee,

Now I repent, I hope thy help shall ease mee;  
If I but heere a little space remain,  
My haire will grow, and strength will come  
again.

*The Lords of the Philistines.*

Long time is past since Samson lost his eyes,  
Who by his strength brought great calamities  
Upon our Land, where thousands he did kill;  
Now belly blind he grinds within our mill,  
As doth a beast who'll trouble us no more,  
Wee'll unto Dagon sacrifice therefore;  
Unto his house with gentry wee'll resort,  
And als with those that are of courtly sort,  
That wee to him for his deliv'rance may,  
With sacrifice now solemnize this day,  
And make good cheer, till with the frolick cup,  
Wee rouse and raise our merry spirits up.

THE USE.

Let all heere learn that it is but a rage,  
With infidels to yoke in marriage;  
Men should beware and watch attentively,  
And wisely make a covenant with their eye,  
Lest among women into snares they fall,  
Whereby they losse their goods, their life, and all.  
Of sin the wages death is  
Which should give warning unto men, and they  
To watch and pray; for soone the day will come,  
Wherein the Judge of ev'ry man will summe,  
The severall Items of his sinnes each one,  
And take a reck'ning what each man hath done.

If men, like Samson with a glancing eye,<  
Court Delilahs, and with them wantonly  
Mispent their time in foolish idle toys,  
Times will come after that will end their joyes.

Hence learne how Samson sinn'd with lust-  
ful eyes,  
Which were made blind, cause \* \* \*  
God oft in justice punisheth a sin  
In the same member that he finds it in.  
No man shall sin, but he shall find a crosse,  
Some sullen care, or else some sudden losse;  
Hence learne also, that those have cause of feare  
Who humme their secrets in a woman's ear.

To feare the Lord, and serve him as wee can,  
It surely is the highest pitch of man;  
Hee's happy who God's will so well observes,  
That ev'n his look him for a lesson serves.

## THE HISTORIE OF JEPHTA.

[Contains about 720 lines.]

THE SPEAKERS:

1. *Gilead.* 2. *Gilead's Wife.* 3. *Gilead's*  
*Sonnes.* 4. *Jephtha.* 5. *Vaine Men.* 6. *The*  
*Ammonites.* 7. *Israel.* 8. *The Messengers*  
*of Israel.* 9. *The King of Ammon.* 10. *The*  
*Messengers of Jephtha.* 11. *The Captaines of*  
*Ammon.* 12. *The Captaines of Israel.* 13.  
*Jephtha's Daughter.*

*Gilead.*

I'm cross'd to see within my family,  
Such warres, debates, which are so frequently  
'Twixt Jephtha and his brethren, who abhorre  
To see that hee bee lodg'd within my dore.  
They cannot suffer him to have a place  
Within my house who is of bastard race.  
I often see how from their gogle eyes  
Despight, contempt, ev'n as a lightn'g flies;  
Impatiently, ev'ry one against him fomes,  
A foolish fury in their bosom roames.

*Gilead's Wife.*

For most the bastards are intolerable,  
A sinfull seed to God abominable;  
I doe abhor'r't, it is against my heart  
That with our children hee have lot or part.  
An ill example eas'ly twists and winds  
Into the breasts of youth, and fastly binds  
Those who engage, with man in company  
That are profane; and doe most lavishly  
Misp'nd their time in trifles and on toys:  
This youth is not for tarrying with our boyes,  
Hee trueths, allures, suggests, and in conclusion  
Hee'le be a pander unto their confusion.

*Gilead.*

The youth as yet has not experience,  
There bee some ov'r'sight, and some negligence  
In his miscarriage; it may bee with time  
Hee mend such faults, and keepe him free of  
crime;  
That youth be wise, it is a thing most rare,  
Though whiles they faile, wee must not then  
despaire.

*Gilead's Wife.*

I wish our house bee not a house of strife,  
Who lives with bastards lives a troubled life;

My sad complaint not enters in your eares,  
Though from mine eyes, fall down distilling  
teares,  
My silent pleaders, both by day and night;  
Before I strive, I'le rather yeild my right.

*Jephtha's Daughter.*

I once was high, how lowe is brought my saile,  
Where with my fellows now, I must bewaile  
My dayes of griefe for my virginity,  
Which is the cause that Jephtha now doth ly  
In sackcloth mourning, grievously tormented,  
While heere my state by virgins is lamented.  
Sith I a virgin must abide alwayes,  
I knowe not what will sweeten out his dayes;  
No comfort now hee hath from what is mine,  
God's grace can turne his water into wine;  
The peerlesse treasure also of his grace,  
Can dry the sorrowes of his hand-maid's face.

The dayes that were appointed for to mourne  
Are now expir'd; I will againe returne  
Unto my father; Oh Lord tune my tongue  
With wordes of comfort while I goe along,  
Him for to spare, for this doth break my heart,  
While I think how his mind for mee will smart.  
When set apart for my virginity,  
Hee then of hope of all posterity  
Shall be depriv'd, till ended bee his yeares;  
This day and night beblurres my cheeks with  
teares.

I saw my father once a lovely man,  
Now crouched downe, his face is pale and wan;  
Deare father I'm return'd to you againe  
As I did bargain; let not griefe or paine  
Afflict your mind, our God is good and wise.  
Judge not his secrets with censorious eyes,  
His cord must guide you, lest your pinnace run  
Upon one rock, while you another shunne.  
I am like water, the more hard you straine mee  
And gripe your hand, the lesse you doe retaine  
mee.

So are all things that wee possesse on earth,  
They should us teach to seeke the things of worth;  
in the heav'ns have a most sure abode,

For perfect joye is in the face of God.

Now father deare, I heere come to your hand,  
For to obey as you shall mee command.

## THE FLOOD OF NOAH.

[Contains about 860 lines.]

THE SPEAKERS:

1. *The Lord.* 2. *Noah.* 3. *Noah's Wife.*  
4. *Sem.* 5. *Cham.* 6. *Japhet.* 7. *The*  
*Scorners.*

*Japhet.*

As Cham hath said, it surely seemes much better  
That many wrights convened bee together,  
With diverse others; that some may with slight  
Give help, and others with their strength and  
might.



Strong nimble hands must at the work still batter,  
Before our Barge be ready for the water.

Wee should make haste, while as the streames  
but purl,

For when the flood shall come, and quickly hurl  
Ov'r hills and mountains in a fearfull rage,  
We'll have no time then for to build our Barge;  
Swift swallows shall with wearied wings fall  
downe,

For want of earth, both men and fowles shall  
drowne.

*Noah.*

Goe quickly, Sem, with all your companie,  
Fell downe those firs, which growing heere you  
see,

Upon high hills, which look downe to the east.  
Cham runne thou west; and Japhet of all least,  
Seeke to the south, and oakes and ashes hew,  
And elmes and pines, and cedars not a few  
With sawes divide; get wimbles for to boare,  
And nailes and pinnes, you must have in great  
store.

What needfull is, I shall to you reveale  
Ev'n from the fore deck to the hindmost keele,  
I shall you teach that you may well discern,  
To build our Gallion with its stemme and sterne.  
Planks of such sort, see that yee well remark,  
Which best will fit the belly of the Ark,  
And bottom als; look and consider well,  
An oaken beame whereof to make a keele.  
Of timber als, prepare a massy lump,  
Which you shall bore thereof to make a pump,  
That if by leaks, the waters by and by,  
Flow in our boat it may none be dry.

Wee neede not feare to saile ov'r mountains  
farre,

For God shall be our Steersman, and our Starre,  
And Compasse als; yea more, he shall not faile  
To guide all gales, and bee for Mast and Saile.  
He through all dangers shall us safely drag,  
And will set ov'r us, as a Royal flag,  
Some signe of love; which plainly shall declare,  
That winds and waves should still our Gallion  
spare.

All things cry haste, wee now no time must  
slip,

Till that completely rigged bee our Ship,  
Which on the seas, that are both deepe and wide,  
Must goe through surges of a stormy tide.

*Sem.*

Wee busy were, which you will not allow,  
Till that the sweat did bubble on our brow;  
Those sturdy fellows with their axes keene,  
Made many an oak to light upon the greene.  
Some did fell downe, some seeke, some clave  
the trees,

They fervent wrought, most like to busy bees;  
Some bor'd with wimbles, and some also well  
Did forme the fore deck, some did hew the keele.  
None idle was; but Cham of all the three,  
In all this work, most careless seem'd to bee;  
But as for Japhet, he well play'd his part,  
Hee at the work was both with hand and heart.  
The Hulks now dress't without, and als within,  
Of all this work scarce laking is a pin.

*Noah.*

God as I see will throw his deadly dart  
At stubborne man; it thrills mee through the  
heart

To see how man but count it phantasie  
To be afraide for threat'ning prophesie.  
The world now sports, while God in painful  
thunder,

Doth threaten for to break the clouds asunder,  
And poure downe floods, so that this Hulk shall  
sail

Ov'r highest hills, as ov'r the lowest vale.  
No boot it is; those offscums Jabin's sons,  
Will not relent but plot rebellions;  
Though to seeke grace, I them doe daily urge,  
Who feare not God shall surely feelee his scourge.

O Sem and Japhet, I your care commend,  
Who this great work have brought unto an end;  
Though it bee long, yee shall most surelie see,  
Upon the earth a fearfull Tragedie.  
God shall the heav'ns and earth together rumble,  
And swelling surges shall ov'r mountains tumble;  
The world's great day is hard now at the hand,  
God, man, beast, fowle, will drowne in all the  
land;

No signe I see that God his wrath will stop,  
This from my lockes makes a cold sweate to drop.

Before that God the heav'nly sluices break,  
I'll yet essay men for their sins to check;  
If that my sermon with those men prevaile,  
So that they mourne for sin, then all is well;  
But if they still remaine as they have been,  
Of all their blood my hands are pure and cleane.

Yee Men of Marble, with hard hearts of flint,  
Of God's fierce wrath you shall not 'scape the  
dint,

Except in haste yee to the Lord returne  
With bleeding hearts; oh that you now could  
mourne!

For grieving God, the date that God you gave  
Expired is; hee yet your soules would save.  
Repentance late is often little worth,  
Repent, repent, lest vengeance now come foorth,  
Both stern and strange, and in a fearfull day  
You from the earth, as doun, sweepe all away.  
Your sins have made God's Majesty to frowne;  
The angrie welkin threatens you to drowne.

The earth shall bee, with its faire flow'ry bud,  
Defaced all in a most furious flood.

No tops of hills, nor yet the tallest tree,  
Shall a refuge unto transgressors bee.  
Then, sorrow fac'd, yee sadly shall bewaile  
Your puddly thoughts, which you have lov'd so  
well.

*The Scorners.*

Tush, Noah, tush! yee still have preached feares  
Those hundred, and also those twentie yeares.  
Yee threaten us, as though some slimy strands  
Should break their sluices and drowne all these  
lands;

And that the seas, with rage and great disdainie,  
Should overflow the fat and flow'ry plain.  
Those are but tales the mirth of men to marre.

Unto the Ocean, God hath set a barre,  
And said to it, No farther shalt thou goe.  
As hee hath said, the sea obeyeth so.

Goe, tell your tales, which are of little worth,  
To fooles:—let us now all be marching forth  
Unto greene groves, or to some pleasant park.  
Let God now Noah lock within his Ark,  
And save him there, and als his sonnes each one,  
When all the world, shall be drown'd and gone.

Old doted foole! thy folly all may see,  
Ingraven deepe, in thy great towre of tree.  
It thou wilt have to be a mighty fort,  
A towre of steel to save and to support  
Thyself, thy sonnes, from perill and mishaps,  
Which will the world swell with tempestuous  
claps.

How longs your ark, how high, how broad us  
tell,

Teach us, for yee in wisdom doe excell?

Wee heare the length three hundred cubits bee,  
And that the breadth but fiftie which wee see,  
And that the hight should thirtie cubits have,  
Men, fowles, and beasts, from drowning for to  
save.

With all those, as it must be understood,  
Yee must for all have ev'n sufficient food.

What if you with your sonnes and household  
dear,

And beasts and fowles remain there but a yeare?  
Yea, if but half that space you there remaine,  
Will the Ark you all, and food for you containe?  
Bread for yourselves, and fodder for your

Horses,

For Elephants, for Camells, and for Asses;  
For Coves and Sheepe, for Dogs and filthy  
Swine,

For Hart and Hind, for Goats and Porcupine;  
For Weezles which haunt in the clefts of rocks,  
For wittie Monkeys, and the wily Fox;

And thousands more of beasts and fowls also,  
Which to the Ark, you must alse make to goe?

There must be Peacocks, which with golden eyes,  
Upon their feathers the beholders please;

There must be Lapwings, with their hooded  
tops,

And Eagles which still haunt among the rocks;  
There must the Ostrich also have a place,

The Cran and Owle, with its ill-favor'd face;  
The Swallow swift, and als the Cormorant,

The Brigander, Quaille, Barnacle, Feasant,  
The Shovler, Bramblin, Bitter, and Hickway,

The Paret, Partridge, Dove, and the Ospray,  
The Heron, Harefoot, Rooke, and the Wood-  
pecker.

The Daker Hen, the Ganet, and the Plover,  
The Kestwell, Cough, the Crow, Raven, Gull,

the Jay,

The Jackdaw, and the Griphon strong for prey,  
The Pelican, the Phenix, and the Thrush,

The Falcon fierce, which downe with force doth  
rush,

The Gosehawk, Tercell, Gerfalcon, and Seker,  
The Merlin, Musket, Hobb, that's still a taker,

The Wagtaile, Snipe, the Starling, and the  
Stork,

The Cuckoo, Titling, Titmouse, and the Bat,  
The Teele, and Mavis, and the chattering Py,

The Yelamber, and prating Papingay.  
The Goldfinch, Tiedfare, with Cock, Hen, and  
Kit,

And many moe, where will these fowles all sit?  
What shall they eate if they continue long,

Within that house with beastes and fowles so  
strong?

Some eat but wormes, some grasse, and some  
but graine,

Some must have flesh their life for to maintaine;  
For Horse, Kine, Sheep, and other beasts, the  
fodder

Would fill an Ark that's longer, deeper, broader.  
Count well your cubits, and consider all,

If that your Ark can beasts both great and small,  
With fowles and food within its bounds containe,

See if yee can by reason this maintaine.  
Yet more of beastes and fowles all that be cleane,

Of ev'ry sorte preserved must be sev'n;  
Th' odde one for God a sacrifice must bee,

The other six must serve to multiplie;  
The fodder, fowles, the beasts with biggest bulks,

Would surely fill a score of greater Hulks.

Noah.

O foolish men! yee by such questions vaine,  
Declare that you are wicked and profane;

If yee did well God's pow'r great understand,  
Yee surely would deepe silence still command,

To such discourse; can God not worke a wonder,  
But yee his deedes must with vaine doubtings

blunder?

Can yee mee tell where first man beeing had,  
When of the earth God the foundation laid?

Or can you tell or yet conceive by thought,  
How God those all things out of nothing

brought?

Or can yee tell how that the earth alone  
So fixed is, and laid on a ground-stone

'Twixt the two poles; and how the starry heav'n  
In circling course is still most swiftly driv'n

From east to west? those wheelies they never  
stand,

What turns them thus can you well understand?

Can yee well tell who think yee clearly see,  
What bars are those, that thus hemme in the sea?

Stirre up your wits, and this yet tell me more,  
What makes it thus to move from shore to shore?

Yet to come nearer, can you me informe,  
How in the belly you receiv'd your forme?

Tell how in skulls thus formed were your braines,  
And how that chease, was turn'd to flesh and

veines,

To sinews, arteries, and to bones and blood?  
How all was done, have you well understood?

Know yee how framed was each thing apart,  
The hands, the head, the liver, and the heart,

And all the rest? see how yourself a wonder  
Is to yourself, and yet yee goe to blunder

God's mighty work in a farre lesser thing?  
Cease any more such needless doubts to bring,

I plainer yet may prove ev'n space by space,  
And foot by foot, that all this ample place,

By subtile judgement, make, and symmetry,  
Might all those lodge, and that most handsomely.

But I had rather God's great works admire,  
Who gracious is to all that doe him feare;

Hee can make room where little seemes to be  
For man and beast, yea, even als multiplie

The little food, or make one dinner small  
To last a yeere, so for to feede us all.

But as for you, vaine Scorners! yee shall smart,  
A pale despair shall seize your heavy heart;

On God by sin yee have all turn'd the back,  
Your wordes of scorn portend the dismall wrack.

Goe to, my Sonnes, I see no other thing,  
But God the flood upon the land will bring;  
Men who should mourne have lift a wanton heel,  
Against the Lord to whom their soule should  
kneele.

Hee roughly now will smite his enemies,  
And rustly guerdon their iniquities.  
I heare a noise within the clouds already  
Of humming stormes, see that the Ark be ready  
Us to receive; Sem, Japhet, I you charge,  
That with all haste you will prepare our Barge;  
The flood anone will rumble, rowle, and roare,  
It men, and fowles, and cattle will devore.

Noah.

My wife, my sonnes, with your three wives anone,  
Into the ark let us all eight begone,  
That after us, into this Carrick rare,  
May enter in of ev'ry Soule a pair.  
When wee shall all be entered into it  
God will the door behind us closely shut.

Now all is clos'd, as yee most clearly see,  
I pray the Lord our Pilot for to bee,  
To guide our Hulk and still it to support,  
Untill he bring us safely to our port.  
The clouds above with such a force rush downe,  
That in short space they all the earth will drowne,  
The show'rs, I hear, purle not in droppings  
small,

It is not raine, but rather floods that fall  
And rage so loud, as if it were a thunder,  
Threat'ning to break, and crush our Ark asunder.  
If that God's hand were not us now to save,  
Wee should be swallow'd with each swelling  
wave;

When men have time, for Sin they will not  
mourne,

God's wrath and mercy follow turn by turn,  
When mercy off'red, is despis'd, anone  
Then commeth wrath, and mercy must begone.  
I hear lowd cryes of men on ev'ry side,  
They shout, alas! where shall wee now abide—  
What tree, what rock, what hill can wee perceive,  
Sufficient hight us from this flood to save?

The trees are drown'd, yea, ev'n the cedars tall;  
Now rests but rocks and hills to save us all.

I heare againe, some that doe shriek and cry,  
To tops of mountains let us by and by  
Climb us to save; the flood it waxeth still,  
Behold, anone it will als drowne this hill.

The water still doth mount, out cryes another,  
I'm to the paps, cold makes my chin to shiver;  
Oh Lord for help, from Heav'n Lord help send  
downe,

For highest hills with floods are overflow'n.  
O heare our sighs, forget, forgive our sin,  
Oh pitie us in waters to the chin!

I heare againe in waters Lions roare,  
And howling Wolves, and barking Dogs and  
Boare,

And grunting Swine; Fowles also make great  
din

At their last strugglings, deepest floods within.  
The din is lesser; as I now suppose  
The surges deepe, their mouths with waters close.

Now how is all, I will look out and see,

No thing at all appears but heav'n and sea;  
And bodies dead of fowles, and beasts, and men,  
Which float aloft upon the upper brimme  
Of the vast ocean, which doth ever threat  
Our brittle bark in pieces for to break.

By boist'rous winds wee to and fro are driv'n,  
The swelling surges threat the starres in heav'n,  
At this black sight, a hearte of steele would  
mourne,

To the first chaos all is like to turne.

No earth, no grasse, no flow'r, no herb, no tree,  
No hill, no house, no mountain can I see,  
No thing but sea, and cloudy heav'ns appear.  
My trembling heart is fill'd with greefe and  
feare,

To see such marks of God's most dreadful wrath.  
Yet though I feare, I am not void of faith;  
But still believe that God will mee support,  
And will this Barge bring safely to her port.  
O God the Lord, who rulest sea and land,  
This huge, vast vessel guide thou with thy hand.

Noah.

Now at the window mind I to look out,  
And to consider all the parts about,  
If land appears; so far as I can see,  
No thing at all is to be seene but sea.  
Yet I resolve for to send out a Scout,  
To sore aloft, and spy if heere about  
Hills may be seene, or if seas swell and growe,  
For I yet doubt, if that they eb or flowe.  
This I perceive, which lessens much my feare,  
The clouds grow thin, and skyes begin to clear,  
The wind that blows with such a furious rage,  
Will, as I hope, the waters soon assuage;  
I see no top as yet of any hill,

The surges cov'r the highest mountain's still.  
In hope and feare wee will waite on a space,  
God will not faile to help us by his grace,  
And send reliefe in his appointed time,  
Hee us respects, though we're but dust and slime,

Now as I think our tossed hulk doth halt  
Upon some hill, it may be Areret;  
That waters eb, I now do make no doubt,  
Therefore to spy I now will send a Scout.  
Amongst the fowles, none fitter now can bee  
Than is the Raven, who with his bright eye  
Will soon descrye, some carion, or by smell  
Will find it out; then shall wee knowe right well  
If th' earth be dry, for if on hill or plain  
Hee find some flesh, he'll not returne againe.

Now from the window wantonly he flies,  
And snuffs the winds and sores unto the skyes;  
Hee seekes his prey, hee now hath ta'en his flight  
Right farre abroad, he's almost out of sight,  
Speying and feryeing from the highest aire,  
Whiles up, whiles downe, whiles heere and also  
there.

Hee neerer comes, not farther doth he goe,  
In hov'ring way, he still go'th to and fro;  
No certain signe wee can now from him say,  
That now the flood is ebbed any way.

Sith it is so, farre best I doe approve,  
That I send out for Scout the nimble dove;  
With her bright eye, she from the highest skye  
Discover will if trees, or lands be diye.



Now, from the window with a souple wing,  
 She swiftly flies us tidings for to bring ;  
 If tops of trees or rocks do not appeare,  
 Us for to comfort, in our trembling feare.  
 Her neck it glisters with a golden hew,  
 In part it's greene, in part it's also blew ;  
 See how shee mounts if any land there bee,  
 With her cleare eyes she surely will it see.  
 Though that the aire be pure, and skye be bright,  
 She flies so farre, shee's almost out of sight ;  
 But O ! againe, behold how shee at last,  
 With all her speede turns back the waye shee  
 past

Unto our Ark, she surely on the ground  
 By narrow searching, hath no footing found :  
 Now shee aboard comes swiftly at my call,  
 Unto the hand of mee the *Admirall*.  
 Wee'le waite a while, and after as a Scout,  
 Wee'le send her forth to try all parts about ;  
 If surly surges of the waters fall,  
 If shee some signe can bring from mountaine  
 tall,

Whom lower hills as kneeling doe adore,  
 Some tops terrific, that ev'n the welkin gore.  
 I thinke ere now that some hill top be dry,  
 If it bee so, the dove will by and by,  
 It will discover ; see how shee anone  
 Out at the window is most quickly gone.  
 With nimble swirls, through the aire shee scuds,  
 And fiercely fleeing cleares by speed the clouds ;  
 She's flowne so farre that she escapes mine eye,  
 Shee's out of sight, I no more can her see ;  
 Though that she tary, yet I doe not doubt,  
 But she at last shall prove a trusty Scout.

Ho ! ho ! behold the dove with feathers faire,  
 Our faithfull Scout comes scudding through the  
 aire ;

Good newes with joye will all our hearts now fill ;  
 The dove she bears a branch within her bill  
 Of olive greene. Oh ! let us all adore  
 God's mercy great, who will us set ashore  
 Ere it be long ; God will us one and all  
 At libertie set from this stinking stall.  
 Let sev'n days passe, and I will by and by,  
 Send forth the Dove as Scout to search and try  
 If th' earth be dry ; for if on hill or plaine  
 Shee find her food, shee'll not returne againe.

Now courage take, for soon wee'le win ashore,  
 Our Scout the Dove to us returnes no more ;  
 Doubtlesse the flood is ebbd, and the land  
 In part is dry, as yee may understand.  
 At first, shee found not where her sole to set,  
 The second time, shee brought into her beak  
 Ane olive branch, not farre from tops of trees ;  
 Shee on the land doth eate some beans or pease,  
 Or other food, which shee finds on the plaine,  
 This is the cause shee not returnes againe ;  
 Yet as I think the surges swelling still,  
 Doe proudly roll above the highest hill.

The earth is dry, God thinks on us in love ;  
 Now from the Ark the cov'ring wee'le remove,  
 That wee from thence may spye all round about,  
 And try if that at last wee may come out  
 And view the fields, where wee may take the aire ;  
 Wee'le waite on God who will to us declare,  
 What time wee should from this our Hulk  
 remove ;  
 Hee never failes to those whom he doth love ;

Hee did us spare who were a number small,  
 When the Deluge did drowne the wicked all.

## THE TOWRE OF BABYLON.

[Contains about 930 lines.]

### THE SPEAKERS :

1. *The Lord.* 2. *Nimrod.* 3. *The Nobles.*  
 4. *The Massons.* 5. *The Carpenters.* 6. *The*  
*Servants.* 7. *The People.*

### *Nimrod.*

A jangling noise of judgements cowards fright,  
 But men of courage boldly goe to fight ;  
 In dangers great courageous men not stick,  
 At whiffing flashes of sharp words so quick.  
 Though thunder claps from the Emperiall round,  
 About their eares make a most dreadfull sound ;  
 Yet Lion like they strive themselves to save,  
 To brave their foes who still their ruine crave.  
 Brave warriors ! wit is ever bold to seeme,  
 The hardest things most easy to esteeme,  
 That so no feares their courage brave may quell,  
 I feare no force from heav'n nor yet from hell.  
 In dangers great I know me how to save,  
 I scorn a master or a match to have.  
 As for those floods that from the heav'ns did fall,  
 And drown'd the world to eight—a number  
 small,  
 I mind to build a Towre of strong defence,  
 No more to be in Heaven's reverence.

### *The Massons.*

Unto you, Sir, ourselves, and all we aw,  
 Owre love to you shall bee for us a law,  
 Yee seeke but right our safety to procure,  
 This is your charge, and als your choicest cure.  
 Like modest Bees yee are that take but small  
 Of ev'ry flow'r, though yee have choice of all ;  
 Yee give us peace now, for a bloody warre,  
 This doth engage us to your service farre.  
 Craftsmen aside in warre their lumes doe lay,  
 The Merchant, trade and traffique doth decry.  
 The poore, who safely lodged in some vault,  
 Are driv'n to Rampires to sustaine th' assault ;  
 Then Massons, Weavers, Carpenters, and all,  
 Must from them cast their tooles both great and  
 small.

Wee build a Towre, Heaven's furies to gain-  
 stand,  
 To save ourselves, that in a rage so rude  
 Wee bee not drowned by another flood ;  
 Wee will obeye, and quickly goe to action,  
 Let deeds bear witness of our best affection.

Sir, yee must knowe, take yee now heede  
 anone,  
 In all this plaine no quarreyes are of stone  
 To build your walls, which must be thick and  
 strong ;  
 Wee will therefore goe all the fields along,

To spy where is good clay both tough and thick,  
That wee thereof for building may have brick;  
Them wee shall burn so in a furnace all,  
Till they be hard most fitting for our wall.

Goe to now, lads, we mak this proclamation,  
Dig downe with speede to lay the house founda-  
tion;

Dig deepe, yea deepe, untill that out of sight,  
You find good ground to beare the house's weight.  
Let all be hands, no man must stand or stay,  
Let all now dig, or brick make of the clay;  
Taskmasters, hold the workers in your sight,  
Let ev'ry man now work with all his might,  
That to the skies the walls we may upreare,  
And so bee sav'd, hence forth from noisome  
feare.

Though now the Sunne goes with his charet gay,  
And cleares the skyes with a most pleasant ray,  
Bee not deceiv'd, the skies againe will frowne,  
And clouds will fall in floods us for to drowne.  
By fearefull blasts of this yee inking have,  
While stormes burst out, that wee ourselves may  
save,

Let all goe work, let none now idle sit,  
Let young and old doe that which seemeth fit.

Nay, tender Ladies, with soft velvet loof,  
Must now be servants, and not stand aloof;  
Now bow your backs that barrowes yee may  
beare,  
With presses of brick, to build a fortresse heere  
Against the heav'ns; that henceforth floods of  
water

Not drowne us, or from one another scatter.  
The gold ring'd fingers must not heere be spar'd,  
Away with faces overlaid with fard;  
It is not time to sit idle now,  
While painefull sweate should bubble on your  
brow.

Cease now to curl the cockles of your head,  
Those precious pearles, now take away with  
speede,

Which nimble dance upon your haire as spangles,  
Or as the fruit upon the tree that dangles.  
Such trifles leave, the Masters so command,  
Rise up all quick, to work now put your hand.

Yee Groomes with gownes, your robes anone  
cast by,

Your spared armes to labour yee must try,  
Soft finger'd men, you working let us see,  
Till that your hands with labour brawnie bee;  
Cast pens away; take paines, and every houre  
Employ your hands, for this most stately Towre.

And yee who bricks in rouling carts do draw,  
Spur fast your beasts, to dally stand in aw;  
Yea, jerk your jades, and make them scour  
amaine,

Through thick and thin, both over hill and plaine,  
Till Hesperus in azur wagon bright,  
Bring glist'ring tapers for to cleare the night;  
No rest till then as long as lasts the day,  
None must from work himself withdraw away.  
The clay is soft, it may be hard anone,  
It were more hard to build a towre of stone.  
For sturdy quar'men, with steele-headed cones,  
With massive sledges should thus slent the stones,  
With grones and sobs; stone work doth still  
require

More labour than the bricks all burnt with fire.  
Great labour is 'mong rocks both hard and stiff.

To cut wide windows through a horned cliffe;  
Through these indeed is painfull labouring,  
Where hammers, wedges, and the beetles ring,  
With massie sledges, where men alabaster  
And marble hard, with strength of armes doe  
master.

#### *Nimrod.*

I see some busy, but I als perceive  
Some idle rogues that always play the knave;  
Whatever they bee, ev'n whether great or small,  
With wirey roads they shall be scourged all.

Yee Massons, try those baked bricks to lay,  
In such a sorte, that fearefull stormes they may  
With force abide; that though the heavens them  
thunder,

They thereby should not broken be asunder;  
If all were done, I surely would disdaine,  
To tremble for those water gates of raine.

#### *The Taskmasters.*

Lads, goe to work, bring bricks, and make good  
plaster,  
That wee may please our only liege and master;  
His checker's open richly to reward,  
All those that doe this noble work regard.

#### *The Servants.*

From Morne to Ev'n wee drenched are in  
sweate,  
Wee swelt for thirst, and get but little meate;  
Wee're pay'd with frownes, and whiles with  
cunning smiles,  
This world is now full of vaine wittie wiles.

Though with great sweate, wee study you to  
please,

Wee are but fed with rotten beanes and pease;  
Our clothes are tatter'd and besmear'd with clay,  
With paine our bodies are consum'd away;  
Your wordes are Reedes most brittle, which  
anone,

Pierce through the heades of them that beare  
thereon;

Yee speak of checkers, but where is the treasure,  
Our wage is small, our work is out of measure.

#### *The Taskmasters.*

Goe quick to work, while you such things pre-  
tend,

Yee falsely lie; if but your finger's end  
But eke a while, you beasty fret and frowne,  
Not caring that the Heav'ns the worlds should  
drowne.

Ye barbarous villains! to your barrowes goe,  
And beare the bricke, the highest walls unto,  
That so hence forth, in clouds the hoorded waves,  
No more us drowne, as base and heartlesse slaves.

Ho Carpenters! it is now time that yee,  
What's to be done by you most quicklie see;  
Wee daily long to see this castle rear'd,  
To save us from the stormes now greatly fear'd;  
Now quickly fail, to fell downe with your strokes,  
The goodly cedars, ashes, pines, and oaks.

And alders als, with other sorts of trees,  
Which may you fit in all necessities.  
Of forest plants now strip the mountaine hie,  
With axes sharp, cut downe each goodly tree;  
The branches sned, and of the timber greater  
Make quicklie beames, rend beames, and also  
after;

Saw also boards and planks, that you may all,  
The lofts most sure ev'n lay from wall to wall.  
The Massons nimble, as wee wish'd have done,  
Yee Carpenters swarme to your work anone;  
There hammers quick on bricks do chearely  
goe,

And echo loud your axes let also.  
Pel-mel subvert the oaks and cedars tall,  
Its time to work, let none be idle at all,  
And slip their work; spare neither hands nor  
eyes,

Untill this house shall reach the highest skyes.

Well done, brave lads, our axes and our saws  
Make ready work, each one another draws  
With courage great; when all in every part  
Still at the work with hand doe, some the heart.  
Our axes noise, through heav'n rebounding  
brim,

Affright the fish that in Euphrates swim.

*The Massons.*

Yee little boyes, to worke now swarme yee fast,  
And yee also who have your lad-age past;  
The walls are high, take courage as you see,  
Above the clouds this work will shortly bee.  
Bring, bring with speede, give slime als as we  
crave,

Our towre the heav'n's shall soone for seeling  
have;

Wee hope anone that both its front and feet,  
With heav'n's above, and hills below shall meet.

Make haste, be quick, and lye not idle so,  
Your limber limbs lift up, and quickly goe.

*Nimrod.*

Now, now, I see what many workmen can  
Performe for him that stoutly plays the man;  
Who have no courage for the common weale  
Within their breasts, their fainting heartes con-  
geale.

Not acting right; but who most stoutly darre  
Great things attempt, they feare no threat'ning  
jarre;

Not heav'n's themselves, which with a cloudy  
brow,

In counterpuffs of blust'ring winds do blow.

I'll raise this Towre the highest clouds ev'n  
ov'r,

Till that the heav'n's it for its seeling cov'r.

*The Lord.*

I great Creator, as is in the story  
Of the creation, made all for my glory.  
I Angels made, my mighty pow'r to prove,  
Whom I ordain'd to dwell with mee above.  
On earth below, that I might bee ador'd,  
Fowles, fishes, beastes I made, and man their  
Lord.

At first, all was perfect which I did mak,  
In all this ALL was neither flaw nor crack;  
In heav'n's above all things were calme and still,  
On earth beneath all things obey'd my will.  
No more I needed but a wink or nod,  
All mee acknowledg'd for their Lord and God.

But what is this that now on earth I see,  
It seemes that men up at the heavens would bee?  
What those base Ants intend it is a wonder,  
It seemes that they intend the heav'n's to plunder.  
This surely seemes a resolution rare,  
Men mind the heav'n's to scale, ev'n through the  
aire.

Their palace proud sets up the top on hie,  
Up at my throne it looks as they would bee;  
To match me alwayes they seeme pow'r to have,  
But fooles they are, that mind the Lord to brave.  
Vile drudges, dust spawn, and most feeble  
dwarfs,

'Gainst me build Towres and mighty counter  
scarfs;

To mann the heav'n's they foolishly intend,  
But who prevails it will be seene in end.

I will them ding now from their braving towres,  
Who mind to scale this chrystall towne of ours;  
Though they now build their walls with brick  
and plaster,

To dash their pride I mind to be their master.  
Upon their tongues I will confusion bring,  
And by this means them from their drift will  
ding.

I'll mark their mouths, so that in any way,  
None shall hence know, what doth another say;  
I'll make their wordes to be like to the rumours,  
And jangling noise of men in drunken humours.  
Some 'twixt the teeth shall speak, some through  
the nose,

Some in the throat their wordes shall all dispose;  
Some wordes shall lisp, some like the jangling  
Jaye,

Or parret like, shall prattle still away.  
When Carpenters and Massons shall command,  
Their gibb'rish none at all shall understand;  
Now this I mind to stop such proud outrages,  
I will confound the Children's languages.

*The Massons.*

Come hither lads, and work with all your might,  
Now bring us tiles, the house draws to its height;  
In measure good, wee to the clouds are neere,  
Now bricks in burdens bring unto us heere.

*The Servants.*

Wee shall obey as servants doe their master,  
Take off our backs those burdens of fine plaster.

*The Massons.*

Most beastly rogues! shall wee thus be befool'd,  
It's brick wee seeke, that wee the walls may build.

*The Servants.*

Take there an hammer, if yee doe require,  
Who can you serve, if thus you fume like fire.



*The Massons.*

It's brick! it's brick! it's brick! that wee would have,  
It's brick! it's brick! that from you now wee crave.

*The Servants.*

Our master's mad, it seems as one would think,  
Hee gibb'rish speaks, as one that's after drink;  
Hee cries brick! brick! and brick! that he doth crave,  
It is the trowell that he now would have.

*The Massons.*

The Lads are madde, some flagons they among,  
Have drunk so hard, that they have lost their tongue;  
What meane, yee beastes, to make us idle heere,  
While yee should brick! brick! brick! unto us beare?

*The Servants.*

What meane, our Masters, thus in wrath to cry,  
And gape and frowne, and turne their mouths awry?  
What they would have, none of us can define,  
We'll bring to them the plummet and the line.

*The Massons.*

What can this bee, while wee for brick! brick! cry,  
Another thing they bring us by and by;  
Some Fairies doubtlesse in their hearts have humm'd,  
That they thus speak as people all benumb'd.  
Will yee not heare, will yee not understand,  
To bring us brick! brick! straitly wee command?  
Wee idle stand, yee fooles in every thing,  
Make haste anone, and brick! brick! to us bring.

*The Servants.*

What wordes are yon, what is it they doe crave?  
It may bee that some scaffolds they would have;  
Heere are some ropes, and timber als is heere,  
For as wee think a scaffold yee would reare.

*The Massons.*

This work is marr'd, this work it will not bee,  
Wee nothing heere but plaine confusion see;  
Wee breathlesse are with crying to those fooles,  
Wee'll work no more, wee heere lay downe our tooles.  
Wee nothing but confused yawling heare,  
A bootlesse worke wee are attempting heere;  
The after ages, at us wonder shall,  
How wee our folies here have muster'd all.

*The Taskmasters.*

Sir, you us sent as Taskmasters to bee,  
Your Buildings great still for to oversee;

As first our Carts were pleasantly indeed  
Drawn without let, they quickly whir'd with speed.

Workmen in swarms most fervent wee did see,  
So that their feet all feather'd seem'd to bee;  
Thus they did flee your glorious towre to build,  
But from the heav'ns some strock hath them befool'd.

While one cry'd come, and quickly cleave a tree,  
They brought a stone, a lintell for to bee;  
One call'd for planks, and mortar they did bring;  
One call'd for bands, and they him brought a ring;

Your men than beasts, more brutish they're become,

One to another doth not speake but humme  
With uncouth accents, when that some did cry  
For axes, others spades brought by and by;  
Some call'd for planks and plaster they did give;  
Some sought a saw, and others brought a screwe.  
The Heav'ns to shew this work to be most badd,  
Your Carpenters and Massons have made madd;  
Each gap'd on other with a frowning face,  
And hallooing cry'd; no thing in any place  
Was heard but gibb'rish, in a ringle mangle,  
Some crying brick! brick! foolishly did rangle.

Some others rafters!—rafters! still doe cry,  
What meant such wordes, we surely could not try;  
No trunchman was 'twixt servants and the masters,

Wee heard still rafters! brick! brick! planks!  
and plasters!

At last, the Massons madd, like raging fooles,  
With Carpenters, did tumble down their tooles.  
Men's tongues are lost, some bray like Asses dull,

And some more fearfull bellow like the Bull;  
Some roare like Lions, and some bark like Dogs,  
And others are who still doe grunt like Hogs.

*The People.*

Kings should of vertue partrons stoutly stand,  
And not their lust, but what is just command.  
But many bee who in base vassallage  
Their subjects hold, and in a furious rage  
Put pel-mel all; their curs'd courts devise  
To work the people; this now goes the guise.  
With taxes strange, such daily us extort,  
Whereas to vertue they should us exhort,  
Whereas our hearts they kinde should with zeale  
To feare the heav'ns and help the common weale;

And teach us how to walk in godly wayes,  
In the contagion of corrupted dayes,  
Wee see no thing but of our guds perdition,  
Most naughtie pride and als a vaine ambition.  
This is the guise of the most naughty ones,  
Who the poor's flesh doe cut, and gnaw their bones.

## THE USE.

Wee see what pride, the world hath brought upon  
The tongues of men, are made Cameleon

So divers; that from doores wee cannot goe  
 A peace of ground, but men seem us unto  
 All gibb'rish; so that, in that uncouth land,  
 What men doe say wee doe not understand.  
 Heere prats the Spaniard, there the Italian;  
 With uncouth accents, heere's the Nubian,  
 The mignard French, rough Dutch and Arabik,  
 Grave English, Syriak, Chaldee, Toscan, Greek,  
 The Hebrew, Latin, who can master all  
 The tongues thus speaking, on this earthly ball.  
 Each man in Adam, is to one another  
 Accounted always for to be a brother;  
 And yet for sin, such is of sin the danger,  
 Each land to other is now made a stranger.  
 God's Testaments which doe declare his will,  
 Were first enrouled by Greek and Hebrew quill.  
 O what great paines have wee to understand,  
 Those uncouth wordes set downe at his command;  
 Most time, alas! to conquere wordes wee spend,  
 And misse the matter which wee should intend;  
 Yea more, the wordes which are in usage now,  
 Within a space no man will them allowe.  
 Wordes fine before, are banish'd from the court,  
 And get no roome, but with the country sorte.  
 Men's mouthes, like trees, beare wordes as leaves  
 that fall,  
 Now greene and good, anone are withered all,  
 And passe no more; this Babel doth extend,  
 This Nimrod's plague on earth, from end to end.  
 The wordes which whilom all men did admire,  
 Loath'd in a trice may hence forth not appear,  
 No more then changing French with gallant  
 shewes,  
 Could be content to weare the Irish trews.  
 Our wordes like clothes, such is vain man's con-  
 dition,  
 In length of time doe all weare out of fashion;  
 Such marked tongues should teach us God's dis-  
 daigne,  
 And yet for that, in wordes wee are most vaine;  
 Wee are like Echo, which by voice begot  
 From hollow vales, speakes wordes it knoweth  
 not.

## THE DESTRUCTION OF SODOM.

[Contains about 2000 lines.]

### THE SPEAKERS:

1. *God the Father.* 2. *God the Sonne.* 3. *The Angels.* 4. *Abraham.* 5. *Sarah.* 6. *Lot*
7. *Lot's Wife.* 8. *Lot's Sonnes-in-Law.*
9. *The Sodomites.*

*Abraham.*

Well saide, deare Sarah, yee remaine the same,  
 A help, a comfort, unto Abraham;  
 To every stranger that is in distresse,  
 Your charitie yee daily doe expresse;  
 Not with a frowne, but with sweete smiling  
 rather,  
 To such a mother, as I am a father  
 God will us blesse; and will the same regard,  
 For charitie not want shall its reward.

*God the Sonne.*

I take it now a providence to bee,  
 That wee are come heere for to heare and see  
 Your loving kindnesse; and yet which is more  
 Wee see how yee the God of heav'n adore.  
 Yee pray before yee put your hand to meate,  
 So should all doe, then, then, it's time to eate;  
 Too many on this earth both soup and dine,  
 But know not God no more then dogs and swine.

Now it is time for us to goe away,  
 As you beganne, give thanks to God and pray.

*Abraham.*

Now welcome, Sirs, I thank you heartily,  
 That have me honour'd with your company;  
 In all your carriage I have surely seen,  
 God's graces which to mee have comforts beene.  
 I neare and narrow still have watch'd and  
 weigh'd,  
 What each of you, and all of you have said;  
 I would bee glad to heare from morne to ev'n,  
 Such sacred wordes which seeme to come from  
 heav'n.

Yet tarry, Sir, but now a little while,  
 And after that I'll say a sad farewell.

*God the Sonne.*

Too many men on earth gold mouthed are,  
 Which speak good wordes, which from their  
 hearts are farre.  
 I clearly heere doe read faire lines of grace  
 Most deep ingrav'n; I not in any part  
 Have seen a man of a more honest heart;  
 Your love is sincere, and ev'n as I think,  
 In doeing good that you doe rarely wink.

But where is Sarah now, thy darling deare;  
 Now send for her, that shee my words may heare.

*Abraham.*

My Lord, you see my household's very great,  
 And shee always hath a great care of it;  
 A virtuous woman sure she is and wise,  
 Yea farre above the Rubies is her price.

Children to parents riches may afford,  
 But a good wife is only from the Lord.

*God the Sonne.*

See that those wordes by thee be understood,  
 For what is said I will now make it good;  
 According to the time of life anone  
 I will return; and Sarah then a sonne  
 Shall have; which from her breasts soft as the silk,  
 With tender gumes shall suck his mother's milk;  
 Her teats two bottells of the nectar sweete,  
 Shall feed her sonne, her pleasure and delite.  
 And thou Abram the child shalt surely hug,  
 Who thy grey beard shall with his fingers tug;

Hee with the comforts of his lovely smile,  
Thy cares and cumbers often shall beguile.  
Hee gracious shall bee from the very first,  
Ev'n with pure milk of true religion nurst;  
Thy steady steps hee duly shall observe,  
A nod, a look, shall for a lesson serve.  
Thou shalt not neede him churlishly to checke,  
Hee shall obey at ev'ry wink or beck,  
Hee shall be hopefull by his inclination,  
Which thou shalt help by godly education.

The Lord whom thou hast served well always,  
Shall thus thee comfort in thy latter days.

*Sarah.*

I must now laugh, at least myself within,  
When I did think how those men did begin  
To speak of Sarah; now in such a year  
That I a sonne to Abraham should beare.  
My Lord is old, which something seemes to bee,  
And I am old, this is well known to mee.

Those strangers who now hither have been  
driv'n,

Know not the projects of the King of Heav'n,  
Who of all times and things doth guide the  
course,

Men merrie may of such things well discourse.

Grey headed I, shall I now at the last

Bear children, when the date of womens past;

Such words I take but compliments to bee,

From men that think thereby to pleasure mee;

While I was young I looked every day

For such comforts, all hopes are now away.

God's my comfort; his strong unshrinking  
shoulders,

In all my cares are ever mine upholders;

Hee barren makes, and fruitful at his will,

Unto his own he gives contentment still,

Giving, with drawing, hee makes his content,

They make all welcome that is from him sent.

If I with others children forth not bring,

God will mee give some other better thing;

Hee will ev'n make myself his child to bee,

And hee will bee a Father unto mee.

It needful is that heere on earth th' Elected,

Whiles now, whiles then, by crosses be dissected;

Who have their names in God's eternal roll,

Will rest content, and not God's works controll.

For spouse I have the best among all men,

More deare to mee then sonnes in number ten;

This unto many might seeme very strange,

The good old man, I would not surely change

For children's comforts; he with lovely face,

Still cheares my heart; so that in ev'ry place

I rest content, and what would I have more,

But him to please, and God for to adore.

I must now laugh, when it I think upon,  
Those wordes that Sarah should hence beare a  
sonne;

I no thing see even either heere or there,

But Eleazar hee shall bee our heire.

*Lot.*

Not so, my Lord, O let it not be so!

If I from hence unto the mountain goe,

Some great mischiefe may there upon me light,

So that I die; O let mee in thy sight

'This favour find! there is a city neere,  
A little one, where I without all feare  
May safely dwell, is't not a little one?  
Now graunt that I to it may goe anone.  
Thy mercy great thou magnified hast,  
This one request now graunt mee at the last;  
With your comforts my wearied heart revive,  
Graunt this request and so my soule shall live.

*The Angel.*

It's true that mountaines show not silver  
streames,

Nor doth each hillock yielde rich precious  
gemmes;

Yee doe so love the pleasures of the plaine,

That from them hardly can yee yet refraine.

Strive for to snatch God's warnings by the tresses,

Strike hot the steele, now goe while danger  
presses;

The waye to mountaines safest is of all,

Yet for thy pleasure I will this recall,

And thee permit this city to goe to,

Which for thyself I will not over throw.

Haste, haste, make haste, escape thou hither  
now,

Flee from this place, why yet thus ling'rest thou,

Till thou come hither I can nothing doe,

It is thy best thou hasten it unto;

Th' innamell'd valleyes of the plaine forget,

Your heart, now warn'd, not on such pleasures  
set.

God's wrath is kindl'd sore against this place,

Which Sodom's roofs and roots shall all deface;

Fire of a meteor in a summer's Ev'n,

With sudden flash shall flamme downe from the  
heav'n,

And shall lick dry the ditches; and at once

Shall burne to ashes both the wood and stones

Of Sodom's houses; men then there shall see

What dreadful plagues for sinnes prepared bee.

Upon this plaine shall fall an uncouth raine,

Not such as fats the earth, and makes the graine

For to grow up; but on this stinking Hell

A shovre of salt, of fire of Brimstone fell

Shall downe fall quick, like exhalations hot;

Heav'ns shall fling downe this flashing thunder  
shot.

The pits of slime, men shall inflamed see

Reeke like a night, flammes like a day shall bee;

With sudden fire, all shall be sodden then,

All shall be burnt, both lades, and girles, and  
men.

Against the sinnes of those most wicked livers,

The righteous Lord shall send downe from his  
quivers

Fierce fierie darts, which on the roofs begun,

Shall make the lead of turrets downe to run;

The slates and tiles about their eares shall split,

The rafters shall through heat the rosin spit.

One shall cry, Fire! and then anone the smoke

Blowne in his throat, his wordes, yea voice shall  
choke.

Their orchards faire shall calcin'd be, in fine

Their fertile fields shall barren be with brine;

All Sodom shall, that others stand in aw,

Consumed be, with hote and sulphry flaw.

They for their vile and most enveme trespasses,

With walls and rafters shall be burnt to ashes.



Because they did thus shoot; their towne and soile,  
 They as in pans that top full are of oile  
 Shall scalded bee; the flakes of fire most thick,  
 Upon these villaines fearfull deaths shall strike;  
 In Admah's, and als in Gomorrah's plaine,  
 A living soule shall not at all remaine;  
 Seboim als and Sodom, all shall bee  
 Burnt, branch and root, and after, in a sea  
 That's dead, shall bee ev'n turned in a trice;  
 That by such plagues, men learn for to be wise,  
 And not defile themselves with sinful pleasures,  
 Which of God's wrath, at last procure the  
 treasures.

Make haste, good Lot, with daughters, wife  
 also,

That God with fire may Sodom overthrow'.  
 When oriently faire ris'n is the Sunne,  
 Then God the Lord will Sodom overturne.  
 The Lord on Sodom in a great disdain,  
 Shall from the heav'n both fire and brimstone  
 raine.

#### Lot.

My Lord, farewell, I thank you heartilie  
 For caring for mee, and my familie;  
 Yee have me taught how plagues now ordain'd  
 are

For Sodomites, which doe both neere and farre  
 Make men to tremble with a dreadfull feare,  
 When of the same the tidings they shall heare.

My wife and daughters, th' angels as yee see  
 Are gone away; see that yee follow mee;  
 I'll goe before, and shew to you the way  
 That unto Zoar shortly come wee may.

Lest that the angel's threat'nings true yee find,  
 See that yee thrice look not at all behind.

#### Lot's Wife.

My heart is griev'd, I sadly sigh and pitie  
 Of Sodom's ruine, such a noble citie!  
 Where I with pleasure have my youth head past,  
 And now unseene by mee, it at the last  
 Must be destroy'd; shall I not with mine eye  
 Have hence forth leave, those lofty tow'rs to  
 see,

And stately roofs once to behold againe,  
 Who can their eyes, against their heart refraine.

O Sodom faire, set in pleasant field,  
 Which of best fruits a plenty great doth yeild.  
 O gardens sweete, where flow'rs not laking bee,  
 O fertile orchards, where on ev'ry tree  
 Fruits pleasant dangle; where in ev'ry part,  
 Things in great number glad the eye and heart.

My sonnes-in-law with others, shall they fall?  
 Shall I thus going ship wracke make of all?  
 From Sodom I was forc'd to goe anone,  
 So that I have not now a coat but one.  
 The angels instant, caus'd us so to speede,  
 That our equipage, and best things indeede  
 Wee left behind us; thus like beggars so,  
 My husband, I, and daughters now must goe.  
 O happy dayes! when I in Sodom faire  
 Liv'd in great wealth, with all contentments rare;  
 Mine heart is there, though I commanded bee  
 Not to look back, yet once I must it see.  
 I in my heart but some small inking find,  
 That th' angel us forbad to look behind;

Hee is away now farre, hee'le not it see  
 Though unto Sodom I turn back mine eye;  
 Love moves mee to it, but feare back me drawes,  
 And wills me still to keepe the angels laws,  
 Still to goe forward never looking back.  
 But love againe, still bids me courage take.  
 Thus I am toss'd,—tush! I'le not be precise,  
 Unto the towne I will now turne mine eyes.

While I unto the plaines of Sodom look,  
 Of fire and brimstone I doe see the smoke;  
 All's in a fire, my sonnes-in-law and all  
 Are now destroy'd, fire from the heav'n doth fall  
 Upon all flesh, that dwells the plaine within;  
 As yet the burning seemes but to begin.

But what is this, my feet grow very cold,  
 My legs grow stiff, and them no more can fold;  
 The more I strive to stirre from side to side,  
 The more I struggle, I'm the faster ty'd  
 Unto the ground; my thighs from warmnesse are  
 All senseless made, my belly is a quare;  
 It all made hard, my arms and hands anone  
 Are turned dead, hard like a marble stone.  
 I did contemne what th' angel did command,  
 A saltie pillar therefore heere I stand;  
 And that to teach all other men that they  
 When God commands may in all haste obeye.

### ABRAHAM COMMANDED TO SACRIFICE ISAAC.

[Contains about 840 lines.]

#### THE SPEAKERS:

1. The Lord.
2. Abraham.
3. Sarah.
4. Isaac.
5. Abraham's Servants.

#### The Servants.

Wee are all heere with a most ready pace,  
 Now for to goe to your appointed place;  
 Things are prepared after your desire,  
 The wood is clov'n, heere also is the fire.

Als Isaac's ready, and is glad also,  
 That in his journey he may with you goe;  
 To goe abroad he thinks a pleasant play,  
 Yet for all that hee not neglects to pray.  
 Hee hath his doore now steeked him behind,  
 With heavy groanes hee's seeking God to find;  
 With griefe he sobs, in this hee doth excell,  
 In seeking God as each of us can tell.  
 Wee servants all in him spys not a fault,  
 Hee to us all is as most savory salt;  
 Undoubtedly the mighty God of heav'n,  
 Him for a blessing hath to Abram giv'n.

When with his prayers he at last hath done,  
 Hee to you then will surely come anone;  
 Hee doth not lye on pillows of securitie,  
 Or beastlie snorts on downe beds of impuritie;  
 As those whose senses overgrowne with fat,  
 No doore have left for grace to enter at;  
 Who hath the soundest and the sharpest eye,  
 Think all that hee a worthy man shall bee.

Behold him coming with an angel's face,  
 From God he hath received grace for grace;  
 Hee goes not like vaine youths with lifted eyes.

With foolish habits, points above their knees,  
And haire made curl'd with their crisping pins,  
With other folies to allure to sins.  
Hee hath side haire, the periwiggs and painting,  
Appointed for bald heads and beauties fainting;  
In heart upright he hates hypocrisie,  
For only varnish he hath veritie.

*Isaac.*

Deare father, now the sunne hath brought the  
day,  
The sable night and shadows are away;  
The heav'ns no more with darknesse muffled are,  
The light is bright wee see the fields a farre.  
Let us make haste before the sunne goe bye,  
Among the glist'ring circles of the sky.  
Wee cannot tell how *soone this gloomy globe,*  
May cover'd bee as with a cloudy robe;  
And heav'nly sluices floods upon us powre;  
Wayfaring men must take the morning houre;  
When as nights tapers goe all out of sight,  
And Phæbus wheelles swift whirling bring the  
light.

However it bee, doe all as you intend,  
For I on you my Father will depend.

*Abraham.*

Up let us goe, and take time by the tresses,  
Our businesse is urgent, and us presses;  
Up lads, and take the wood clov'n on your back,  
And for to goe see that great haste you make.  
O Spirit of God, our guide, our strength, and  
stay,

Bee with us still, and lead us in our way!

Wee make good speede, now home is out of  
sight,

In such a place I mind to lodge all night;  
And after that, in such a place againe,  
The second night I mind for to remaine.  
The nimble edge of good men's spirits to rust,  
God will not suffer in ignoble dust;  
Man is not borne heere lazy for to sit,  
For idlenesse eclipseth clearest wit.

The third day dawns while wee heere looking  
are,

Wee from this place may Salem see a farre;  
Behold the hill which I must goe unto,  
For to performe what God mee would to doe.

Within myself, unto myself, I now  
Must speak some words in number but a few;  
If God my heart with faith now did not steele,  
While I that Hill doe see then should I feele,  
Such pricking paines, as hitherto I never  
Since I was borne, upon this earth did suffer.  
That Hill's the place, where with this bloody knife,  
I must bereave mine Isaac of his life;  
That Hill's the place, where fire of flaming hot,  
Shall Isaac burn when I have cut his throat;  
That Hill's the place, appointed by and by,  
Where slaughter'd Isaac shall in ashes lye;  
That Hill's the place, where as a sacrifice,  
Mine Isaac shall bee torne, a bloody guise;  
That Hill's the place, where I anone must spill  
Mine Isaac's blood, and make it downe to trill;  
That Hill's the place, whence fearefull grief and  
smart,

Shall rent in pieces my poor Sarah's heart.

That Hill's the place, whence to the whirling pole,  
Shall now depart of mine Isaac the soule;  
That Hill's the place, where Isaac by and by,  
Burnt in a fire shall all in ashes lye.

But all those thoughts not move or trouble mee,  
I mind my Lord t' obey most chearfullie;  
And to doe more if he command me farther,  
Hee steeles my faith soe that I doe not stagger.  
All one hand mercy, and might at the other,  
Doe hinder doubts, which heere my faith might  
smother.

A God of mercy hee hath beene to mee,  
Him to obey I will still ready bee.  
Though Isaac seeme mine ages sweet reliefe,  
At God's command I will, without all grieve,  
Him hew in pieces, and commit the same  
In sacrifice unto the burning flame.  
With constant eye I will at God's desire,  
Behold his bowels crackling in a fire;  
To mee it is, as a most glorious treasure,  
To doe for God what is to him a pleasure.  
If for his sake wee chearfull beare a crosse,  
Hee by his grace can soone make up our losse.  
I of his might or mercy doe not neede  
To doubt, hee can him raise up from the dead.  
My faith which I as breast plate now put on,  
Is perell proof against affliction.

God in this sea, a pilot wise, can steere,  
My tossed pinnace to her wished peer;  
At his command I'll doe as hee hath said,  
With Isaac's blood I will now glut my blade;  
His flesh and bones I'll on the altar burne,  
When that is done I'll to my house returne.

Ho! young man, heere abide, and th'asse also,  
I and this lad alone will yonder goe,  
To worship God as hee us doth ordaine,  
When that is done wee'll come to you again.

My sonne, it's time that wee at last begone,  
What God commands it should be quickly done;  
That knife and tree I beare, I think it good,  
But on your shoulders I will lay the wood  
For the burnt off'ring; that God may our life  
Maintaine, among both joyes, and warres, and  
strife;

I know thou'lt not repine or overcome mee,  
But wilt mee yield what age and place doe owne  
me.

*Isaac.*

When yee command, I mind not for to nap,  
And cast your precepts in oblivion's lap,  
As senselesse Soutle; of you I stand in aw,  
Your very wink shall serve mee for a law.  
None but those who are charm'd with frantick  
fit,

Of madde lunaticks all bereft of wit,  
The precepts of their parents will reject,  
In ev'ry thing I'll doe as you direct.  
I hitherto have never chang'd this mind,  
The giddy brain'd are turn'd with ev'ry wind.  
Wee see that they who dwell this turf upon,  
Have wond'rous ods in their condition.  
Wee see that some by nature are outrageous,  
And others are, who fight and are courageous.

But by your leave, let me of you enquire.  
Heere is the wood, and heere is als the fire,

But where's the Lamb, that for burnt off'ring yee  
Intend to offer unto God most hie;  
In all this place, I neither sheepe nor ramme,  
Nor heifer see, nor yet a little lamb.

*Abraham.*

While sight doth faile the righteous must believe,  
They, not by sight but by their faith doe live;  
Faith is the substance of things hoped for,  
The evidence of things not seene afar:  
Or more at hand; my sonne I'le this not hide,  
God for himself sure will a Lamb provide  
For a burnt off'ring; he hath at his hand  
All fowles and beasts to come at his command.

My Issac deare, let us with chearefull front,  
Goe swiftly on, till we surmount the mount;  
That ev'ry thing wee quickly may prepare  
For this service; and build an altar there.

The altars built, lay now the wood thereon,  
What God us bids let us it doe anone;

My sonne, now I this thing must tell to thee,  
Thou, thou, my sonne, this sacrifice must bee;  
Thou art my love, chiefe matter of my joye,  
But what's God's will his servants must obeye.  
I must not now consult with flesh and blood,  
How God to mee will make his promise good;  
I know not how; but sure God at the last,  
Will unto mee his promise made, keepe fast.  
Hee at a time came to mee by and by,  
And said Abraham look now to the skye,  
And count the starres in number great indeed,  
So shall in number bee thy blessed seede.

The Lord, who is most mighty and most just,  
Can bring those numbers out of Isaac's dust;  
Hee can againe thee from thine ashes raise,  
In greatest straits, hee conquers greatest praise.  
Hee is almighty; by his strength divine,  
His might he makes in hardest works to shine,  
While wits of man no outgate can contrive;  
Hee who seemes lost, God can him soon revive.

Who knows not this, at such a fact would  
shrink,

The stoutest heart with griefe opprest would sink;  
A father soon would say, shall this my mind,  
Bee mild to all, and to my son unkind?  
Can I this think to bee a lawfull sute,  
That I my blade with Isaac's blade should glut?  
Shall I a father doe the damned deede,  
Which furious boares and beares to doe would  
dread?

Such deedes would seeme to shut the gates of  
grace,

That I, and such in heav'n should have no place.  
This worke is strange unto a carnall eye,  
And surely seemes a bloody mysterye;  
A savage sight, that Abraham is gone  
Unto a hill to slay his only sonne;  
Of dryest eyes, the vessells sure shall leek,  
Yea powre out teares, when men of this shall  
speak;

But I not look what men doe think or say,  
When God commands his servants must obeye.  
God steeles my faith, ev'n in my greatest tryall,  
That fast I stand, and stagger not at all;  
Though all the world should blame for what is  
done,

And should mee call a butcher of my sonne,  
My faith all doubts is ready for to foile,

It not at all will coward like recoil;  
Who for to plough God's field doth undertak,  
With hand to plough should not againe look  
backe.

O Isaac! now thou must resolve to die,  
For a burnt off'ring I must make of thee;  
It is God's will when thee first to mee gave,  
What hee hath giv'n, he back againe doth crave.  
That thou must die it's for no fault of thine,  
God will thee to his palace Crystalline  
Remove from hence; hee will thy blessed soule  
Have with himself to dwell above the pole;  
Where with his angels in a heav'nly quire,  
Thou shalt abide in better case than heere,  
God for Abraham, shall unto thee bee,  
Who shall in love supply all wants to thee.  
This worke in hand may seeme unto thee strange,  
But if thou know'st, thou would most gladly  
change,

The companie of all this world so faire;  
All is but drosse compar'd with what is there,  
Where God abides, and shoves his glorious face  
Of blessednesse, that only is the place;  
Before that thou by death from mee depart,  
I to the Lord resigne thee with my heart.

That I now this thee may obedient find,  
Stretch out thine hands that I them fast may bind;  
That done, I shall with sacrificing knife,  
Of my deare sonne at last to end the life.  
And yet before this thing I doe to thee,  
The Lord adore with bowed heart and knee.

*Isaac.*

Who doth not God more than his life respect,  
Deserves no place among the Lord's elect.  
My father deare, I have had sweete abode  
Within your schoole, yea in the schoole of God.  
Away with teares that blurbe the senses so,  
And bleare the eyes, griefe must her seat forgoe;  
What's done to God must bee done chearfully.  
Let mee to him now sacrificed bee,  
Hee gave mee life I owe to him a death:  
Since I him knew, my heart alwayes he hath,  
In life in death, hee surely can mee save,  
Who in a womb all dead mee beeing gave;  
In all this strait no griefe ingulphs my heart,  
I'le pray to God I may in peace depart.

O father deare, unto my sute give eare,  
Now make my heart to thee my God draw neere;  
Now reape the graine which thou thyself hast  
sowne,

I all forsake that I may bee thine owne.  
What thou requests thou justly should'st it have,  
For what thou lent'st, thou only that dost crave;  
While fire my flesh and bones shall all consume,  
Let Isaac bee to thee a sweete perfume.  
Doe with mee Lord ev'n as thou didst intend,  
Into thy hands my soule I recommend.

Now father Abram, yee mee willing find,  
Take both mine hands, and with those thongs  
them bind;

When that is done, as seemeth to you good,  
My body bound, take and lay on the wood.  
I of my life have ended now the houres,  
I am the Lords, I must no more bee yours.  
Of Abram's faith my blood shall be a scal,  
Deare mother Sarah I you bid farewell.  
O father Abram! now wherev'r you like,



Upon your Isaac with your cutlace strike;  
 Who loves not God more than all sonnes respect,  
 Deserves no place among the Lord's elect.  
 Take courage, strike! yea strike and stagger not,  
 Now hither strike, heere lyes thine Isaac's throat.  
 Glut with my blood thy blade, and let mee bee,  
 Unto the Lord an off'ring burnt from thee.  
 O Lord, on earth from thee no more I crave,  
 But that in mercy thou my soule receive.

*Abraham.*

God's hand in all this tryall I have felt,  
 Without the which for grieve my heart had swelt;  
 When I with thongs bound Isaac in this place,  
 A youth so fill'd with modestie and grace.  
 His loving lookes which are so lovely still,  
 The hardest heart with piercing points would  
 thrill;  
 Though bound hee lyes he makes no provocation,  
 I reape the fruits now of his education.  
 Now make thee ready, now thee ready make,  
 Even of this cutlace to receive the stroke;  
 To God I give thee, no more mine but His  
 Who will thee have; now take this latter kisse,  
 And so farewell, my Isaac, now farewell,  
 Take you this kisse as of my love a seale.  
 Now drawne's my sword with constant reso-  
 lution,  
 With heaved hand for present execution;  
 From necke to heele the stroke I will bring so,  
 That I his head cut off may with one blo;  
 And not him mangle with stroake after stroake,  
 Lest living hee in his owne blood should soak.  
 Now, now, this stroake brought downe with all  
 my force,  
 Shall from his body Isaac's head divorce.

*The Lord.*

Ho! ho! Abraham; ho! Abraham, ho!  
 Hark! but a word I will say thee unto.

*Abraham.*

Lord, heere I am still ready to obey  
 Thy precepts all, and that without delay.

*The Lord.*

Hold, hold, thy hand, it is enough to me  
 That thou hast done, thine Isaac shall not die;  
 Now of thy faith a perfect proof I have,  
 Enough, enough, no more of thee I crave.  
 Upon the lad, see thou lay not thine hand  
 To doe him hurt, for so I thee command;  
 That God thou fear'st I know assuredlie,  
 Sith that thy sonne, thine only sonne, from mee  
 Thou not withheld'st, but at my very word  
 Wast ready for to kill him with thy sword.  
 Now for thy comfort I doe say to thee,  
 Unbind thy sonne, and let him now goe free.

## THE HISTORIE OF JOHN THE BAPTIST.

(Contains about 800 lines)

THE SPEAKERS:

1. *The Lord.*
2. *Zacharias.*
3. *Elizabeth.*
4. *Gabriel.*
5. *Mary.*
6. *Herod.*
7. *Herodias.*
9. *John.*
10. *The Disciples of John.*
11. *The Hangman.*

*Herod.*

All readie be yee, peers and princes all,  
 Rejoice with me, sith in memoriall  
 Of my birth day, yee are convened here,  
 That wee together up our hearts may cheere.  
 Let ev'ry man of wisdom and of worth,  
 Now study who best sports shall marshall forth;  
 For to throw downe all melancholious sadnesse,  
 Which at all feastes is but a fit of madness;  
 First make good cheere, and let us merry sup,  
 And after goe, gamboling downe and up.

*Herodias.*

Ho! daughter, come and comfort my distresses,  
 Time should in time be taken by the tresses;  
 When as occasion's off' red, by and by,  
 Wee should not slip good opportunity.

The king this night will not make any sadde,  
 His will is that the princes all be glad;  
 Act thou thy part for thou can leap and prounce,  
 And gallantly thou canst a gailard dance.  
 I train'd thee so; this did me pleasure give,  
 More if then that, thou could'st both sow and  
 weave;

Prepare thyself in ornaments with speede,  
 Trimme up anone the cockles of thy head.  
 For ornament, thy jewells all prepare,  
 That diamonds may dangle on thine haire,  
 All frisl'd with crispin pins; that so  
 Yee at your dance may like a princessse goe.

*The Daughter of Herodias.*

As yee direct, deare mother, so will I  
 To Herod's hall goe, that I by and by,  
 May make his heart to anchor in the port,  
 Where any sadnesse never did resort.  
 Most part of women who should nimble passe,  
 Goe sadly like the lazy-pased asse,  
 Or leap like rammes upon their fattest leasure,  
 But know not what it is, to dance by measure  
 Before a king and princes at a feast;  
 Such to beholders are but made a jest.

This night I will come better speede than those  
 Who have no skill to trip upon their toes,  
 With equal measure, backward, forward, round;  
 I, when I goe do scarcely touch the ground.

Now I resolve this hall to enter in,  
 Downe to the ground to becke I will begin;  
 And after that, to please the prince's sight,  
 With artifice I'll dance the *Parin* right;  
 And after that, with measure and with skill,  
 To please the king, the *Morice* dance I will

*Stravetspy*; and after, last of all,  
The drunken dance I'll dance within that hall.

*Herod.*

In all this feast I have not had such pleasure,  
As gives this wench, by dancing thus by measure;  
While as yet I consider well the same,  
Her dance it will immortalize her name  
Above the heav'n's, where whirling spears doe  
roul,

In restlesse dances about either pole.

Come hither wench, come hither, and draw  
near,

With lifted hand I solemnly doe sweare,  
That what thou wilt ev'n now require of mee,  
It aske anone, and I will giv't to thee.  
Halfe of my kingdome I now will not spare,  
To give to thee for such a dance so rare;  
Advise a while, and when thou thus hast done,  
Returne an answer unto mee anone.

*Herodias' Daughter.*

Deare mother, I good speede have found this  
day,

In dancing I have pleased ev'ry way;  
The King and all the princes that were there  
Did all approve my dancing to be rare;  
By reason that I did observe each measure.

The King therefore out of his royall treasure  
Mee off' red this, that what I best to bee  
Did then esteeme, hee would it give to mee;  
Advise he said, and when thou thus hast done,  
Returne an answer unto mee anone.

My heart's like starres, which wand'ring we do  
call,

Which diverse wayes doe dance about this Ball;  
My heart's like teeth, which while they grind our  
food,  
From thence themselves doe reape more griefe  
then good.

Deare mother, thou mee for to choise the best,  
That so at last my mind may bee at rest.

*Herodias.*

Deare daughter, when those things I hear you  
tell,

I think that I did ware my money well,  
While as in dancing yee your time did spend,  
So that both King and Nobles you commend;  
Above all others, who in his birth-day  
In sweetest notes did sing, or dance, or play.

My counsell is, that not in any case  
Thou riches seeke, such sutes are very base;  
What cans't thou want of things that heere are  
seen

Sith Herod's King, and Herodias Queene.  
Thou knowest well, as oft I told to thee,  
What John the Baptist rudely threaten'd mee;  
And how hee made me wearied of my life.  
Because that I, who first was Philip's wife  
My husband left, for marriage of a King;  
For this in's Sermon he did fiercely fling  
Most sharp reproofes; as if that I most sure  
Had been some vile, debauch'd, incestuous  
whoore.

I flattered him with speeches faire, but not

Could make him change his qualities a jot.  
My griefe within I studied to repress,  
That so to wrath I neither more nor lesse  
Might stirre him up; though I did suffer smart,  
I kept the matter close within mine heart.  
But as a flood stop'd by a sluice a space,  
Runs after rougher with a swifter pace,  
So doe my passions; for his sermons furious  
Against him rage, who so to me injurious  
Did on him raile, till altogether spent;  
Thus against me were all his Sermons sent.  
Sith that the King hath in his royall zeale  
Made such a promise, see you manage well  
Your thoughts; that you from me now goeing  
forth,

From Herod may now seeke a thing of worth.  
Deare Daughter, if you would mee in my need  
A comfort give, seek John the Baptist's head;  
My heart doth boile against that vilest wight,  
Who 'gainst me ay was swell'n with sullen spight.

*Herodias' Daughter.*

Deare mother, what can fill up such a measure  
Of comfort, as to you to doe a pleasure,  
To rid you of a man, wo worth his hap  
A very serpent in a human shap;  
As you desire, I ask shall of the King;  
I look that I that preacher's head shall bring  
Unto you shortly; who with prattling tongue  
Shall raile no more hence forth to doe you wrong.

Now with all speede to Herod I will goe,  
And unto him I will speake so and so,  
Good Sir, as you directed me before,  
I have advi'd; I neither lesse nor more  
Will seeke from you, but that I may with speede  
Have in a charger John the Baptist's head.

*Herod.*

Fy Damsel, what? who taught thee so to speake,  
That thou a maid a prophet's head should seek?  
Thou say'st thou will have neither less nor more,  
Fy such a seek, was never heard before.  
My conscience and my credit heere doe fight,  
Th' one doth deny, the other saith it's right;  
What can I doe? my nobles mee will scorne,  
Sith to this maid, before them I have sworn,  
My promise made to her I must fulfill,  
Though that the same be sore against my will.  
Ho, such a one! to prison goe with speede,  
And cause the Hangman cut the Baptist's head  
Hard by his shoulders; doe as I have said,  
And in a platter giv't unto this maid.

*Herod's Officer.*

As you direct, I shall doe so and so,  
I'll to the Jailor with the Hangman goe,  
That hee, as yee have to the Damsell said,  
May in a platter give unto this maid  
The Baptist's head; which had more ticing  
shreights  
Than Sea hath fish, or Heav'n hath tumbling  
lights.

Ho, Damsell, come! I'll gladly goe with thee,  
And as the King hath now directed me,  
I will with me unto the prison bring  
The Hangman, who by pow'r now from the  
King,

In prison shall cut off the Baptist's head;  
And it shall give unto thee now with speede,  
All drench'd with blood, within a platter laid,  
I shall fulfill what ev'r the King hath said.

Ho, Jailor, come! make open doors anone,  
What kings command it must be swiftly done.  
Ho, Hangman, heere! make sharp your axe  
with speede,  
And with one blow cut off the Baptist's head.

*The Hangman.*

Rise up, thou wretch! and cast thy coat there fro,  
Upon this block receive a deadly blo  
For thy trespass, who guilty art of treason;  
That such should suffer, it's both right and reason,

*John the Baptist.*

Great men have oft the guilt of greatest sins,  
Their pride and lust are linked fast as Twins,  
With diverse others of the vilest sort;  
And yet they fret if any them exhort,

For to cry out of their most vile offence,  
*They ruling others are a slave to sense.*  
Such feed on dainties and are always idle,  
So that their lusts they can not range or bridle;  
Who feare not GOD, let them a prison feare,  
God will me helpe while as my death draws neere.  
The wicked live heere in a wo full way,  
Their life's a death ten thousand times a day.

O thou Most High, who me to preach did  
send,

Into thy hands my soule I recommend.

Now lift thy hand, and bring thou downe the  
stroake,

My God's with me, hee will me not forsake.

*The Hangman.*

Ho, Damsel, come! as Herod did command,  
This bloody head receive you from my hand  
Within that platter; be you glad therefore,  
For hence this tongue will treason preach no  
more.

#### REMAINDER OF THE CONTENTS OF "THE FLOWERS OF ZION."

THE FALL OF ADAM. *The Speakers*:—1. The Lord. 2. Adam. 3. Evah. 4. The Divell. 5. The Serpent. (*Contains about 900 lines.*)

ABEL MURDERED. *The Speakers*:—1. The Lord. 2. Adam. 3. Evah. 4. Cain. 5. Abel. (*Contains about 900 lines.*)

PHARAOH'S TYRANNIE AND DEATH. *The Speakers*.—1. Pharaoh. 2. The Egyptians. 3. The Taskmasters. 4. Raguel. 5. Puah. 6. Amram. 7. \*\*\*\* 8. Pharaoh's Daughter. 9. Mizram. 10. Moses. 11. Zabad. 12. Zipporah. 13. The People of Israel. 14. Jethro. 15. The Israelites. 16. Jehovah. 17. Aaron. 18. The Officers of Israel. 19. The Magicians. 20. Pharaoh's Servants. (*Contains about 2480 lines.*)

THE HISTORIE OF JACOB AND ESAU. *The Speakers*:—1. The Lord. 2. Isaac. 3. Rebekah. 4. Esau. 5. Jacob. (*Contains about 750 lines.*)

THE HISTORIE OF JACOB AND LABAN. *The Speakers*:—1. The Lord. 2. Isaac. 3. Rebekah. 4. Esau. 5. Jacob. 6. Laban. 7. Laban's Sonnes. 8. Leah. 9. Rachel. 10. Men of the East. (*Contains about 1400 lines.*)

JACOB AND ESAU RECONCILED. *The Speakers*:—1. The Lord. 2. Jacob. 3. Esau. 4. Leah. 5. Rachel. 6. Jacob's Messengers. (*Contains about 720 lines.*)

DINAH RAVISHED BY SHECHEM. *The Speakers*:—1. Dinah. 2. Shechem. 3. Simeon. 4. Levi. 5. Hamor. 6. The Shechemites. 7. Jacob. (*Contains about 440 lines.*)

JOSEPH AND HIS BRETHREN. *The Speakers*:—1. Joseph. 2. Jacob. 3. Reuben. 4. Judah. 5. Jehovah. 6. The Egyptians. 7. Pharaoh.

JOSEPH TEMPTED TO ADULTERY. *The Speakers*:—1. The Ishmaelites. 2. Potiphar. 3. Potiphar's Wife. 4. Joseph. 5. The Nurse. 6. The Jailor. 7. The Divell. (*Contains about 1615 lines.*)

NEBUCHADNEZZAR'S FIERIE FURNACE. *The Speakers*:—1. King Nebuchadnezzar. 2. The Princes. 3. The Governours. 4. The Capitaines. 5. The Judges. 6. The Treasurers. 7. The Counsellors. 8. The Sheriffes. 9. The Rulers of the Provinces. 10. The King's Herald. 11. The People. 12. The Chaldeans. 13. Shadrach. 14. Meshach. 15. Abednego. 16. The King's Mighty Men. (*Contains about 3280 lines.*)

THE WORLD'S VANITIES: *Divided into Eight Branches.* 1. Strength. 2. Honour. 3. Riches. 4. Beautie. 5. Pleasure. 6. Wisdom. 7. Children. 8. Long Life. (*Contains about 550 lines.*)

THE NEW JERUSALEM, *As it is described by St John in the Revelation, chapters xxii. and xxiii.*

THE POPISH POWDER PLOT. *The Speakers*:—Christ—King James—Elizabeth—Peeres of England—The Lords appointed to trye the Traitors—The Earles of Nottingham, Suffolke, the Lord Montague, the Sheriffe of Worcester—The Devill—The Jesuit Gerrard—Robert Catesby, Thomas Percy, Guy Faux, &c. &c. &c. (*Contains about 1568 lines.*)

*The following Engraving, presents a very accurate Fac-simile of a page of "The Flowers of Zion," in the Autograph of the Author:—*



Joseph Sold by

his brethren

The Spectator

1 Jacob. 2. Rachel. 3. Joseph. 4. his brethren.  
 5. a extreme man. 6. the mistress  
 Jacob.

Joseph you know you do not owe me  
 I love my Son; but now like Joseph  
 of mine old age he is his Father and strength,  
 you know he same as well as I at length.  
 We may remember how your father's spirit  
 I know for you in double penitence - Sings:  
 God at his feet did so much I trust  
 to you and yours I had a great respect:  
 time past & not paid for least of my good will  
 I you did love, and yet I love you still:  
 I daily mind to love you well

1 No lying on earth shall his my kindness quell;  
 you for your sake his love Joseph more  
 I love you all that born were from before  
 A lovely Lady he is, also his very brother  
 Who is all possessed of holy worth  
 How surely is he darling of mine age,  
 How of our love is a most sacred pledge,  
 I of my worth see many tokens be  
 I love his others far as his virtues be;  
 He is; his wife Joseph's surpasses a gold  
 Him I do count from Heaven to be our lot,  
 Let us from make a peribonid coat;

Rachel

At mine m's quies me if that all he oft;  
 Not moved be; but I do weal seems you best:  
 Your home's proud, his wife a faulty sign  
 By name won long since odd among them be;  
 There is none that would not be first in love,  
 Humblest of all's he next great  
 I glad would be that Joseph's father's coat,  
 But his I have it kindly under John

Jacob

Printed at the Autograph of  
 printer of Gods word

M

ZACHARY BOYD

From the Flowers of Love



## EXCERPTS

FROM

“ *THE ENGLISH ACADEMIE.* ”

( Each Day's Exercise contains on the average, about 148 verses ; the Work in whole  
4586 verses.)

## THE FIRST DAYE'S EXERCISE.

\* \* \* \* \*

WHEN thou thy dayes work shall begin,  
Call on God's blessed name  
With fervent heart; beware of sin  
For sin still bringeth shame.

When ended is thy task at Even,  
See that you this practise,  
To call upon the God of Heaven ;  
Keep well this exercise.

Youth is a seed time, which once past,  
Returneth not again ;  
So sowe, that you may at the last,  
Reape a most fruitfull grain.

A gage of grace, it is most sure,  
Always to rest content  
With our own lot: strip not the poore  
Of clothes, or no vestment.

If wee seeke more, we are most dull,  
And know not what we say ;  
*When each man hath his omer full,*  
The surplus rots away.

No houses build with too great cost,  
To ly heere at your ease ;  
Care not for seelings with embost  
Your carnall eyes to please.

Seeke for a house in heav'n alwayes,  
Where you may get your rest,  
When ended are your toilsome days ;  
This you shall find the best.

When you at table down doe sit,  
To betters still give place ;  
This you shall find most sure and fit,  
For to avoide disgrace.

In all your wayes strive to be meeke,  
And let your eyes not swell  
Like spark'ling rubies, for to seeke  
Revenge, that is from Hell.

Your passions strive for to suppress,  
And wisely clip their wings ;

By all means strive them to redresse,  
And to pull out their stings.

Be not afraide the Lord to serve,  
On seas nor yet on lands,  
For he his servants doth preserve,  
By thousand winged bands.

In craving debts bee not severe,  
But keep the middle way ;  
Men often who are too austere,  
Goe very farre astraye.

By fraud or force take heed that you,  
The poore doe not oppresse,  
Lest that hee cry, and God it see,  
And bring you to distresse.

In all your actions daily strive  
To keep an honest heart ;  
If this you doe, God will receive,  
And save you in your smart.

\* \* \* \* \*

## THE FIFT DAYE'S EXERCISE.

\* \* \* \* \*

THE Divell doth there, by force without,  
And als by fraud within ;  
Whom God sets not his guards about,  
Them Satan soon may win.

By long experience, this Sp'rit  
Is growne profound in skill :  
This surely is his daily meat,  
Poor sinfull soules to kill.

This heire of hell maliciously  
His secret plots directs ;  
And als a banner boldly hee,  
'Gainst Christ the Lord erects.

By fraud, by force, this Proteus still,  
From space to space removes :  
He first a Fox with crafty skill,  
And last a Lyon proves.

Hee retches now with crueltye,  
Because he sees so soon



His reigne at end ; and fearfully  
His forces all undone.

If he had strength to charme the Moone,  
And make the Sunne grow dark,  
While hee is at his brightest noone ;  
Hee should this gladly work.

Hee as a crafty hunter lyes,  
And bolts of death he beares ;  
Whom he may tempt he hourly tries,  
With fancies or with feares.

Whiles hee comes with a secret plot,  
Like Angell all in light ;  
Whiles like a Divell in his black coat,  
He strives us to affright.

With rumbling horror furiously,  
Hee whiles assaults our eares,  
In monstrous forms most fearfully,  
To others he appears.

Both pert and proud this Sp'rit must bee  
Who with the Lord did strive ;  
Up in the heaven he thinks that hee,  
Men's ruin may contrive.

If that the Lord in mercy great,  
Not interpos'd his pow'r,  
This furious tyrant would not sit,  
Till hee should all devour.

He craftily men to obdure,  
Who liv'd in former age,  
Roar'd forth responses most unsure,  
In a prophetick rage.

Hee sat as God most high in place,  
And oracles gave out ;  
Which all had still a double face,  
Which made men but to doubt.

This Sp'rit apostat in our dayes  
Goes raging ever still ;  
Hee hath great knowledge in his wayes,  
But bends it all to ill.

Who can this Leviathan's tongue  
With steely crotchets thrill,  
Or with a thorne both sharp and long,  
His snuffing nose or guill ?

With barbed irons, who indeed,  
By force his skin can fill ?  
Or who with spears most sharp his head,  
Can by his power so thrill ?

Who shall him by his might unhood ?  
Who with a double reine ?  
Shall bridle him so fierce and rude—  
With snaffle, trench, or chain.

Who can a bit put 'twixt his jawes ?  
Which are a fearefull portal,  
Impal'd with terror of the lawes,  
Of his sharp teeth so mortall.

Darts daunt him not, this knowe we well,  
He cares not for the sword,  
That's forged of the finest steel ;  
Hee only feares the Word.

The Word of God, and shields of faith,  
As Scripture tells us well,  
Are fittest armes in dayes of wrath,  
For to resist the Div'll.

Who want this word with Fairies goe,  
And dance with them around,  
Who wanton songs sing them unto,  
With a most charming sound.

#### THE SIXT DAYE'S EXERCISE.

The flowers, and herbs, and meadows all,  
Which did with ev'ry sense  
Make fast a league ; most surely shall,  
Bee burnt for our offence.

Then like a poore dismantled towne,  
The aire, the sea and land,  
Heaven's seelings shall be broken downe,  
Earth's pillars shall not stand.

If but one house all fir'd by chance,  
In a whole Citie be,  
The thoughts of all them doth entrance,  
As all may clearly see.

Then drums they beat, and bells they ring,  
And all look sowre and surly ;  
Some cry, fire ! fire ! some water bring,  
All's in a hurly burly.

No thing is heard but noise and cry ;  
Some climb, some water beare ;  
And some with axes by and by,  
The rooffe in picces teare.

All with amazement filled be,  
Men runne then, turne by turne  
To stay the danger ; where they see  
The rest is like to burne.

If such confusion men doe see,  
For such a burning small,  
O what a noise, what cryes shall be,  
When God shall fire us ALL !

#### THE SEVENTH DAYE'S EXERCISE.

Who can a silk worm ev'ry year  
Change ev'r from form to form ;  
Can soon our dust from graves uprear,  
And quickly them transform.

Though thousand bodies in one grave  
Big-bellied were laid down,  
Each body then shall surely have,  
All that which is its own.

Their bodies which in times before  
Were instruments of grace;  
Shall rise in glory, and no more  
Mortgaged be in that place.

\* \* \* \*

THE FOURTEENTH DAYE'S EXERCISE.

\* \* \* \*

BEWARE that sloth and idlenesse,  
Unto a task thee tye,  
Lest that thou with lasciviousnesse,  
Be caught by and by.

Who in their curiositie,  
To wander set their minds,  
They heere and there faire lodgings see  
Wherein they have no friends.

Some others contrary to those,  
Will neither walk nor ride  
For God or man ; but them inclose  
Still by their warm fireside.

\* \* \* \*

Beware new faces for to forme,  
By fat and greasy fard :  
For such as thus themselves transform,  
Hot Tophet is prepar'd.

Too many offer service still,  
But doe fly off in matter ;  
These all corrupt have set their will,  
To faine and als to flatter.

To one that's old, as you may see,  
It is a shame indeed,  
To play the yonker foolishly,  
Ev'n with his swan-white head.

Who haunts the gracelesse rich or poor,  
And cares no thing for that ;  
Hee's like the mouse that plays secure,  
Beside the nimble Cat.

The greedy heart would have thee give  
Whatever thing it craves.  
It is most difficile to live,  
Among a kuot of knaves.

It is a folly sparingly,  
Great treasures up to hoord ;  
For after comes who lavishly,  
Spends what you could afford.

Of all your rents see carefully,  
Yee yearly something save ;  
Hee'll break his neck, who foolishly  
Forspends before he have.

If lusty thou great beautie have.  
Then take good care to save it ;  
It's hard to keep and safely save,  
A thing when many crave it.

THE TWENTIETH DAYE'S EXERCISE

\* \* \* \*

With willing mind doe not amisse,  
For any things heere bee,  
Those who them prodigally kisse,  
Their vanitie shall see.

Though you doe ill, and for a time  
Be spar'd, yet sure the day  
Shall come ; who doth commit a crime,  
Shall not win well away.

While beauties blubber'd starres goe dim,  
Seek for God's beauties rare ;  
For at the last though you be trim,  
The wormes thee will not spare.

If thou a king exalted bee,  
Bee rich in rarest parts,  
So shall thou in thy kingdom see,  
A monarchy of hearts.

Bee carefull ever to be chaste,  
Abhorre unlawfull love ;  
Unto God's judgement seat at last,  
From hence you must remove.

This very hard is for to find,  
A wond'rous wonder rare,  
A constant woman in her mind,  
Who's proud because she's fair.

Trust not in him who fears no fall,  
But sinfull humbly bows,  
To hide his sin from men ; such shall  
Not well perform their vows.

\* \* \* \*

† When a good cause thou hast in hand,  
Bee not of a base mind ;  
But make thy masters in the land,  
And march thy foes to find.

Prevent, invade, and overcome,  
God will you help at last ;  
Whatever dangers to thee come,  
Thou need'st not be agast.

In stately troupes see thou not trust,  
Which rich in arms excell ;  
All mortall men they are but dust,  
Though they were nev'r so fell.

† From the allusions made in the following verses, which form but a small part of the subject, it is probable, that "The English Academie" was written about the commencement, or during the progress of the war in defence of Presbyterianism. The whole of his poetry appears to have been composed in the last sixteen or seventeen years of his life, with the exception of "The Flowers of Zion," which were most likely earlier productions.

Though with conceits of courage great,  
To men they seem to swell,  
The basest rogues ev'n from their seat,  
Will quicklie them expell.

Let a good cause thee courage give,  
When souldiers rage and roar;  
It better is to die than live,  
With those God cares not for.

It surely is a grievous sore,  
When prodigall of wrath,  
Vile rascals rise up to devour,  
And put good men to death.

\* \* \* \*

#### THE TWENTY SEVENTH DAYE'S EXERCISE.

PASSE not thy youth in vanitie,  
In foolish taunting mockes;  
It is a shame a foole to bee,  
When come thy snowie lockes.

Some trade of life, both great and small  
Upon this earth must have;  
Some saile upon the Brinie Ball,  
Some to be plowers crave.

Some bide at home; and some goe farre,  
Where they may find a place;  
Some have their hearts inclin'd to warre,  
Some still are set for peace.

Some through the steep and stonie hills,  
As foot boyes poore must scud;  
And some sned hedges with their bills,  
And some build walls of mudde.

Some with sharp axes hew the trees,  
And some build houses rare;  
And some to princes bend their knees,  
And live on daintie fare.

Some preachers ordain'd are to bee,  
And some to teach the schools  
Appointed are; as all may see,  
Men idle are but fools.

The sweating heat wee suffer must,  
And als the shiv'ring cold;  
They must be overlaid with dust,  
Who glory would behold.

Heere without paines no thing on earth;  
Paines all things overcome,  
Man suffers dolours from his birth,  
And after that goes home.

He hath his fits ev'n like the sea,  
Which course alternate keeps;  
From deepes to shores that stedfast bee;  
And from the shores to deepes.

No rest at all on earth wee have,  
No rest can heere bee found,

Most constant things which heere we crave,  
Like whirligigs goe round.

Most like the pulse within the flesh,  
Or like the tide in sea;  
All things below, both more and less,  
Goe to and froe wee see.

Behold, heere one, who cannot heare  
That any mirth should bring;  
Another gladly doth give eare,  
When sporting gigs we sing.

To keep true cadence to the spring,  
They measure well their face;  
Some others think that all this thing,  
Is but a mere disgrace.

So many heads, so many wits,  
They are as wee may see;  
Most things below doe goe by fits;  
They most unconstant bee.

All things unconstant from their source,  
Heere scene are in each place;  
Fair Cynthia doth not in her course,  
So often change her face.

Whiles wee are cold, and whiles all hot;  
Whiles meek we seem to bee;  
Whiles wee are like a seething pot,  
Or like a troubled sea.

Whiles wee doe laugh, and whiles we weepe,  
Most like a cutted vine  
Our pearled tears, most brinie creep  
As from that wound, the wine.

When wee on seas sore tossed be,  
Will often cry a shore;  
But when wee find us at a lee,  
Wee foolish rage and roar.

When God's hand as a cunning Leach,  
Hath healed well our wound:  
Wee then anone forget to preach,  
What favours wee have found.

By Ladies great no thing is spar'd,  
Their beautie to reforme;  
Their face they still lay ov'r with fard  
To get another forme.

God's colours can them never please;  
But they must by and by,  
Of foolish men to please the eyes,  
By art their faces dye.

Pride cries to them, Lay forth your lock,  
And freshest colours seek,  
That yee the Bell among the flock,  
May beare most Lady like.

From thence doth rise great jealousie,  
Who in a beutie rare,



Should most be pleasant to the eye;  
And as the fairest fair.

Thus for to seeme, there many bee,  
That lively colours seeke;  
To hide their form most cunninglie,  
And cov'r their sallow cheek.

The mind of man still as wee see,  
Yawns after diverse things;  
The earth can never fill our eye,  
It no contentment brings.

All things belowe are still in change,  
Upon this earthly globe;  
Men giv'n unto apperall strange,  
Can not weare out their robe.

A fashion new must still be had,  
They care not for the cost;  
That fashion fine, anone grows bad,  
Then is that garment lost.

Coat changing fellowes trouble all;  
Whiles with their pullrons wide,  
And whiles with crews to make them small;  
They goe from side to side.

A thousand forms they doe invent,  
Men's body to deforme;  
With God's hands they are not content,  
Which gave to them their form.

Their Hats now with a pointed crowne,  
Seeme comely to the eye;  
That Fashion must anone come downe,  
And broad they all must bee.

With broad lips for to save from heate,  
Our hats must be this year;  
But cutted lips anone seeme meete;  
All is unconstant here.

On God let us fix our delite,  
Upon this earth so strange;  
That wee may weare those garments white,  
Which wee shall never change.

As in our clothes so in our meate,  
Wee giv'n to changes are;  
Whiles to coole, and whiles to heate,  
Things must be brought from farre.

The Indian spice to chase the cold,  
Must pepper all our broth;  
Some there bee of another mold,  
That spices all doe loth.

Some for the cooling Citron cry,  
For to refresh their live,  
That by its juice they by and by  
May quench their burning fevre.

And some againe use strongest wine,  
The Dropsie for to scatter,  
Which makes the body for to dwine,  
And turns our drink to water.

Some for the Apricock doe cry,  
Which is of plums the prince;  
And some the Marmalet doe buy,  
Made of the downy quince.

Some most the Apple sweete doe love,  
And some th' astringent Pearre;  
Some doe the Cherry best approve,  
And some the Meddelier.

Some love the Damson, black and white,  
And some had rather eate,  
The Olive aiding appetite,  
While men are at their meat.

The Nutmegs dangling on the trees,  
Are quickly pulled downe  
To spice our drink; some have their eyes  
Upon the Cinamon.

Some there bee also, who for taste,  
Love the Hesperian Reede,  
Whence sugger sirrops that are best,  
In great abundance bleede.

Some most of all doe love the vine,  
Which gripes in thousand sorts,  
With winding arms about to twine,  
Her spouse that her supports.

Some also bee who foolishly  
Tobacco still must have;  
They live on smoke, and still they bee  
Unto clay pipes a slave.

Yet all this great varietie,  
Can not content our mind;  
Wee still are in anxietie  
Some new things for to find.

When they are found, within a space,  
They seem no thing to bee,  
When something from some other place,  
Must come to please our eye.

At God's service wee cannot stand,  
But changes wee must have;  
Though wee not doe then understand,  
This is to bee a slave.

The love of Christ is now growne cold,  
Wee little Him remember;  
To sinne against Him wee are bold;  
The best they often slumber.

In the Exercise of the 28th, 29th, 30th and 31st day, a variety of the objects in animate and inanimate nature come under the review of the Author; such as, the Sun, Moon, Planets, Constellations, Animals, Birds, Beasts, Fishes, Precious Stones, Trees, Flowers, &c.

The fixed tapers caper still,  
As wee below esteeme;

But the Seven Planets in our skill,  
Doe never shake a beame.

Through various passage constantly,  
They runne both to and froe,  
And though they wand'rers seem to bee,  
Yet orderly they goe.

Ingenious Saturne first I see,  
Bald, hoary, wrinkled fac'd;  
Both sad and silent, still is hee  
Among the planets plac'd.

Next Jupiter with mild aspect;  
Hee hath the second place,  
With modestie he doth correct,  
The frownes of Saturn's face.

Third, Mars with fierie lookes appears,  
The Master of disorder,  
Who all the land doth fill with fears,  
With strife and bloody murder.

The fourth, the Sunne with fair aray,  
And goldy locks most bright,  
Goes as a Bridegroome ev'ry day;  
For to revive our sight.

Fifth, smiling Venus in her sphere  
Most bright is to be seene;  
'Mongst other planets which appeare,  
She seems to be a Queene.

Sixt, Mercury smooth Orator,  
With nimble winged heeles,  
Doth glisten faire; but goes not farre  
From Phœbus golden wheeles.

Last Luna with her face so faire,  
But with a borrow'd light;  
Her colour is like silver rare,  
But changeth ev'ry night.

Those Seven swift posts doe wander still,  
Not one another cumber;  
They in their journey not stand still,  
As in a sloathfull slumber.

Among the Planets Seven, I see  
The Sunne goe like a King,  
That in his country seemes to bee,  
In stately progressing.

The rest are but like Lords, or Knights,  
Or Dukes, that him attend,  
Or braw Esquires; those dimmer lights  
Unto him service tend.

The noble Lion first appears,  
Who first of all hath place;  
The other beasts are fill'd with feares,  
When hee but frownes his face.

When as this beast roars furiously,  
Entred in bloody list,  
Hee rouz'd, doth sharpen his grimme eye,  
And ruffles up his crest.

Hee stareth wild upon his foe,  
When hee him doth behold;  
Hee whets his rage while hee doth goe,  
Unto the Battell bold.

The Elephant, Vice Roy, I see  
Among the brutish band;  
Hee for his Strength and Majestie  
The Vant-gard doth command.

A witty beast he seems to bee,  
In many things perfite;  
He hath a trump, strange! wherewith hee  
Is said sometimes to write.

Among the rest the Dog I see,  
Who hath a perfect smell;  
By God appointed, hee's to bee  
For man a Sentinell.

Hee still about the house doth runne,  
For to hold off the theefe,  
Untill the rising of the Sunne:  
Of watches hee's the cheefe.

The wanton Weezell skips about;  
There plays the wily Fox,  
To worry lambs, or birds most stout,  
Among the clefts of rocks.

All other birds, of divers sort,  
Upon the earth are seen,  
Which for poor man, for to comfort,  
Ordained well have been.

The daintie Plover for the taste,  
And Goldfinch for the eye;  
The Partridge, Wood-cock, all well dresst,  
Most royall meate to be;

And divers others doe wee see,  
Some bigger and some less;  
Which by the Lord appointed be,  
His praises to express:

The Brigandar and Cormorant,  
The Barnard and the Quaille,  
The Kingfisher, that will not want,  
And als the cat-fac't Owl,

The Seaman and the chattering Pye,  
The Raven and als the Rooke,  
The Yelander and Papingay,  
The Feele, the Drake, the Duk,

The wanton Sparroh, hot in lust,  
The Capon and the Hen,

That seeke their meate among the dust,—  
There's Robine and the Wren.

I heere the foolish Cuckoo crye;  
No song hee hath but one;  
The little Titling sits him by,  
Upon some bush or thorne.

The Starling and the Snipe I see,  
The Wagtaile and the Storke,  
And other birds, by land and sea,  
The great God's handy work.

Aureola I well did see,  
In France, the woods among,  
Who, with long theeds, knit to a tree,  
Her waving nest did hang.

The theedes from some dung hill she had  
Ta'en for to be those bands:—  
The theedes, as I perceiv'd, though bad,  
Were spunne by women's hands.

At ev'ry corner, nine or ten  
Were fastn'd to the tree,  
As it had beene by hands of men:  
I wond' red it to see.

Then at the last; it well to see,  
And also it to feele,  
I cut the branch all from the tree,  
And it consider'd well.

The nest within was well made warm,  
With fog and softest downe;  
That there her brood, free of all harm,  
Might tumble up and downe.

Her body is in quantitie  
Like Starling's; she doth shewe  
Her yellowe feathers gloriously,  
All of a golden hewe.

My spirit within almost did faile,  
While I did it behold,  
For it seem'd all, from top to taile,  
To be of finest gold.

The way how I her note did try  
Was, that some greedy Kit  
Did spoile her nest; and make her cry  
As in a furious fit.

Whiles to this place, and whiles againe  
Far from it she did flet,  
For to lament her birds all slaine;  
So I the nest did see.

But for to laud those rarities,  
Now let us goe along;  
That wee, with great varietie,  
From birds may heare a song.

The cheefest minstrels that I knowe,  
Which with their feathers move,

Are Mavis', Larks, and Linnets lowe,  
And Nightingales my love.

The mirthful Mavis, when she sings,  
Glad in her service hot,  
Gives great contentment unto kings:  
Shee clearly lifts her note;

With sweetest warbles that can bee,  
In voice that's loud and shrill;  
The pleasant woods with melodye,  
She in the spring doth fill.

The lofty Lark, in winding wise,  
Climbes through the welkin blew;  
She chanting, high above the skyes,  
Her notes doth still renew.

But O I must not now forget  
The prety Nightingale,  
Which hath its music notes so set,  
That it doth never faile.

In shape and colours it I see,  
Like Robine Red-breast faire:  
Of all the birds none surely be,  
That with her can compare.

A wonder great it seemes to me,  
A wonder unto all;  
That it can raise its notes so hie,  
Ev'n from a breast so small.

\* \* \* \* \*

God's might so peopl'd hath the Sea  
With fish of divers sort;  
That men therein may clearly see,  
Great things for their comfort.

There is such great varietie,  
Of fishes of all kind,  
That it were great impietie,  
God's hand there not to find.

The Puffen Tortoise and Thorneback,  
The Scillop and the Goujeon,  
The Shrimpe, the Spit fish, and the Sprat,  
The Stock fish, and the Sturgeon.

The Tortoise, Tench and Tunny fish,  
The Sparling and the Trout;  
And Herring, for the poor man's dish,  
Is all the land about.

The Groundlings, Gilthead, and the Crab,  
The Gurnard, Cockle, Oyster,  
The Cramp fish, and als the Sea Dog,  
The Crefish and the Conger,

The Periwinkle and Twinfish—  
It's hard to count them all:  
Some are for oyle, some for the dish:  
The greatest is the Whale.

He describes this fish at great length, from Job's Leviathan; and takes occasion also to notice, in detail, the



history of his favourite "pettish prophet," Jonah. Of the calamity which befell him he thus speaks:

That said, they Jonah took at last,  
Both by the feet and head;  
And overboard they did him cast,  
Into the Sea, with speed.

But God, in mercy, did perceive  
That he, who by the lot  
Appointed was to die; should have  
A whale to be his boat.

Therefore he made the whale quicklie,  
His mouth to open wide,  
Him to receive as soon as hee,  
Came down from the Ship's side.

That was the fish to Jonah made,  
A house and als a prison;  
Where three days and three nights he had,  
Of trembling feares great reason.

Then were his prayers his repast,  
Wherein he did excell;  
While in that prison he lay fast,  
The belly ev'n of Hell.

Heere was his Chamber and his Hall,  
His pantry and his palace;  
'Mongst rolling fishes, great and small,  
As Herrings, Mulletts, Crefish.

A miracle how in that Hall,  
Hee still remained rawe;  
And was not ev'n digested all  
Within that Monster's mawe.

The whale him carried still about,  
Among the weedes and sand;  
And did at last him vomit out,  
All safe upon the Land.

Some write, that little Musculus,  
A fish, goes him before,  
And him directs; that he may passe  
Safe both from Shelves and shoare.

Among the stones, the herbes, the trees,  
Let us now set our mind;  
To seeke in such varieties,  
The Living God to find.

The Carbuncle doth glisten cleare,  
Both in the day and night;  
While other stones doe not appeare,  
Then it doth shine most bright.

The Chrysolite doth signify,  
A precious stone of gold;  
The Learned doth it magnifie,  
For vertues manifold.

The Berill, of a colour greene,  
Like waters of the Sea;  
It very hardly found hath beene,  
But where the Indias bee.

The Diamond, which doth asswage  
With vertues manifold;  
In mind of man doth hinder rage,  
As divers writers hold.

At first, for hardnesse, men did think  
It could not broken bee;  
But by Goat's blood, which it doth drink,  
It's broken easilie.

The Indian Sapphire, as wee see,  
Is of a colour blew,  
Like as when cleared is the Skie,  
With a bright heav'nly hewe.

Some trees for fruits are excellent,  
And some for fewell be;  
Some planted are for this intent,  
For to content our eye.

Some are als for another use,  
As planters think it meete;  
For timber for to build our house,  
Or for cold shades in heate.

Upon their branches that are greene,  
The pleasant birds doe play,  
And warble sweetly, morne and ev'n,  
For man, their heav'nly lay.

When Summer gales most pleasantly,  
Doe wave with gentle puffs,  
Their leafy sprigs; it glads the eye  
To see their gaudy tuffs.

The Lord those trees made of each sort,  
By wisdom that's divine;  
But none to men bring such comfort,  
As doth the noble Vine.

This tree is filled all with love,  
Coils in a thousand sortes,  
With winding arms, lowe and above,  
Her Spouse that her supports.

Though it bee of a stature lowe,  
And shrub-lik seemes to be;  
There is no tree that heere doth grow,  
Which like it wee can see.

Its sacred liquor doth comfort,  
If temperately ta'en,  
Revives the sp'rites and cheeres the heart,  
And purifies the braine.

It in those that are worn with age  
Increaseth kindly heat;  
It dumpish thoughts doth well asswage  
And als digests our meate.

It als doth within our veines,  
The purest blood beget;  
It us refresheth after paines,  
And sharpenes well our wit;

The stomach it doth strengthen, and  
It als our colour mends;  
Our veins it purgeth from all sand;  
And doth our bladder cleanse;

Maugre the tempests of this life,  
It frees the mind of care,  
While deadly cares, debate and strife,  
Would drive us to despaire.

Strong drink is fit for those that be,  
In danger, griefe, and smart;  
Wine is for those whom we do see,  
To be of heavy heart.

The heart with courage it fills so,  
That men all feare of scar,  
Darre boldly to the battell goe,  
In a most bloody warre.

To those that drink it soberly,  
It serveth for good use;  
But God above most fearfully,  
Will punish its abuse.

Now leaving trees, without delay  
Let us the herbes and flow'rs  
Consider well; that so we may  
Well spend our golden hours.

I see the sage in gardens set,  
A cordiall good indeed:  
The Thistle blest is sure most fit,  
Both for the heart and head.

I see the cooling Succory,  
The Spinage and Vervain,  
The Shepherd's purse, which mightily,  
Can running blood restrain,

The Spikenard and Valerian,  
Wood-sorrell, Argentine,  
And Rubarb, which most gently can  
Purge well the intestine.

Wise Solomon, who had God's pen  
Committed to his hand,  
Did write of herbes, for well of men,  
That they might understand.

Hee of all trees and herbes did write,  
Ev'n from the Cedar tall,  
Until the Hyssop whose delight,  
Is in some naughty wall.

The Lord, in mercy, plants hath giv'n,  
With fruits and pleasant flow'rs,  
Which by their vertues, sent from heav'n,  
Comfort those hearts of ours.

How many gasping soules indeed  
From dangers great have 'scap'd  
By herbes, which those have cur'd with speede,  
For whom the graves have gap'd.

Herbes have restor'd the bodies weak,  
Drown'd in melancholy;  
And those whose members all did shake,  
Most ready for to die.

The frozen limbs they youthfull make,  
And fainting hearts sustaine;  
Our life declining they bring backe,  
And long it doe maintaine.

God hath made in his mercy great,  
For man the herbes and trees,  
Wherein he may find vertues fit,  
For to cure each disease.

That in a healthsome body wee,  
A healthsome soule may have;  
It still by all should wished be,  
As wise men may perceive.

Therefore in this Academie,  
Of sicknesse and of cure,  
I will directions give to thee,  
Thy health for to procure.

"Helps for health, wherein are set downe  
remedies for a great number of diseases befalling  
to the body of man, in Heroick verse."

This, which was likely a curious part of the  
MS. is unfortunately wanting. "THE MORNING  
HYMNE FOR CHRIST," concludes the volume.

## RECIPES WRITTEN ON THE AUTHOR'S FAMILY BIBLE.

### FOR THE GOUT.

Take white sope, and the yok of an egg \* \* \* \* \* upon the sore.

### A NOTABLE RECIPE.

The conserve of pryme flours is notable against madnesse; and also against all  
strange fantasies, frights, and fear, which trouble the mind.

# “THE FOURE EVANGELS.”

## TO THE CHRISTIAN READER.

THOSE who have received the earnest of the Spirit have unspeakable joyes and glorious. By God's word they are commanded to sing, Epes. 5. 18; be filled with the Spirit, v. 19, Speaking to yourselves in Psalmes and Hymnes, and Spirituall Songs, singing and making melodie in your heartes to the Lord. Col. 3. 16. Let the word of Christ dwell in you in all wisdom, teaching and admonishing one another, in Psalmes and Hymnes, and Spirituall Songs, singing with grace in your heartes to the Lord.

*We see by these precepts, that great joye is appointed for all God's servants, even heere on earth, though their troubles be many. Consider how we are commanded to have Psalmes and Hymnes for melodie; David in his Psalmes sings often God's praises, for deliverance from his enemies, and for delivering his people from the land of Ham, which was Egypt. O how greater cause have we to sing the praises of Christ, not for delivering us from the land of Ham, but from the pit of Hell. If, to the praises of David for the slaughter of Goliah, it was sung by the daughters of God's people, Saul hath slaine his thousand, and David his ten thousand, 1 Sam. 18. 7. O how much more have we reason to sing the praises of Christ, who hath overcome the Divell, who hath, Epes. 4. 8. led captivitie captive; and given giftes to men.*

*Let his merites and his mercies be the matter of all our songs; let all our glories awake for his praise on earth, till in that heavenly Quire we joine our voice, Revel. 14. 2. to the voice of those Harpers, harping with their harpes most sweete Halleluiahs for ever.*

I knowe no poet, but that worthie auncient Greek poet, Nonnus, that hath made any verse upon the New Testament; hee hath very worthilie done upon the Gospel of S. John.

## THE GOSPEL ACCORDING TO S. MATTHEW, IN ENGLISH VERSE.

### A PRAYER.

Thy grace my guide Lord, hitherto hath beene;  
Thou hast me help't, as it may well be scene.  
From Adam to the Judges, for thy glory,  
My pen hath gone ev'n in the sacred story,  
Through Judges all, and Kings that were not  
few;  
Thou me unwind that knotty snarled clue  
Made in my verse; and taught me how to chuse  
Of all their lives, that which was most for use.  
Through Ezra als, and Nehemiah wise,  
And Esther too, thou hast brought me likewise.  
Both Job and Psalmes, and Proverbs all alongs,  
Ecclesiastes, and the Song of Songs,  
By thee I have compil'd; of all this wholly,  
I with my heart ascribe to thee the glory.

O now JONATHAN, I pray thee not disdaine,  
To guide my pen; and ease me of my paine,  
In this gude work, that I the sug'red dainties  
May now bring forth; which thou in sacred  
places,  
Sent by thy Sonne, that only Sonne of thine,  
Who of our sinnes the coards did all untwine;  
Who did us save caught in a sad disaster,,  
Where more we striv'd, we stack the faster.  
Thou who thy servants alwayes doth inspire,  
Goe with this Work, I humbly thee require;  
Make Zephire sweete, blow on this garden Lord,  
And on her flowers such musky sighes afford,  
As that to all that view this sacred field,  
It may a new and daintie savour yeelde.  
My greatest paines, shall be no paines but ease,  
If that my paines and pen, do well thee please.

### CHAP. I.

1. This is the Book excellent, of  
The generation  
Of Jesus Christ from David come;  
Of Abram who's the sonne.

2. Isaac, Abram did beget,  
And Isaac did also  
Beget Jacob; Jacob, Judas  
With all his brethren so.
3. And Judas, Pharez, Zarah als,  
Who both of Thamar came.



And Pharez, Esrom ; Esrom hee,  
Als did beget Aram.

4. And Aram 'gat Aminidab ;  
Aminidab, Naasson ;  
And Naasson also, after that  
Begat his sonne Salmon.
5. And Salmon, Booz of Rachab,  
And Booz after that,  
Obed begat of *Ruth, and hee*  
Als Jesse so begat.
6. And Jesse David did beget,  
Who was the King, *who more*  
'Gat Solomon of her that was,  
Uria's wife before.
7. And Solomon Roboam 'gat,  
And he als Abia  
Begat ; and after Abia als,  
Begat the King Asa.
8. And Asa likewise did beget,  
The worthy Josaphat ;  
And Josaphat begat Joram,  
Who Ozias begat.
9. And Ozias begat Jotham,  
And Jotham 'gat Achas ;  
And Achas also did beget,  
The good Ezekias.
10. And Ezekias did beget  
Manasses ; and als hee  
Begat Amon ; and Amon als  
Josias, King to bee.
11. And Jechonias, he begat,  
And his brethren that day ;  
About the time they carried were,  
To Babylon away.
12. And after that, Jechonias  
Begat Salathiel ;  
Salathiel also did beget,  
The good Zorobabel.
13. And Zorobabel, Abiud  
Begat ; and furthermore,  
That Abiud 'gat Eliakim,  
And Eliakim, Azor.
14. And Azor, Sadoc did beget ;  
And Sadoc als Ahim ;  
And Ahim begat Eliud,  
Who did come after him.
15. And Eliud, Eleazar  
Begat ; and after that,  
Eleazar begat Matthan,  
And Matthan Jacob 'gat.
16. And Jacob, Joseph did beget,  
Who Mary's husband was.

Of whom after, was Jesus born  
Who paid for our trespass.

\* \* \* \* \*

# CHAP. II.

1. When of Judea, Jesus was  
Thus born in Bethlehem ;  
In Herod's days wise men from East,  
Came to Jerusalem.
2. They said, where is he that is born ?  
King of the Jewes to bee,  
For seeing his starre in the east,  
To worship him come wee.
3. When the King Herod heard this thing,  
That spoken was by them,  
He troubled was ; and als with him  
Was all Jerusalem.
4. Then he the priests and scribes also,  
Together gathered he ;  
Of them he earn'stly did demand,  
Where Christ then born should be.
5. They said to him, in Bethlehem  
Of Judah ; so far thus,  
Ev'n by the prophet Micah, it  
Most surely written is.
6. Thou Bethlehem of Judah art,  
Not so the least among  
The Princes, that in Judah's land,  
Have rule born very long.
7. For out of thee shall surely come,  
One that shall all us call ;  
A Governour that well shall rule,  
My people Israel.
8. Then Herod when he privily  
The wise men in his fear  
Call'd ; of them he enquired when  
The bright starre did appear.
9. And he them sent to Bethlehem,  
And said unto them, goe,  
For the young child with diligence,  
See that yee search also.
10. And when you have him found, see that  
You bring soon word to me,  
That I may come and worship him,  
In all humilitie.
11. When they departed, lo ! the starre  
Which they saw in the east,  
Went them before ; untill it stood  
O're where the child did rest.

## PSALTER.

THREE or four editions of Mr Boyd's version of the Psalms have been published, but they are now very scarce. He also rendered into verse as a companion to his Psalter "The songs of the Old and New Testament," such as, the Book of the "Song of Songs," that of "Moses at the Red Sea, of Deborah, Hannah, David, Jonah, Marie," &c. We subjoin a few specimens.

### PSALM 1.

1. Blest is the man that walks not in  
Th' ungodlie's counsell ill;  
Nor stands in wayes of sinners, nor  
In scorners' seats sits still.
2. But in the law of God the Lord,  
Is alwayes his delight;  
And constantly he meditates,  
In his law day and night.
3. And he shall be, ev'n like a tree,  
The rivers planted by,  
That in his season bringeth forth,  
His fruit most plenteously :  
  
His leaf also at any time,  
Not wither shall at all;  
And whatsoever thing he doth,  
It prosper surely shall.
4. The men ungodly are not so,  
But in their wicked way,  
Are like the chaffe which stormy wind,  
Doth quickly drive away.
5. Therefore th' ungodly shall not stand,  
Before the Judge's face;  
Nor in the righteous company,  
The sinners shall have place.
6. For wel the Lord doth know the way,  
Even of the righteous all;  
But the way of ungodly men,  
Most surely perissh shall.

### PSALM 23.

1. The mighty Lord my shepherd is,  
Who doth me daily feed:  
Therefore I shall not want the thing,  
Whereof I stand in need.
2. He makes me in the pastures green,  
Ly down by his good-will;  
He in his mercy doth me lead,  
Beside the waters still.
3. My wearied soul he doth restore,  
He also doth me lead.

Into the paths of righteousness,  
For his Name's sake indeed.

4. Though through the valley of death's shade,  
I walk, I'll fear no ill;  
Thou art with me, thy rod and staffe,  
Me comfort ever still.
5. Thou sets in presence of my foes,  
A table me before;  
Mine head with oyl thou dost anoynt,  
My cup it runneth o're.
6. Goodnesse and mercy all my life,  
Shall heer me follow still;  
And in the house of God the LORD,  
For ever dwell I will.

### PSALM 67.

1. God unto us be mercifull,  
And blesse us with his grace;  
And cause alwayes to shine on us,  
His bright and glorious face.
2. That thy good way upon the earth,  
To all men may be known;  
And als among the nations all,  
Thy saving health be shown.
3. Thee let the people praise, O God!  
Let them all praise thee so.
4. O let the nations still be glad,  
And sing for joy also.

For thou the people righteously,  
Shalt judge by thy good will;  
And all the nations on the earth,  
Shalt govern wisely still.

5. O God! thee let the people praise,  
Thee praise even let them all.
6. Then shall the earth her increase yeeld,  
And our God blesse us shall.
7. God in his mercy, surely shall  
Us blesse both far and neere;  
And als the ends of all the earth  
With reverence shall him fear.

## THE SONG OF SONGS.

*Christ.*

Untill the day most clearly break,  
 And shaddows flee from hence;  
 I'll get me to the mounds of myrrhe,  
 And hills of frankincense.  
 My Church, my love, thou art all fair,  
 And so thou seemes to me.  
 Thou art so washen, and made clean,  
 There is no spot in thee.

*The Church.*

O north wind! quickly now awake,  
 And come thou south, about  
 Upon my garden blow, that so  
 Its spices may flow out.  
 Let my Beloved come at last,  
 Into his garden sweet;  
 That he there even most cheerfully,  
 His pleasant fruits may eat.

*Strangers enquiring for Christ.*

O fairest among Women! what  
 Is thy Beloved more?  
 What is he more, than others are  
 That thou dost charge so sore.

*The believing Jewes.*

O that thou, my blest Saviour now,  
 Wert as my Brother neer,  
 That sucked hath the breasts of her  
 Who is my Mother deare.  
 When I should find thee here without,  
 I would with gladnesse thee  
 Most loving kisse, even so that I  
 Should not despised be.

## THE SONG OF JONAH,

*Containing a Prayer and Thanks, for his  
 deliverance out of the bellie of the Whale;*

*wherein he had beene three days and  
 three nights.*

*Jonah 2nd, verse 1.*

I cry'd to God, and he me heard;  
 Out of hell's belly, I  
 Did cry aloud, and thou my voice  
 Even heardest by and by.

2. For thou hadst me cast in the deep,  
 In the midst of the sea,  
 The floods me compass'd, and thy waves  
 Did all passe over me.

3. Then said I, I out of thy sight,  
 Am cast with great disdain,  
 Yet to thy holy temple I,  
 Will surely look again.

4. Even to the soul the waters did,  
 Me compasse all with speed,  
 The depths me clos'd about, the weeds  
 Were wrapt about my head.

5. To bottoms of the mountains steep,  
 I went down speedilie;  
 The earth for ever with her bars  
 Did alwayes compass me.

Yet hast thou from corruptions pit,  
 By mercies me upon,  
 O Lord my God, and Saviour dear,  
 My life brought up anone.

6. The Lord I did remember when  
 My troubled soul in me  
 Did faint, into thy temple came  
 My prayer, even unto thee.

7. They that do lying vanities,  
 Observe in any way,  
 Their own mercy most foolishly,  
 They do forsake alway.

8. But I to thee with thankfull voice  
 Will sacrifice afford,  
 What I have vow'd, I mind to pay;  
 Salvation's of the Lord.

## THE BATTLE OF NEWBURN.

This poem extends to 16 pages 8vo., and is perhaps one of the most inferior in poetical merit, which we have had an opportunity of seeing. It presents a mixture of the *serio-comic* huddled together very oddly, and from the circumstance of its having gone to a 2nd edition, was at that time, most likely, very generally perused, and esteemed an excellent production. The following analysis of its contents, with a few specimens, will afford the reader some amusement, and some knowledge of what is now valuable, only as a literary curiosity. Opening with an address to his "Excellence, Generall Lesly," our Author thus speaks:—

I wish I had a Voine with verse divine,  
 Whence I might proper and proper

To offer to your worthy Excellence;  
 As may be Guaranteed for the Truth & Defence



To help Christ's church in need you have not faild,  
When Shee by Strength and Stratagem assaild

Was in strange ways; Arise ! now to command,  
Yee who Scotland's rudder have in your hand.

Next comes the "Battell," but previously to entering into the thickest of it, he invokes assistance to himself from the proper quarter.

O Prince of Poets ! make my braine to boile  
With *grace* and *verse*, that I may now extoll  
God's praises high; my tongue and pen Lord steep  
In lauding songs, pleasant like syrups sweet;  
My cloudy sp'rite with thy bright beames make  
clear,  
And in my weaknesse, make thy strength appear.  
Unto my sute, O Lord, thine eare incline,

My drowsie heart and drossie sp'rites refine;  
On me a portion of thy sp'rite bestow,  
With heavenly fire now make mine heart to glow.  
Now up my Muse, make haste to thy career,  
And sing how God hath freed us of our fear  
At Newburns foord; where brave Scots passed  
the *Tine*  
Under Christ's colours, with courage divine.

He then introduces "the Cannons and Footmen."

The Scots cannons, powder and balls did spew,  
Which with terror, the *Canterburians* slew,  
With hideous roaring and with sulphry flash,  
They blew such boast that made the clouds to  
clash;  
Yea, thundered so, as though they would have  
riven  
The burnished vaults, and battlements of Heaven.

Bals rushed at random, which most fearfully  
Menac'd to break the portals of the sky.  
The hills about did greatly grone and grumble,  
The bals did roul; both heaven and earth did  
rumble:  
To hear such noise, it did give men to think,  
That heaven and earth, and all did shake and  
shrink.

All this, however, was but mere sound and child's play to the mutilating and deadly effects.

The poulder blast most fiercely did remove,  
Their beards below, and mustaches above;  
The whisking bals made all their cheekes so  
smooth,  
They sought no *Pincers* for to draw a tooth;  
Yea, legs and arms which in the air did flee,  
Were then cut off (like gibblets,) fearfully.  
The Scottish bals, so dash'd them with disdain,  
That *hips ov'r head*, their skul did spew their  
brains;  
Both legs, and arms, and heads, like dust did flee,  
Into the air with fearfull mutinie.  
The bals their legs, the legs their heads did break,  
The heads their arms, the arms did cleave their  
neck,

Each past another did with fury dash.  
Teeth tare the tongue, and teeth on teeth did  
gnash,  
Like pains in hell, they did on other chatter;  
The bloody bals, made all their bones to clatter.  
Mens ribs did rattle at this service hote,  
They riven, did cut the weasont of the throat,  
Their *foot*, their *thigh*, their *breast* did break  
their *back*.  
Such was the *Reele dance* at that thunder crack.  
In this conflict, which was both *soure* and surely,  
Bones, blood, and braines went in a *hurly burly*.  
All was made *hodge podge*, some began to croole,  
Who fights for prelates is a beastly foole.

Afterwards the "Horsemen" come in for a share of the execution.

Then the Horsemen to skirmish did begin,  
The Pistol bals as thick as rain did spin;  
They like small streames in number did conspire  
Together, for to make a flood of fire.  
Their bals in squadrons came like fire and thunder

Mens hearts and heads, both for to pierce and  
plunder;  
Their errand was, (when it was understood,)  
To bathe mens bosoms in a scarlet flood.

From such disastrous consequences, other things could not be expected, than that those of the English army who were so fortunate as to be alive, and able to make their escape, should take to their heels; which gives occasion to our Author finally to celebrate "the Victorie."

Thus stood the case, but God of Heaven at last  
Fought for the Scots; so that their foes agast  
Did flee with fear, like *Hindes* before the  
*Houndes*;  
Their *back*, not *low*, received most harmful  
wounds.

The cupping glasse was needful there to be,  
For Scots broad swords had skill to scarifie.  
Their backs and shoulders, (of this make no  
doubt,)  
That rotten blood and humours might come out  
But they agast did open *quadrions*, the

Abhorring much such rough *Scottish Physicke*.  
They would have given their houses and their lands  
To have been out of such *Chirurgions* hands;  
They spar'd not spurs, to flee they were not slack,  
Great fear them made, like *Cancers*, to go back.  
Thus having spent their courage and their  
poulder,

The Scots them *scutcht* both upon back and  
shoulder;  
*Clusters* of stroakes most fiercely on them fell,  
Which made their hearts to *swell*, and backs to  
*swell*.

In this engagement so extravagantly descanted on, the Scots lost only 4 or 5 men; but had more wounded. The circumstance of it was exultingly cherished by the Presbyterians, from the intimidation which it threw into their enemies, and the strength it afforded to their claims, which must be the meaning of our Author when he says,

Let all fall down in an *Aceldama*,  
It is to them but matter of Ha, Ha.

Though this battell was fought with little blood,  
Yet it was great, if it were understood.

From page 16 to 24, which finishes the Work, he has inserted a number of short complimentary poems to the principal leaders of the Scots army; and a kind of Elegy "for the Son of Sir Patrick Makgie," who was the only person of distinction who fell on that day. He was the Son of Sir Patrick Makgie of Largo in Galloway. Of this brave young soldier he says,

"In this conflict, which was a great pitie,  
We lost the Son of Sir Patrick Makgie,

Whose great courage did thrust him in a throng,  
Where he did die, fighting his foes among." &c.

Mention may also be made of the following very pithy and short address, well suited for a covenanting army, who were sometimes neither very well clothed, nor regularly paid.

"For all sorts of Christ's souldiers."

"Whoever he was that fought for God that day,  
May look from Christ to get both *praise* and *pay*."

## THE FOLLOWING EXTRACT

*Throws some light on what is meant by the phrase, "can SKIPPE at the SCOLS with her COMMERs till shee bee sicke with healths."—Page 125 of "The Last Battell."*

Health is a great benefite and would bee meekill made of: let vs so spend it, that while it is spent, wee may haue some comfort to remember how wee haue spent it.

Seeing my text is of health & of sicknesse, let mee say something against these that are enemies both of their owne health, and of other mens.

To you first J addresse my speech, who are drinkers of strong drinke, or rather strong in drinking. Men of strength to mingle strong drinke, and to scoll as wee say: how call yee such scolls? scolls of health. What folie is this, that a man should losse his health by drinking the scolls of health? what sicknesse is this when a man is sick of healths: the very names of this sin declareth the madnesse of men. What meaneth thou O man, to say before a drinke, that will make the sicke: this is to such a mans health? A scoller, whose schoole is the taverne, is not a scholer of Christ that sayes, learne of mee. J never heard tell that Christ scoll'd to any mans health: and yet hee is the man that onely can in all things say, learne of me: I will not follow St Paul him selfe in all things: hee desired not to be followed in all things: but bee yee followers of mee, (said hee,) as I am of Christ: Take my counsel, O man, follow not the fashions of this world: if thou would bee a man of health bee not a drinker of healths.

Bee a scholler of Christ, but bee not a scoller of strong drinke: drink soberly, but scoll not. A scoll is a thing sacrificed to idols: viz. to bellies that are drunken mens gods, belly gods. The counsell of St. Paul is wise: if any of them that beleeveth not, (saith hee,) bid you to a feast, and yee bee disposed to goe; whatsoever is set before you, eate, asking no question for conscience sake: but if any man say unto you, this is offered in sacrifice vnto idols, eate not for his sake that shewed it, and for conscience sake? That which hee said of eating that may I say of drinking: drinke of any drinke that is set downe before you, but if a scoll come to the table, drinke it not,

because it is a sacrifice offered vnto the stinking idoll of the belly. Let vs not onely flee all euill, but all appearance of euill. What hurt to health such † scolls haue beene, the conscience of many will beare mee record; I wish that the force of Gods word could sweepe that out, which mans corruption hath brought in.

When the brasen serpent made by Gods command was abused; good Hezekiah brake it in peeces and called it Nehushtan, that is a lump of brasse. Seeing scolls haue beene so vilely abused, let vs breake them in peeces: away with all appearance of euill. This much concerning these enemies of health, who by excessiue drinking, drowne their spirits and the gifts of God within them.

There be now another sort of drunkards, who spoile their health with reeke and smoke. Tobacco-men, who goe about to smoke the soule out of the body, as if it were a foxe chased out of his hole: this fire may be called as the fire of Nadab was called: viz. strange fire. I speake not of the vse but of the abuse of Gods creatures: my reproofe is against these that spend the tyme with pluffing of reeke, which should be better employed. What count should such fire pipers make to God if death in an instant should seaze vpon them with that fire pipe at their mouth? If God should say to that man, what was thou doeing while I sent my servant Death for thee? will that be a gracious answer: Lord I was spending the tyme that thou gavest mee for repentance, at such and such an exercise. I will not insist against this sinne that was once a great stranger in this land. Onely this will I say for the present: this taking of reeke seemeth to be a gracelesse thing. If a man come in into a house and take but a drinke: he will first pray to God for a blessing. But there is no grace for Tobaccia, as if it were not a creature of God.—*Balm of Gilead*, 1633.

The law is fixed, that all the sonnes of Adam must picke their crummes out of the cloddes with the sweat of their browes: woe to thee that loyers while thou should labour: arise sluggard vp, vp, with the chirping of the birds: labour, sweate for thy meate; otherwise if thou eate, the curse of God shall goe downe into thy belly, like the waters of jealousy, which shall make thy bellie to swell and thy thigh to rotte. Thou wilt say to mee, I am a gentle-man: and what should I doe? Was not Adam a gentle-man, who was the king of the whole earth, the dear darling of God before his fall? And yet even before he sinned, God would not haue him to sit ydle: nay his calling was to be a gardener: Scripture saith, and the Lord God tooke the man and put him into the garden of Eden to dresse it, and to keepe it: but after that hee had sinned, the Lord laide a harder taske vpon him: in the sweate of thy face, said the Lord, shalt thou eate bread: and yet in that time, if any sinfull man might bee called a gentle-man, hee was one as being the first father of the old world: was not Noah a gentle-man? was hee not the first father of the newe world? and yet hee laboured in a vineyard: Scripture calleth him a husbandman. Was not Jacob a gentle-man? and yet hee kept sheepe: Was not Christ a gentle-man? and yet hee laboured for his meate with Joseph, the carpenter, hee beeing a carpenter himself. Hee then who both laboured himselfe and commanded others to labour sixe dayes in the weeke, forbiddeth not men to labour heere: what can thou doe, nothing? heere what a great and godly man of our nation said to ydle drones: Call mucke creeles: Hast thou not heard mee? I say it agane, Call mucke creeles. What is it then that hee forbiddeth heere, will you say: I answer, the labour which Christ dischargeth heere, is, that which is done with a carkeing care and excessive desire of any thing below. When the desire of worldly things is more in our mind than spiritual things, when we are more bent to get them than the spiritual, then are we such labourers as are discharged in my text.—*Two Sermons*, 1629.

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† The term has been metonymically used to denote the Salutation of one who is present, or the respect paid to an absent person, by expressing a wish for his health; while he who does so at the same time partakes of the drink, that is used by the company, in token of his cordiality. This is what is now called, "drinking ones health."—*Dictionary of the Scottish Language*, by Dr Jamieson, 1808.







THE  
LAST BATTELL  
OF THE SOVLE  
*IN DEATH,*

Diuided into eight conferences.

1. Volume.

Whereby are showne the  
*diuerse Skirmishes that are*  
betweene the Soule of Man  
*on his Death-bedde, and the*  
Enemies of our Saluation.

Carefullie digested for the comfort of the  
*Sicke: By M<sup>r</sup>. ZACHARIE BOYD,*  
*Preacher of Gods Word at Glasgow.*

IOB. 11. Vers. 14.

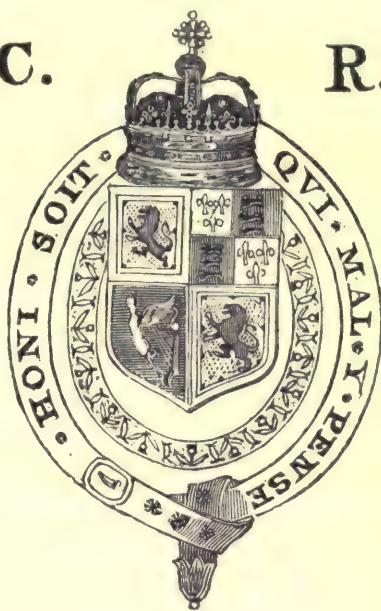
*All the dayes of mine appointed tyme will I waite till  
my changing come.*

I liue to die, that I may die to liue.

Printed at *Edinburgh*, by the Heires of  
ANDRO HART. 1629.

C.

R.





TO  
THE MOST SACRED  
And Mightie Monarch,  
*CHARLES,*

KING OF GREAT BRITAIN, FRANCE,

AND

IRELAND,

DEFENDER OF THE FAITH.

**M**OST DREAD SOVERAIGNE, *it was wiselie saide by the Royall Preacher, The memorie of the just is blessed ; but the name of the wicked shall rot. To haue a good name, both in this life and after death, is a blessing promised vnto the Righteous : but as for the vngodlie their names become mouldie and rotten. Qui injuste Dominantur juste damnantur.* Prou.10.7.

*This consideration should rouse vp all men to the doing of that which is good, but chieftie KINGES and PRINCES, whose liues are to bee seene in Chronicles by all ages which come after. While other men's names within a little space are buried in obliuion, the Chronicles, the Registers of times, crye vnto the World, Reade and consider what sort of men such and such haue beene.*

*Of Saul it is written, that his sin of rebellion, in sparing Agag, was as the sin of Witch-craft, and that his stubbornnesse was as idolatrie. His enuie against Daud, and his consulting with the Witch at Endor, shall bee manifest to all Ages to come. Daud's Vertues and his Vices are penned ; Solomon's wisdome and his folies ; Rehoboam's contemning of the olde counsellors ; Ahab's and Ahaz his wickednesse ; Iosiah and Iehoshaphat's goodnesse shall bee, to bee seene and reade so long as this world shall last.* 1 Sam. 15. 23. ch. 28. 7. ch. 13. 14. 2Sam.11.8 1 Kin.3.9. ch. 11. 9. ch. 12. 14. ch. 16. 20. 2 Kin. 16. 31. ch. 23. 2. 2Chr.20.3.

\* *Oh, that Kinges would consider, how in a short life,*

\* Note.

*they may soone plot the euill which shall staine their good name to the worlde's end !*

\* Note. \* *Manie may Flatter a Prince while hee liueth ; but so soone as hee is gone, Trueth, which while hee liued was warded, then commeth out and plainelie declareth to the world, whether hee was a wise man or a foole.*

\* Note. \* *There is no sin so secret, but God in his own time shall bring it to light. If King CHARLES rule well, and bee truelie godlie like Nathanael, without guile, an hundredth yeares after this, Great BRITAINNE shall blesse the Name of King CHARLES, yea, and that till God end time in Eternitie.*

\* Note. \* *The seuen Starres of the Charles-Waine are not so glorious, as shall bee the seuen Letters of CHARLES in GOD'S Booke, which is the Booke of Life.*

Reu.17.18 *Though your Majestie's Bodie after Death lye rotten in the Graue, yet shall your Royall Name as if it were perfumed and embalmed, haue a most sweete sauour, like these*

Gen.27.27 *Garments wherein Iacob got his Father's blessing, the smell whereof was as the smell of a fiede which the Lord had blessed.*

*Grego. Mors ipsa cum venerit vincitur si prius quam veniat semper tuncatur.*

Iob, 5. 27. *Seeing there is nothing more powerfull to moue a man to liue well, than to remember that hee must die, and after come for to reckon with his God, for this cause haue I penned this Treatise of sicknesse bringing vnto death, where your Majestie may see the most fearefull Skirmishes, which are betweene the faithfull Soule and the enemies of our Salvation. For this cause haue I called it, THE LAST BATTELL OF THE SOVLE. Loe, this wee haue searched, so it is, heare it, and know it for your good.*

*Let it please your Majestie, to looke vpon these my Workes with a fauourable eye, and to take them into your Royall Protection. They were brought forth in the land of Your Birth, euen in your olde SCOTLAND, whereof your Majestie is now the hundredth and ninth King.*

*The particular place where this Booke was penned is your own GLASGOWE, a Citie once greatlie beloued of great King JAMES, your Majestie's Father, of blessed memorie ;*

\* Note. \* *a Citie that looketh for the like fauour from your Royall MAJESTIE.*

*My chiefest spirituall desire is, that this may bee comfortable to sicke Soules. My first temporall wish is, that*

*your Majestie would daine it with a blink of your fauour. Let it obtaine your Royall Approbation, which shall bee to it as a Passe-port, which neither Pride nor Enuie shall bee able with reason to reject. If anie man bee contentious, I heere appell vnto Cæsar.*

*Let mee bee so bolde as heere to aske a Petition from your Majestie, which graunted, I will account a sufficient recompence to all my labours.*

*This is it, that it would please your Religious Majestie to take a speciall care that the prophanation of the Lord's blessed and hallowed day bee removed from this Land. It is come to such a custome, and that chieflie betweene Edinburgh and Glasgow, that by no meanes the Church is able to refine it, except that by your Royall authoritie their Market dayes† bee changed. \* The abuse is so great, that if your godlie Majestie knew it, yee could not endure it. The keeping of this Precept is the onlie one which hath a memento before it; and yet it is most forgotten. It is the verie Key of Religion.*

\* Note.

*Let it please your Majestie to consider what good Nehemiah did for the reformation of such an abuse.*

*I contended, saide hee, with the Nobles of Iudah, and saide vnto them, What euill thing is this that yee do, and prophane the Sabbath day? Did not your Fathers thus, and did not our God bring all this euill vpon vs, and vpon this Citie? Yet yee bring more wrath vpon Israel, by prophaning the Sabbath. See what Nehemiah did.*

Neh.13.17

Verse 18.

*It came to passe, that when the gates of Ierusalem beganne to bee darke before the Sabbath, I commanded that the gates should bee shut, and charged that they should not bee opened till after the Sabbath. And some of my seruants set I at the gates, that there should no burden bee brought in on the Sabbath day. So the Merchands and sellers of all kinde of ware lodged without Ierusalem once or twice. Then I testified against them, and saide vnto them, Why lodge yee about the wall? If yee do so againe I will laye hands on you. What wrought that?*

Verse 19.

Verse 20.

Verse 21.

*From that time forth came they no more on the Sabbath.*

† At this period the Market-day in Glasgow was held upon Monday, and the profanation of the Sabbath alluded to, arose from Goods &c. being conveyed on that day to be in time for the market.—An Act of Parliament, 1640, changed the Market-day from Monday to Wednesday.—*Ed.*



Neh. 13. 22

*After hee had done this good worke, hee looked vp to God by prayer, saying, Remember mee, O my God, concerning this also, and spare mee, according to the greatnesse of thy mercie.*

\* Note.

*I pray that your Majestie may reforme this great abuse, with that good Nehemiah. \* If this yee do, I am assured that your God shall remember you concerning it, and that hee shall spare you according to the greatnesse of his mercie.*

1 Chr. 28. 9

*One thing I desire earnestlie, that your Majestie, once at least in the day, would carefullie consider these weightie wordes of DAVID spoken vnto SOLOMON. Thinke that King IAMES hath saide them to King CHARLES. These bee the wordes :*

\* Note.

*Sicut potentes potenter tormenta patientur, sic et iustitia premiis fruuntur plenius si recte exerceant potestate.*

*\* And thou, CHARLES, my Sonne, know thou the GOD of thy Father, and serue him with a perfect heart, and with a willing minde; for the Lord searcheth all heartes, and vnderstandeth all the imaginations of the thoughts. If thou seeke him hee will bee found of thee; but if thou forsake him hee will cast thee off for euer.*

*Now I intreate the Lord so to ingraffe these wordes into your Royall Heart, that the practise thereof may appeare in the outward swaying of your Scepter.*

\* Note.

Ps. 82. 6.

*\* Let this little Manuell of the Last Battell of the Soule bee like a Page at your Majestie's Chamber-doore, with his morning memento mori. Yee Kinges are gods, because God hath so called you: I haue called you gods, saide God, but yee shall die like men. Crownes haue their compasse and Thrones haue their Tombs: Prince, People, great and small, all must goe to Golgotha, for to make their beddes in that place which Iob calleth the Slimie valie. The French prouerbe is true.*

Iob, 21. 33.

*The French prouerbe is true.*

*La mort mord les Rois aussi.*

*Bien que les conducteurs des charrois.*

*So most humble intreating the Most High to graunt to your Majestie to reigne both well and long ouer vs, I remaine*

*Your Majestie's most humble, most obedient  
Seruant and Subject, both borne and sworne,*

*M. Zacharie Boyd,*

*Preacher of God's word at Glasgow.*



## AD CAROLVM REGEM.

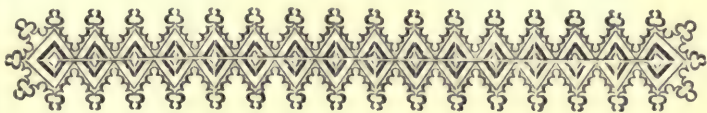
*Maxime magnorum longo sate sanguine Regum,  
Accipe nunc tenues quos fert tua Scotia fructus :  
Et si arbusta juvant fragiles ne temne myricas.*

## ANOTHER.

This Life, O *Prince*, is like an raging Sea,  
Where froathie mounts are heaved vp on hie.  
Our painted Ioyes, in blinks that are full warme,  
Are like *Raine-bowes*, forerunners of a storme :  
All flesh with griefe is prickt, within without :  
Crownes carrie cares and compasse them about.  
Your State is great, your place is high : What then ?  
God calls you gods, but yee shall die like men.

*Your Majestie's most humble and most  
obedient Subject and Seruant, M. Z. B.*





## A LA ROYNE.

MADAME,

**D**IEV par la grace duquel les *Rois reignent*, vous a esté *favorable*. Il vous a fait naistre de plus *Grand pere* qui ait onques reigné en la FRANCE voire de ce Grand HENRY vn vray *souldre de guerre*. Il vous aussi a fait estre la *belle fille* de plus *sage Prince* qui ait onques reigné en la Grand BRETAGNE, lequel pouvoit bien estre nommé IAQVES LE SAGE.

Le Roy nostre Sire estant fils de *plus SAGE*, et vous estant la fille d'un PRINCE si *courageux*, nous faites esperer que quand il plaira a Dieu de vous donner des enfans, ils seront et *sages* et *valeureux*. Ce que la *nature* ne peut pas, Dieu le face par sa *grace*.

Receuez d'un bon œil MADAME ce petit œuvre. Vous y avez LA DERNIERE BATAILLE de l'ame contre tous les enemis de nostre salut ; vous y verrez comment il se faut porter en telles rencontres ; pensez a ces choses, *les jours de vostre jeunesse*. C'est le Conseil d'un ROY, *Aye Souverenance*, dit il, *de ton Createur les jours de ta jeunesse*, auant que les ans arriuent desquels tu dis, *je n'y pren point plaisir*. Les ROYS et ROYNES Sont mortels comme les autres. *La voix dit Crie et on a respondu que crieray je ?* *Toute chair est comme l'herbe et toute sa grace est comme la fleur d'un champ. L'herbe est sechee, et la fleur est cheute d'autant que le vent de l'Eternel a soufflé dessus.* Solomon qui cognoissoit les femmes mieux qu' aucun autre, nous monstre que ce n'est pas la *plus belle* qui Soit digne de louange. *La grace trompe* dit il, *et la beauté S'esvanouit : mais la femme qui craint l'Eternel ce sera celle qui Sera louée.* C'est la fille du ROY toute pleine de gloire en dedans. Dieu de sa grace vous face telle. Je supplie tres

Bonne la  
mort qui  
donne la  
vie.

Eccl.12.3.

Isa. 40. 6.

Vers 7.

Prou. 31.  
30.

Beauté  
sans bonté  
est comme  
vin esu-  
ché.

Ps. 45. 14.

humblement *vostre Majesté* vouloir prendre en bonne part ce *petit œuvre* ; lequel je vous dedie comme vn tesmoignage d'un *cœur affectionné enuers vostre Majesté*. Cependant je prie le *Tout puissant* qu'il vous augmente de jour en jour ses *graces spirituelles*, et vous face *la mere des enfans*, qui soyent Roys apres vous *tant que le soleil durera*. C'est celuy qui demeurera toute sa vie,

MADAME,

*Vostre tres-humble et tres-obeissant Seruiteur et Subjet,*  
M. Zacharie Boyd.

A *Glasgowe*, le 6  
de Mai, 1629.



A LA ROYNE.

*Fille de France de Royale race,*  
*Perle de prix Dieu vous face grace :*  
*DIEV le vuelle que ceste nation*  
*Sans fin vous loue en benediction :*  
*Portez l'absence et de pere et mere,*  
*Car pour eux mariage prospere*  
*Vous produira bonne succession*  
\* *Si vous reuerez La RELIGION.*

\* Nota.

M. Z. B.



## AD CAROLVM,

MAGNÆ BRITANNIÆ, FRANCIÆ, ET HIBERNIÆ REGEM,  
 REX MAXIME hæc pauca et parva do, et quid miri?  
 Nam quid magni tanto Principi ego tenuis? Hæc  
 pauca respice, nec parva despice, quæ si  
 respexeris quantumvis parva, quan-  
 tumvis pauca, multa magna  
 cluent.



**C**VM dubius versas ingentes pectore curas  
 Seu pacem seu bella geras, si numina cures  
 Numina laxabunt curas: Tibi Trinus et Vnus  
 Astatit columnaen: Si quis tibi noxius armis  
 Irruat, omnipotens diffundet in arma cruorem.

## MONITA.

**C**AROLE dum roseis resplendet roseida bigis  
 AVRORA, acceleres sacratum insistere limen:  
 Flecte genu supplex; terrenas exue mentes,  
 Indue cœlestem: Curas quas corde premebas  
 Excute de gremio, et divina in pectora volve:  
 Obnixis precibus facile est Cœlum omne ciere.  
 Esto animo forti in dubiis, spem fronte serena:  
 Ne præceps pereas, sed te ad meliora reserves:  
 Vive memor lethi; nihil hic sub fornice fixum  
 Cœlesti: Increpitat cunctos mors hostis amara:  
 Pulverulenta jacent magnorum corpora regum:  
 Nox ruit: In terris non tu regnabis in ævum:  
 Regnarunt alii, regnas, regnabit et alter.

## AD EVNDEM.

Vive pius, pietas fulvo præstantior auro est,  
 Vive pius, \* Pietas si simulata patet.

\* Nota.



IN OBITVM IACOBI M. BRITANNIÆ, FRANCIÆ, ET HIBERNIÆ, REGIS, FIDEI DEFENSORIS.

**R**EX IACOBE tuo regnabant pectore sancto  
 Pax, pietas, probitas, Pacis Patientia parma :  
 Rex Iacobe jaces EVROPÆ gloria quondam,  
 Nunc luctus: Quis non humectet flumine vultum ?  
 Hei mihi quot tremuli gemitus mea pectora plangunt !  
 Sed cur sollicitas nos flendo ducimus horas ?  
 Te vita et lethum Cœlum sperare jubebant :  
 Frigida mors longo laxavit membra labore ; at  
 Non omnis morieris : Multa tui libitinam  
 Vitavit pars : Multoties tua tempora cinxit  
 Aurea frons, livor quam non distinget in ævum.

ALIVD.

**L**Æti læta canant, hei nunc cano tristia tristis ;  
 Anxia mens semper speque metuque pavet :  
 Vanus homo est, hominisque decus, lepor, omnia vana :  
 Omnibus his vanis vanior omnis homo est.  
 Flos vitæ vernans nihil est nisi fumus et umbra,  
 Præterit vt somnus, disperit vtque vapor.  
 Turbatur mea mens, cheu mea lingua fatiscit  
 Dicere : prohi quisnam temperet à lachrymis ?  
 Iacobus quondam qui regia sceptrâ gerebat  
 Sublimi in solio, nunc jacet ille solo.  
 Hei mihi quod justo desint sua verba dolori ;  
 Rex probus et cultor Relligionis erat.  
 Incolumem toties per aquas, perque arma, per ignes  
 Extulit omnipotens nunc super astra DEVS.

IN OBITVM HENRICI MAGNI FRANCORVM ET NAVARRÆ REGIS.

**H**IC jacet HENRICVS per tot discrimina cujus  
 Pace pia est probitas cognita MARTE manus.  
 BORBONIÆ decor ille domus, patriæque voluptas,  
 Nunc patriæ atque domus BORBONIDVMQVE dolor.

ALIVD.

**Q**VOD si forte roges hâc quis sit clausus in vrnâ  
 Nomen et omen habes proxima scripta legens :  
 Heu hic HENRICI quem non sine pulvere palma  
 Indigetat MAGNVM, contegit ossa solum.

AD MARIAM GALLORVM REGINAM HENRICI MAGNI VIDVAM.

**Q**VI Regina tuus charus fuit ante maritus  
 HENRICVS cecidit, sic fera fata volunt.  
 At Regina tuos sic tu solabere casus  
 Incola nunc Cœli est qui fuit ante Soli.

*Serenissime tue MAIESTATIS  
 devotissimus, subditus et servus.*

ZACHARIAS BODIVS,  
 S. S. EVANGELII PRÆCO.

*Psal. 102. 6.*

Similis sum PELICANO deserti.



## TO THE READER.

**A**FTER sixteene yeares' absence into *France*, where it pleased God to make mee a preacher of his word the space of foure yeares, it pleased the same LORD to visit his Church there with bloodie warres, whereby manie Churches, and mine also, were discipated. By this occasion it was the Lord's will to bring mee backe to my natieue Countrie.

In that troublous time I remained a space a priuate man at *Edinburgh*, with *Doctor Sibbald*, the glorie and honour of all the Physitians of our Land: but againe, within a short space, I was sought out by that most worthie Man, our Scots *Onesiphorus*, euen *Sir William Scot of Eli*. Hee sought mee out diligentlie and found mee. The Lord giue mercie vnto his House; for hee most louinglie refreshed mee, and was not ashamed of mine affliction. The Lord graunt vnto him that hee may finde mercie of the Lord in that day.

After my remouing from him vnto this Citie, it pleased the Lord to visit mee with sore sicknesse; yea, so that in *September*, Anno 1626, I was like *Epaphroditus*, sicke nigh vnto death. For when I arose out of that Feuer, I found in my studie my winding sheete among my Bookes. This gaue mee occasion painfullie to search and describe vnto the world this *Last Battell of the Soule*. I pray God to make it profitable for thine vse. If thou reape anie comfort thereby, I intreate thee to pray for mee, that the Lord would graunt vnto mee, that I may finde mercie of the Lord in that day.

As for escapes in printing, they are marked at the end of the Booke. Excuse them, in thy fauour, because I remaine farre from the Presse.

2 Tim. 1. 8.

Phil. 2. 27.

*August.*  
*Nescis qua*  
*hora veni-*  
*et mors:*  
*Semper*  
*vigilia vt*  
*quod nes-*  
*cis quando*  
*veniet, pa-*  
*ratum te*  
*inueniat*  
*quon ven-*  
*nerit: Ad*  
*hoc forte*  
*nescis*  
*quando*  
*veniet, et*  
*semper pa-*  
*ratus sis.*



# VOX MORIENTIS

AD

ANIMAM SVAM.

*O anima mea egredere ; quid dubitas ? Egredere ; quid times ? His multis annis Christo Domino servisti, et ad huc mortem timebis ?*

*O anima insignita Dei imagine, decorata similitudine, desponsata in fide, dotata in spiritu, redempta sanguine, deputata cum Angelis, capax beatitudinis. hæres bonitatis, rationis particeps, quid tibi cum carne, qua haud aliud vilius sterquilinum invenisti ?*

AVGVSTIN.

*Vita hæc misera est, mors incerta ; si subito obrepit quo hinc exhibimus ? Et ubi nobis discenda sunt quæ hic negleximus ? Annon potius hujus negligentiae supplicia luenda sunt ?*

IN OPVS CVM VIVENTIBVS TVM  
*Morientibus utilissimum, A. D.,*  
 ZACHARIA BODIO,  
*Glasguensis Ecclesiæ Pastore adornatum.*

AD LECTOREM.

Epigramma.

**F**ÆLIX *qui sancte potuit traducere vitam,*  
*Et tandem extremum Sanctè obiisse diem :*  
*Hæc duo qui didicisse cupis, tibi pandit utrumque*  
*Hic Liber, hunc animo volue revolve tuo.*

AD AVTHOREM LIBRI.

Distichon ejusdem.

*Qui calamo qui voce doces, vitæque perennè*  
*Vivere, in æternum vivo ZACHARIA.*

IOHANNES BELVS,  
*Glasguensis Ecclesiæ Pastor*  
 et Academiæ RECTOR.

AD VIRVM PIETATE ET ERVDITIONE PRÆ-  
 STANTEM D. ZACHARIAM BODIVM,  
 GLASGVENSIS Ecclesiæ Pastorem de præpara-  
 tione ad mortem, postquam ex deplorato  
 morbo convalesceret Scribentem.

**E**RGO *te nuper mortis de faucibus atræ,*  
*Ereptum nobis reddidit Omnipotens :*  
*Vt Doctus moriendi artem expertusque doceres,*  
*Qua datur ætheream transitus ad patriam :*  
*Qui bene vivendi toties præcepta dedisti*  
*Doctrinæ reserans horrea plena sacra.*  
*Fælix Zacharia Doctor ; Sanctissima cujus*  
*Vox pariter, Scripta, et consona vita doceat.*

IOHANNES STRANGIVS,  
 S. S. Theologiæ D. et Academiæ  
*Glasguensis Præfectus.*



## IN DIVINA INTEGERRIMI VIRI

D. ZACHARIÆ BODII,

Ecclesiastæ non è multis meditamenta, cum è desperatâ  
valetudine ad pristinam salutem revaluerat.

**F**RVSTRA *veternum sollicitas meum*  
*Bodi Thalix ad munia ; barbitos*  
*Obmutet, exurdante nostras*  
*Voce Scholæ streperâ Camænas.*

*Iam colligendas sarcinulas monet*  
*Quæ vulsit aurem Mors modo pallida :*  
*Laureta Cyrrhæ, Musicasque*  
*Thespiadum fugito choreas.*

*Tu perge Homeri carminis alite*  
*Laudande quò te mens animi vocat,*  
*Qui baccare, et lauro revinctos*  
*Castalio lavis amne crines.*

*Fatalis ex quo crudâ Hecates manu,*  
*Attonsa pene est cæsaries tibi,*  
*Fato superstes reditusque*  
*Incolumnis, renovas duellum.*

*De morte partam appendis adoream,*  
*Vtque Hydra secto corpore fortior*  
*Crevit, revixit ter triumpho*  
*Clarior, et spoliis opimis.*

*Qualis Caystri fluminis accola*  
*Morti propinquus dulciter incinit.*  
*Melos supremum, talis ista*  
*Nænia, quâ superos remulces.*

*Macte indole istâ, macte faventiâ,*  
*Excude fructus uberis ingeni,*  
*O aureum vere libellum*  
*Melle sacro, et sale temperatum.*

Hoc amoris ergò scri-  
bebat *Io. Rayus*, ludi  
publici litterarii Mò-  
derator, *Edinburgi*.



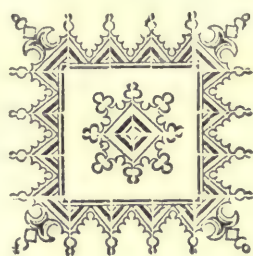
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THE  
**LAST BATTELL**  
 OF THE  
**Soule IN DEATH,**

DIVIDED INTO EIGHT SEUERALL CONFERENCES.

THE FIRST DAYE'S CONFERENCE.  
 OF CARNALL AND WORLDLIE TEMPTATIONS.

**The Sicke Man.**

**M**Y Bodie is sicke, my Soule is wounded: God's wrath is fearefull; *it burneth to the bottome of Hell.* The heate thereof already maketh my Soule to sweate. I can find no skrine or sconce to set betweene mee and this fire. Oh! in all appearance I shall shortlie be dissolued, for to be brought before that great Tribunall. \* Alas! what terrours are these, *Sinne, Sicknesse, Death,* the *Graue*, and an vnprepared Soule! I tremble all like *Belshazzar*. Mine heart is entangled with feares; my knees shiuer, and smite one against another; mine heart is pricked, while I remember mine euill spent life. \* While I had time to doe good, I was of the frozen generation. Nowe God's glowmes, like *Boanarges*, Sonnes of Thunder, armed with fierie furie, make heart and Soule to melt, and to fall downe in droppes within my bowels. Oh, for a drop of water for to coole the boyling heate of mine heart! Is there no man heere that can affoord mee a word of comfort, for to vphold mine heart into this heaueie houre?

Deut. 32.  
 v, 22.

\* Note. <sup>73</sup>  
 Dan. 5, 9.

\* Note.

It may be sufficient to observe here, *once for all*, that the “\* Note” on the margin, so frequently used by the Author throughout his Work, is not to be understood by the Reader, as having a reference to a Note or Notes in another part of the Book, but simply as a *Nota bene*, by which the Author intends, that the Reader should *Mark well* the passage, or passages, which immediately follow.—*Ed.*

*A Spirituall Friend.*—Sir, I thinke it expedient that yee send for your Pastour, the man of God, that beareth *the keyes of the kingdome of Heauen*. It may bee that the good God shall put some words of comfort into his mouth whereby your wearied Soule shall be refreshed,\* while the chosen seruants of God speake his words to the fainte heart, the Lord putteth foorth a power to enable them to doe all that wherfore they are spoken. So soone as *S. Peter* had spoken to the lamed man, *his fete and ancle-bones received strength*. Though miracles cease now, yet this shall bee true, so long as the world standeth: *The effectuall feruent prayer of a righteous man auaieth much*. Will it please you, Sir, that I goe for to fetch him?

*The Sicke Man.*—He shall bee welcome vnto mee; but, alas! while I might I frequented him too little. \* I haunted rather the companie of these that delighted mee with sportes and jests, whereof now I haue no comfort. \* Because I thought I could repent heereafter, I did that whereof I may now repent, and whereof indeede, as I feare, I shall repent but too late. This now puts my Soule into the dumps; now all my foolish laughers are turned into mourning, for I feare exceedingly to die, I tremble and tosse within this bed; God alone knoweth what shall bee the end of this lingring tryall. Goe, Sir, I pray you, and desire the man of God to come and visite *a bruised reede and a smoaking flaxe*.

*A Spirituall Friend.*—I goe for him presentlie: I hope before hee leaue you, yee shall finde this tempest of temptations to grow calme. \* In the meane time, till hee come, I pray you to remember that all your paines are but a crosse sent before to crucifie the loue of the world. In your greatest distresse, striue to bee a disciple of *Iesus, the author and finisher of our faith, who, for the joye that was set before him, endured the crosse*. Bee not discouraged in your greatest smarts, \* *For reproofes of instruction are the way of life*. In your greatest feare remember the joy that is set before you.

*The Pastour.*—Sir, hauing knowne of your disease by your godlie friend, I am come to see you, and to impart vnto you some spirituall comforts. \* While the Soule is sore troubled, there is danger in delay. A bruised spirit is like a bone out of joynt, the longer it bee let alone the hardlier it

Temp.	OF THE SOULE, &c.	1. day.	3
is set. If I had knowne of your sicknesse sooner, I would haue visited you ere now.			*
<i>The Sicke Man.</i> —I rejoyce, Sir, to see you; my Soule euer loued you, but, alas! not as I should haue done. If God should but at this time spare my life, with the helpe of my God yee should see mee at once a farre changed man.			* Note.
<i>The Pastour.</i> —Come death, come life, God maketh all thinges to worke to the best of these that loue him.			* Note.
God's corrections are good directions. * With one crosse he can worke two cures, first a correction for by-past corruption, and after a direction for times to come. If God should not scourge vs betimes, the reigning of the flesh should proue the ruine of the spirit. * This was the vtter ouerthrow of the sonnes of <i>Eli</i> , God would not correct them, because the Lord would slay them.			1 Sam. 2, 25.
As for that which yee speake concerning the changing and amending of your life, your resolution is good. But seeing the houre of death is vncertaine, it is good that yee bee presentlie prepared. Death commeth vpon man with stealing steps: let no man put far off the day of his death. There is great danger, that any man sooth himselfe with the vaine hope of this mortall life. No man can tell how soone hee shall bee arraigned to compeare before God's barre. None, said a Pagane, is assured to liue vntill the morrow.			Senec. * Note.
* <i>Nemo tam diuos habuit fauentes, Crastinum ut possit sibi polliceri.</i>			* Note.
* It is good, therefore, daylie and hourelie to bee vpon our Watch-tower, preparing our selues for death, which shall either bee the end of all our miserie, or the beginning of our euerlasting woe: delay to prepare for death is a strong threed in the Deuil's net. A man will not die the sooner that hee prepare him selfe to die: If a man bee prepared to die, and yet die not, <i>hoc sibi ponat in lucro</i> , that preparation is great aduantage vnto him: But if hee die, hee hath done that which hee should haue done. * What a dangerous venture is this to a man to delay to prepare himselfe to die, because it may be that yet hee may liue! But may it not also bee that hee die? It is a dangerous thing to perrell our saluation vpon a <i>may bee</i> , which may as well <i>no bee</i> . It is fearefull to be hanged ouer hell with the euill twined threed of a life that must end, none can tell how, where, nor when. No man is excoemed from this necessitie.			* Note.



4	THE LAST BATTELL	Carnall
Reu. 6, 8. * Note.	* The post <i>Pale Horse</i> wherevpon Death is mounted, carries his rider thorow all nations, cities, and houses; pulling out of their beds, <i>Princes, Prelats</i> , and priuate men, without any respect of persons: thus are their hopes cropped in their fairest flower. It is good therefore that wee euer bee vpon	
Heb. 3, 15.	our gard. God offereth grace to day: <i>To day if yee heare his voyce</i> . But who promiseth to morrow? Well is him that feareth alwayes.	
	<i>The Sicke Man.</i> —O the terrours of death and of the graue! mine heart quaketh while I remember of these last strugglings that are in death. It was not without reason that the Pagans called it <i>terribilum terribilissimum</i> , of all fearefull things, the most fearefull.	
* Note.	<i>The Pastour.</i> —* If men knew what Christ hath made of death, the liuing would not bee so afraid with the feare thereof. <i>Isaiah</i> saith, that hee hath put it into his stomacke, <i>hee hath</i>	
Isa. 25, 8.	<i>swallowed it vp in victorie</i> . A wise man will not swallow ouer that which hee is not able to digest. Christ hath swal-	
* Note.	lowed death and hath digested it perfectlie. * Nowe death, after Christ's digestion, hath lost all its poyson, and is turned into a sleepe. The name thereof is changed, for to tell vs of the change of its nature. Dead <i>Lazarus</i> in Christ's language	
loh. 11, 11.	is called sleeping <i>Lazarus</i> . <i>Lazarus our Friend</i> sleepeth, said Christ, speaking of his death. <i>Hee that liueth and be-</i>	
loh. 11, 26.	<i>leeueth in mee</i> , said Christ, <i>shall neuer die</i> . Death is not death to the friends of Christ, but a sleepe to their bodie, and a translation of their Soule from a prison to a palace.*	
* Note.	As by the grace of God, it is made an <i>Exodus</i> of miserie, so is it a <i>Genesis</i> of a better life, the corruption of one thing	
* Note.	beeing the generation of another. * What is this, that men should so feare death, which is the end of the foule and com-	
* Note.	bersome way of our pilgrimage? * Hath not God made death like a chariote to a wearied man, for to carie him to his euerlasting rest? This was seene in a visible figure, when	
2 King. 2, 11.	<i>Elijah in a firie chariote went vp by a whirle wind vnto heauen</i> .	
* Note.	<i>The Sicke Man.</i> —All that is true, Sir: But yee know that death is fearefull to all flesh: So soone as it commeth, it maketh a Soule lyable to yeeld an account for all the actions of the by-past life.* The bodie and the Soule are of olde acquaintance, and haue not wil to part one from the other. I cannot expresse what a worsling I finde within mee; there is	



<i>Temp.</i>	OF THE SOULE, &c.	1. day.	5
such a working feare about mine heart, that I tremble to thinke vpon it. This maketh my words to wade in teares; mine heart is cut with sobs of sorrow. O death, the enemie of life, is there no comfort against thee? <i>Is there no balme in Gilead?</i> Of force then must I die?			
<i>The Pastour.</i> —The woman of <i>Tekoah</i> said verie well, <i>Wee must all needes die, and are as water spilt on the ground, which cannot bee gathered.</i> Death is an vnauoidable passage; there is none entrie vnto Heauen but by it. I will striue to let you see before that yee enter in at the doores of death, that your Soule hath no such cause to bee afraide; indeede I confesse, that death to these that know not Christ, is indeede a most fearefull thing: According to this Sathan said, <i>Skinne for skinne, and all that a man hath hee will giue it for his life.</i> * See how a naturall man would bee content that his skinne were pulled off him, if it could bee a ransom for to saue his life. Such is the feare of death, that for to bee free of it, a man would give his skinne. * <i>Agag</i> called it a bitter thing. <i>Surelie</i> , said hee, <i>the bitterness of death is past.</i> * The wilde gourdes shred into the Prophete's potage, for bitterness were called <i>death</i> : So soone as they had tasted them, all cryed, <i>Death is into the pot!</i> The bitter torments of hell are called, <i>so great a death.</i> <i>David</i> speaking of the pangs of death, calleth them waues: <i>The waues of death compassed mee.</i> See how death is compared to a raging sea, with rolling waues. To this <i>David</i> subjoynes, <i>The snares of death preuented mee.</i> Death indeede is fearefull, armed with waues and snares. * Wee in our weaknesse make it also fearefull, painting it with bare bones, with a skul girning with its teeth, and with its sting, like a flooked dart, for to pierce thorow the heart of man.			2 Sam. 14, 14.
* It is true that death is bitter in it selfe; but hee that made <i>sweetnesse to come out of the strong, and meate to come out of the eater</i> , can bring both meate and sweetnesse out of death for the Christian Soule, though no thing be stronger than death, the greatest eater of the world. One saith well, that there is in death but one bitter morsell to swallow.			Iob, 2, 4. * Note.
The chiefe course that wee haue to tak, for to win to an happie death is that, aboue all thinges, wee striue to make our acquaintance with Christ, the Lord of life.* Till a man know Christ, who hath disarmed death by taking away its sting and its dart, hee will tremble at its <i>buzz</i> .* A bee that want-			* Note. I Sam. 15, 32. * Note. 2 King. 4, 40. 2 Cor. 1, 10. 2 Sam. 22, 5. Vers. 6. * Note.
			* Note. Iudg. 14, 14.
			* Note.
			* Note.

eth the sting, will a fray a childe with its *buzze*; but the man of vnderstanding is not afraide for a sound. \* I am assured that the excessiue feare of death in a wicked man, is a most powerfull meanes for to make him die before his day, that is sooner than by course of nature hee should haue died. Though a man's day bee set, yet *God vseth meanes*. Death is a distresse vnto the wicked.

Let him then that would *die in peace* make his peace with his God. \* No man can bee willing to die before his conscience bee at quiet, till God and his Soule haue shaken hands and been friended. \* A man that is at feede with his God will say to death, God's messenger, as *Ahab* saide to God's prophet, *Hast thou found mee, mine enemy?* But as for the godlie man, whose Soule is prepared to meete with his God, hee will say to death, welcome friend, take my Soule by the hand, and draw it out of this prison; oh, but it is wearied! oh, but it longeth to bee free from these bonds of mortalitie, combersome clogges of clay! \* Hee that is assured to goe to Christ cannot die vnwillinglie: what careth hee to die an houre, for to liue for euer? \* *I will neuer feare death*, saide a father, *which can doe no more than restore mee to Him that made me*. \* To change a life that is mortall, for one that is eternal, is an vnspeakable profite.

*The Sicke Man.*—But, alas! by what way may I come vnto that life?

*The Pastour.*—*I am the way*, said Christ, *none cometh to the Father but by mee*. \* This way is thorow the valey of death. In this valey yee neede not to feare, if Christ bee with you. *In the valey of the shadow of death*, said *David*, *I will feare none euill*. His reason was this, that God was with him: *For thou art with mee*.

*The Sicke Man.*—I finde my selfe, Sir, exceeding weake, and that *I drawe neere the doores of death*; I take great delight to heare you; I requeast you to continue your comforts; I intreate you to call to remembrance these speciall comforts yee haue had, either by your owne experience, or by reading, or by meditation; I am assured that yee haue some laid vp in store for your selfe against the houre of temptation: let mee heare, I pray you, what yee thinke best to be saide to a man in his greatest feares.

*The Pastour.*—First of all, that yee may bee capable of comforts, strue to bee patient in your trouble. Acknowledge

Temp.	OF THE SOULE, &c.	1. day.	7
<p>in this sicknesse the great mercie of your God. In this affliction he hath giuen to you the wish and choise of <i>David's</i> chastisement. You are not fallen into the hands of men, whose compassions are cruell, but in the hands of God, your Father, whose bowels are full of mercifull remembrance.</p> <p>* Though a mother should forget her childe, wee are printed vpon his <i>palmes</i>. It is true, that no affliction, <i>for the present</i>, seems <i>joyous</i>. * Yet, afterward, the bitter seed of sorrow bringeth foorth the sweet and quiet fruit of righteousness.</p>			<p>* Note. Isa. 49, 15. Heb. 12, 18 * Note.</p>
<p>If yee would bee armed against the feare of death, my counsell is, that aboue all things, in the tempest of your temptations, yee have recourse vnto the bloodie wounds of Christ, wherein, as in the <i>holes of the rocke</i>, your Soule like a <i>doue</i> may find a place of refuge. * His wounds well may I call, <i>The secret of the Most High</i>: Hee who lodgeth there is vnder the <i>shadow of the Almighty</i>. * An afflicted Soule is like a <i>bee</i> in a tempest, tossed to and fro: Frae once the <i>bee</i> hath winne to its hyue-hole, it entereth into rest. The poore Soule of a man for a space will bee wonderfullie tossed with tempests, and long will it wrestle. But so soone as it can once win in at the holes of Christ's wounds, then it enters into rest. * Out of these wounds, as out of its castle and fortresse, it will boast the Deuill, death, the flesh, and the world. In these woundes is the Soule's strongest tower, <i>the secret place of the Most High</i>, where none enemie of man's saluation shall bee able to reach vnto it for to hurt it. Let your chiefest care bee to creepe in into these wounds.</p>			<p>* Note. Psal. 91, 1. * Note.</p> <p>* Note.</p>
<p>* Againe, after that yee haue shaken hands with Christ, and made him your friend, consider well what hee hath made of death. Christ hath made it a friend of a foe. Is not death now a sleepe? Christ's friends <i>sleepe</i>. Sleepe as yee know is our great friend. Hee must bee a great friend without whose friendship wee can not liue. As wee can not liue with sleepe, neither can wee liue without death. Except that wee die on earth, wee can not liue in Heauen. <i>Thou foole</i>, said <i>S. Paul</i>, <i>that which thou sowest is not quickened, except it die</i>. * The whole course of a Christian is contained within the compasse of these wordes, <i>I liue to die, that I may die to liue</i>. If man will not resolute to liue for to die, hee shall not die to liue. * The course of a Christian is from a good life to an happie death, and from thence to life, yea,</p>			<p>* Note.</p> <p>Ioh. 11, 11.</p> <p>1 Cor. 15, 3.</p> <p>* Note.</p> <p>* Note.</p>



to life eternall: Well is the man that runneth not without this compasse.

Psal. 102,  
24.

*The Sicke Man.*—But alas! *O my God, take mee not away in the midst of my dayes.* Alas! Sir, must I die so soone?

• Note.  
1 Cor. 15,  
31.

*The Pastour.*—\* The apostle saith, *That we die daylie. Tunc quoque cum crescimus vita decrescit.* It is certaine, that so soone as wee beginne to liue, wee also beginne to die. What are all the dayes of our life, but a progresse vnto death, which is *the putting off of our tabernacle?*\* What is this body but a mire of mortalitie? *Hominis quid vita? cylindrus:* What is man's life but a rolling thing?

2Pet. 1, 14.  
• Note.

*The Sicke Man.*—But will the Lord take mee away in the midst of my dayes? Hath not God promised to the godlie man *that his dayes shall bee long in the land?* Long life is a thing whereof God hath made promise vnto these whom he loueth.

• Note.

*The Pastour.*—I answere, that such a promise is vnder two conditions: first, of God's glorie; secondlie, of man's well. \* If God loue a man dearlie, hee will whiles take him away in his youth, that hee may haue him neere to him selfe: moreouer God seeth that which no man can fore-see, viz. the euill to come. *The righteous, saith Isaiah, is taken away from the euill to come.* God hath indeede promised many dayes to the righteous man: But if God shorten them,

Isa. 57, 1.

and take him away sooner, what wrong hath hee done vnto him? \* If a Lord should giue to one of his seruants some cottage-house of clay, with some little piece of ground for colewort or cabbage for to liue vpon, saying, This will I giue thee for thy life-time. But if, afterward, this Lord should say, Fetch me my good seruant out of his clattie cottage, and bring him to my palace, that hee may eate at mine own table for euer: Tell mee, if by the change that seruant hath lost? Would that seruant think yee, say, No, Lord, I will not come to thy table, for thou hast promised mee this cottage-house for my life-time? What Lord in the land was euer troubled with such an answer?

• Note.

\* Note.

And yet indeede it is so, that God doeth with his faithfull seruantes, when they die into the midst of their dayes.

• Note.

\* When men are departed from this life, it is the Lord that hath sent his messenger Death for to fetch their Soules from their bodies, which Scripture calleth *Tabernacles of clay,*

Iob, 4, 19.



<i>Temp.</i>	OF THE SOULE, &c.	1. day.	9
vnto his heavenly mansions, there for to banquet eternallie at his table with <i>Abraham, Isaac, and Iacob.</i>			Matth. 8, 11.
Now tell mee, O man, what haue yee lost, for to goe from the earth to the heauens? Is there any thing in this world of such worth, that should make you desire to liue, for to stay from your God but an hour?			
<i>The Sicke Man.</i> —That which yee say, Sir, is verie true : but how few are these who in this world, can gladly condescend to depart out of this life? The life is sweete.			
<i>The Pastour.</i> —I confesse indeede that euery one hath not attained vnto this high degree of grace, as to say with <i>S. Paul, I desire to bee dissolued, &amp;c.</i> Yet all the godlie will subscribe to this, that all the faithfull are happie who are dissolued. * Though euerie man can not wish to die yet euerie man of God will say, that death is better than life, death is a salue which healeth vs of all our sores. Is not death God's messenger, sent for to pull the troubled Soule out of this sinfull world, as God's angel pulled <i>Lot</i> out of <i>Sodom</i> ? Is not our life heere a warfare? * Are wee not heere as <i>Daniel</i> was in the dungeon among <i>Lions</i> ? Are not wee heere with <i>Ieremie</i> sticking fast into the myrie clay? Are not wee heere with <i>Israel</i> , into the house of bondage, ouerburdened with sinne, as they were with brick? Are wee not heere with <i>S. Paul</i> , vnder the bodie of death? And with <i>Ioseph in the stockes</i> , not of tree, but of sinne?			Phil. 1, 23.  * Note.  Gen. 19, 16. * Note. Dan. 6, 16. Ier. 38, 6. Exod. 20, 2. Rom. 7, 24. Psal. 105, 10.
If it were well tolde a man what is heere, and what hee may looke for in the life to come, if hee had but a graine of grace, as great as of <i>mustard seed</i> , hee should easilie discern whereof to make choise. Is not our life heere a <i>wind</i> , and a <i>vapour</i> of <i>vanitie</i> ? But which is most of all to bee considered: Is there not heere a necessitie of sinning laide vpon all the liuing? Who should not bee glad to bee freedde and ridde of these sinfull bonds? * Is not this life continuallie sicke of the filthie flooxe of sinne, a most lothsome disease? When wee seeke our <i>daylie bread</i> , wee must immediatelie subjoyne, <i>forgiue vs our sinnes</i> : first, as wee see heere, wee must begge our bread, and then pardon. * What then are wee heere, but daylie beggers for the bellie? The king must begge his bread from God: in the heauens there shall bee no begging, but thanking of God for his benefites. Who should for all that hee can beg on earth, desire for to liue out of heauen but one houre? * Are wee not all heere vnder a			Iam. 4, 14.  * Note.  Matth. 6, 11. * Note.  * Note.

Amos, 2,  
11.  
\* Note. corruptible burden, a burden of corruption, under which the Soule is pressed downe as *a cart full of sheaves*? So long as wee are heere, our Soules are laden with sinnes : \* A Soule burdened with such baggage runs on wheeles, as it were downe an hill, all post haste : except that God stay it, it shall neuer cease, till it arrive in hell, where God shall breake it in sunder by the tempest of his wrath.

Rom. 6,  
23.  
\* Note. *The Sicke Man.*—But death is the wages of sinne : who shall not feare ?

\* Note. *The Pastour.*—\* Indeede, death is such of the own nature : but God in great mercie hath made death to the godlie like the *raine-bow*, which being naturallie a signe of present raine, by God's couenant becommeth a perpetuall signe of faire weather to come after that rain.\* As through death Christ wrought our life, so must wee bee killed for to bee made aliue : the glorious resurrection must bee through dust and corruption : our paines must goe before our pleasures, and lashes before our laughers : after that, in come

Gen. 9, 13.  
\* Note. *pleasures for euermore.*  
Psal. 16,  
11.

If wee had the faith of God, wee should not much feare the smart of death, which by Christ is made *transitus ad vitam*, a passage vnto life. \* Let vs once passe thorow this *Jordan*, and behold, wee are in an instant in *Canaan*.

*The Sicke Man.*—All that is true, Sir : no man can controle you : yet naturallie all loue life : The life is sweete.

\* Note. *The Pastour.*—How sweete is it, I pray you ? is not our whole life trouble and wearinesse ? \* What is our sleeping, our resting, our eating, our drinking, but a seruitude to the flesh ? Who should not desire to bee ridde from such seruile necessities ? who for to bee free of such bondage, should not renounce his deare selfe, and all the loue of this irksome life ? To bee with Christ, is it not our best ? yea, is it not our rest ? what shame is it for christians to dote so after this present life, who should haue learned to long after the life to come ?

\* Note. \* Christ came downe, that wee might goe vp : if wee desire not to goe vp, wee know not wherefore hee came downe. Hee came downe to bee a seruant, wee goe vp to bee lords : hee came downe to bee hungrie, wee goe vp to a perpetuall feast : hee came downe to bee banished, where hee had not *wherperon to lay his head*, wee goe vp to dwell in palaces of pleasures, *into euerlasting tabernacles* : \* in a

Luk. 6, 58.  
Luk 16, 9.

\* Note.

Temp.	OF THE SOULE, &c.	1. day.	11
<p>word, hee came downe to distresse, to sorrow, to paine, to miserie, to fight against our enemies, deuils, death, and temptations; yea, <i>hee descended vnto hell</i>, wee goe vp to joy, to honour, to light, to life, to liberty, to our Father, to our friends, to our Saniour and Comforter. What shall I say more? Euen to vnspeakable glorie in paradise with God and his angels.* What a folie is this, that a man should desire to bee deprived of such comforts <i>for a puffe of breath</i>? Bee glad, Sir, to quite the ranke onions of <i>Egypt</i>, for that heauenlie manna, sweete, <i>likewafers made with honey</i>.</p>			<p>* Note. Isa. 2, 22. Gen. 15, 31.</p>
<p><i>The Sicke Man.</i>—If a man could bee fullie perswaded of that which yee say, I think that hardlie could hee withhold him selfe from putting hands into him selfe, that so hee might change for the better: If all that bee, why should any desire to stay from God but an houre? If I may desire to bee dissolued, why may I not dissolue my selfe? The working out of a lawfull desire cannot be vnlawfull.</p>			<p>* Note. Rom. 7, 24.</p>
<p><i>The Pastour.</i>—No man liuing, Sir, may absolutelie desire to be dissolued, but vnder condition, that it bee for the glorie of God, and the saluation of his own Soule. * For two respects a man may desire to bee dissolued: first, for to bee deliuered from the bondage of sinne, which the apostle calleth <i>A bodie of death</i>: secondlie, for an earnest desire to bee with his God, a man may desire to bee dissolued: but for no reason must a man dissolue him selfe, that were selfe murder: * if wee may not kill our neighbour, who wee should loue as our selues, neither must wee kill our selues, who are the rule and square of neighbourlie loue. * Man in this world is as a set watch; hee must not remoue, till it please Him by whom hee was set, to command him to come. * Though lawfullie wee may desire death, that wee may bee deliuered from the bodie of death, which is sinne, for to bee with Christ, which is <i>meakle better for vs</i>, yet wee must not cry for death for some trifles of worldlie troubles, as <i>Ionah</i> did for the lossing of his leafes. Our desire of death should bee chieflie grounded vpon a desire to bee with Christ, and to bee fredde from the spiritual bondage of our sinnes: well is him that can sincerelie say from his heart, <i>Miserable man that I am, who shall deliuer mee from this bodie of death</i>?</p>			<p>* Note. * Note. * Note. Philip. 1, 23. Iona. 4. 8.</p>
<p>* That Soule is happie, whose desire is vpon that which is meakle better for it. To bee with Christ, in Scripture stile is called <i>meakle better</i>: What say yee now, Sir, doeth not</p>			<p>* Note. Philip. 1, 23.</p>



your heart grone vnder this burden of sinfull death? Doeth not your Soule long to bee out of this bodie, for to bee with Him, where it shall bee meakle better for you?

*The Sicke Man.*—I take vp the matter better than I did: I see by your reasons, that there is no reason wherefore a man should desire to die, but for to bee with his Christ, and to bee deliuered from the bodie of bondage, which is a death: but *alas!*

*The Pastour.*—I see you yet, Sir, into a plunge, I heard that word, *alas*, wherefore say yee *alas*? Yee looke yet as one who desireth to liue: my wordes are not gifted with perswasion; yee seeme to bee afraid at that word, *dissolved*: what aileth you? There bee doubtlesse some thing within that troubleth you.

Isa. 38 10.

*The Sicke Man.*—I am sorie to goe out of this world, wherevnto I am chained by diuerse respects: in the cutting off of my dayes, I will mourne with sicke *Hezekiah* in the words of his doole: *I am deprived of the residue of my yeares, &c.*

\* Note.

• Note.

\* Note.

*The Pastour.*—I see, Sir, that yee are taking vp the Lamentations of *Hezekiah*: I will striue to make answere to euerie sentence apart. Yee are *deprived*, saye yee, of the residue of your yeares. \* Hee is not deprived that hath changed for the better. \* The residue of your few yeares shall bee turned into eternitie. \* Hee who seeth many yeares, seeth many miseries, and which is worse, contracteth many sinnes, the cause of all our woe: moreouer, what is a residue of life? Death is not farre when it is farthest.

Isa. 38, 11.

*The Sicke Man.*—But if I die, *I shall not see the Lord, euen the Lord in the land of the liuing.*

\* Note.

*The Pastour.*—This is your ignorance; what can man see of the Lord, in the land of the liuing? \* What can a sinner see of that great IEHOVAH here? What is to bee seene on earth, but the *backe-parts* of IEHOVAH? Into the heauens wherevnto yee now approach yee shall see that great and glorious IEHOVAH, *face to face*. What are all men on earth, but a number of wormes crawling and creeping vpon a clat or clod of clay?

But againe, what is this that yee call *the land of the liuing*? What is all the land yee see, but a dead lump of earth, where the most part of men are dead in their sinnes? Doe not the best part *die daylie*, vnto sinne, which death is



Temp.	OF THE SOULE, &c.	1. day.	13
<p>our best life, and yet laden with a <i>bodie of death</i>? * Can yee nowe call this earth the land of the liuing? <i>Call mee not Nahomi, pleasant</i>, saide <i>Nahomi</i>, but <i>call mee Marah, that is bitter</i>, for the <i>Almightie hath dealt verie bitterlie with mee</i>. So may the earth say, call mee not <i>the land of the liuing</i>: no, rather call mee a <i>dungeon of death</i>, a place for the burying of the dead, a place where <i>all must needes die</i>, and <i>bee as water spilt vpon the ground, which can not bee gathered vp againe</i>.</p> <p><i>The Sicke Man.</i>—But alas! if I die, <i>I shall behold man no more with the inhabitants of the world</i>.</p> <p><i>The Pastour.</i>—This heere is your grieve, that death will strik you with a blindness, so that yee shall not bee able to see any more the faces of these whom yee loue best into this world, as of wife, children, and of friends of your old acquaintance. This is your dolour then, that yee shall see them no more. * Let such thoughts, Sir, moue these to mourne, who know not death better than that Pagan, who speaking of a slaine man, said,</p> <p><i>In eternam clauduntur lumina noctem.</i></p> <p>That is, <i>death closeth man's eyes for euermore</i>. This is most false. * A true christian knoweth, that though both his eyes should sinke downe into his head, or droppe out like blobbes or dropes of water, yet, that with these same eyes runne into water, hee and none other for him shall see his Redeemer. <i>Though, after my skinne</i>, saide <i>Iob</i>, <i>wormes destroy this bodie, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another</i>. * Lay this comfort to your heart: though your eyes were eaten out with the wormes, if you die in the faith of Iesus, yee shall see God, and none other for you, and <i>that</i> with these same eyes yee nowe looke vnto mee. * If yee bee perswaded that yee shall see your God in the heauens, <i>in whose face is fullnesse of joy</i>, yee haue little cause of doole that yee shall no more behold man with the inhabitants of the world. What are all the creatures of this world, but things that <i>dwell in dust</i>? The saintes and angels that dwell into these vpper chambers, whose feete are aboue our head, are so farre in glorie, aboue all the glorie of the world, as the heauens are aboue the earth. * As <i>Zebah</i> and <i>Zalmunah</i> saide of <i>Gi-deon's</i> brethren, so may wee saye of all these that dwell there,</p>			<p>Rom. 7, 24. * Note. Ruth 1, 20.</p> <p>2 Sam. 14, 14.</p> <p>* Note.</p> <p>Virgil.</p> <p>* Note.</p> <p>Iob, 19, 26, 27.</p> <p>* Note.</p> <p>* Note.</p> <p>Psal. 16, 11.</p> <p>Isa. 26, 18.</p> <p>* Note. Iudg. 8, 18.</p>

14	THE LAST BATTELL	Carnall
	<i>euerie one of them is like the sonne of a king.</i> What are all the creatures below, but beggerlie things ?	
Isa. 38, 12.	<i>The Sicke Man.</i> —But alas ! if I die, <i>mine age is departed and remoued from me as a shepheard's tent.</i>	
* Note.	yee must quite your shepheard's tent ? * Nowe, poore man, what haue yee lost ? Yee shall change a poore shepheard's tent for the most pleasant palace of your God,—a life mortall	
* Note.	for a life that is eternall ! * A man brought from age of yeares vnto eternitie, is like <i>Dauid</i> , a shepheard brought <i>from the ewes</i> , for to be made a king. What regret should	
Psal. 78, 71	a man haue for to change a little lodge for a London ? * What is this life <i>but a daily dyeing ?</i>	
Isa. 38, 12.	<i>The Sicke Man.</i> —But alas ! <i>I haue cut off, like a weauer, my life. Hee will cut mee off with pynning sicknesse, from day euen to night hee will make an end of mee.</i>	
* Note.	<i>The Pastour.</i> —Take heede, Sir, what you say : your meaning is, that by your sins yee haue abridged and cut short your dayes, or that yee haue prouoked God by your sinnes, to take away your life from you. * If it bee so, that, like a weauer, yee haue cut your days by your sinnes ; breake off nowe these sinnes by repentance, If by your sinnes yee haue cut, like a weauer, the threeds of this mortall life, beginne nowe, by repentance, to spinne the webbe of a new life—some threeds of life eternall. Let nowe the rotten thrummes of the vices of your life fall downe to the ground.	
* Note.	* While yee haue time, weaue into your life graces thorow graces, as warpe and woft. Weaue on still, till from grace yee worke in into the eternitie of glorie.	
Isa. 38, 12.	<i>The Sicke Man.</i> —But alas ! <i>hee will cut mee off with pynning sicknesse.</i> I feare greatlie that the paines of death put mee out of all patience.	
	<i>The Pastour.</i> —Take courage, Sir : the paine shall not bee so great as yee feare. God will lay no more on you than yee shall bee able to beare. Hee shall weigh all your paines in his mercifull <i>ballance</i> before that hee lay them upon you. Hee knoweth that your strength is not like the strength of a whale : <i>hee breaketh not the bruised reede.</i> * God is so	
Isa. 42, 3. * Note.	bent vnto mercie, that while hee scourgeth sinners for their faults, hee is saide to bringe to passe <i>his strange worke and</i>	
Isa. 28, 21.	<i>his strange act.</i>	

Temp.	OF THE SOULE, &c.	1. day.	15
<i>The Sicke Man.</i> —But I feare his cutting : God's cuts are verie sensible. I feare to bee <i>cut off with pynning sicknesse.</i>			
<i>The Pastour.</i> —Feare not ; <i>God is cunning in his cutting.</i> * Hee will not cut into the quike like an ignorant Surgeon ; the mercifull God taketh no pleasure to cut you off with pynning sicknesse, but hee will cut off your corruptions with such paines ; in such paines should bee pleasure.			* Note.
* <i>The bluenesse of the wound purgeth away euill.</i> Pleasant should bee that paine which is God's Razor, for cutting off man's corruptions ; away with the pleasures of this rotten flesh. * Such in the beginning, though lawfull, are burning and bloodie pleasures ; vnlawfull end into hellish torments, feare not <i>pynning sicknesse.</i>			* Note. Prov. 20, 30.
<i>The Sicke Man.</i> —But alas ! <i>from day euen to night hee will make an end of mee.</i>			* Note.
<i>The Pastour.</i> —I know, Sir, that the night is wearisome, and that sicknesse, some what light in the day, waxeth heauy in the night. From day to night the sicknesse increaseth. The remeede is this, bee strong in God, whose <i>strength is made perfect in weaknesse.</i> * If dolours increase in the night, heere is a comfort : The night time is a most fitte time for prayer. The time of silence is most conuenient for speaking vnto God. * The night time is a speciall time whereof God hath made choise, for in it to speake secretlie vnto men. It was in the night that <i>Eliphaz</i> saw the vision and heard the voyce of instruction : <i>In thoughts</i> , saide hee, <i>from the visions of the night, when deepe sleepe falleth on men, feare came vpon mee and trembling, which made all my bones to shake : then a spirit passed before my face, the haire of my flesh stood vp. It stood still, but I could not discern the forme thereof. An image was before mine eyes ; there was silence ; and I heard a voyce, &amp;c.</i>			Isa. 38, 12.
See how in the visions of the night, while there was silence, <i>Eliphaz</i> heard the voyce of God. * Let no sicke man bee afraide for the night, it is the time of silence, the chiefe time of conference with God : * when creatures are most silent, then is a time for man to speake to God, and for God to speake to man : the din of the day marreth our meditations.			2Cor. 12, 9 * Note.
<i>The Sicke Man.</i> —But alas ! <i>from day to night hee will make an end of mee.</i>			* Note.
<i>The Pastour.</i> —It is better that hee make an end of you,			* Note. Iob. 4, 13, 14, 15, 16.



• Note.

• Note.

Numb. 16,  
32.

Exod. 14,  
21.

Luk. 13, 4.

Iob, 1, 19.

Psal. 81, 12

1 Sam. 31,  
4.

Matt. 27, 3.

2 Sam. 17,  
23.

than that any other should do it ; if hee make an end of you, pray earnestlie for a good end : if the end bee well, all is well : your complaint is that, *from day to night hee will make an end of you.* \* Bee thankfull to God for his mercie toward you, in that hee hath giuen you so long a time to repent as from day to night. \* Hee might haue made you sinke downe thorow the earth vnto hell in a moment with *Dathan* and *Abiram* : hee might haue burnt you with fire from heauen in a thunder clappe with *Corah* : hee might haue drowned you into the sea with *Pharaoh* : hee might haue slaine you vnder a tower with these eighteene at *Siloe* : hee might haue sent a winde for to smite the foure corners of your house, while yee had beene at a banquet with *Iob's children*. What if the goodnesse of God had deserted you, and taken his *free Spirit* from you ? What if hee should doe so to the best of vs ? Certainelie wee should either make away our selues with *Saule* by the sword, or with *Iudas* and *Ahitophel* by the cord, or with *Zimrie* by the fire. Many others haue in an instant been snatched away in the verie sweate of their sinnes.

First then, I say, that is a great mercie of God vnto man that God him selfe maketh an end of him, and not suffereth him to fall into the hands of his mercielesse creatures.

Secondlie, in that, *from day to night* hee delayeth, it is a mercifull patience : take heede, Sir, what I say ; count this a great mercie of your God ; though yee should die this night, thanke God for his patience, that it was from day to night, before that hee would make an end of you. \* It is a great benefit of God, to get but so much time wherein wee may once cry, *Lord, haue mercie vpon me.* \* No man can sufficientlie esteeme the high price of a daye's laiser vnto night ; heere is the patience and the long suffering of God.

• Note.

\* Note.

Nowe, Sir, consider, and weigh well what hath beene saide ; is it not nowe your desire, that yee bee *dissolued* ? Are yee not as yet resolved : It would seeme, that there bee some thing that yet troubleth you ; as for the wordes of *Hezekiah's* chattering, which hath beene the wordes of your mourning, I hope that in some measure yee haue beene cleared with some contentment.

*The Sicke Man.*—I confesse, Sir, that yee haue pertinentlie made answere to all these difficulties ; but, alas ! what shall I say ?



Temp.	OF THE SOULE, &c.	1. day.	17
<p><i>The Pastour.</i>—What aileth you? Bee plaine with mee, I pray you, Sir, thinke no shame to tell mee what is into your minde.* If the patient couer his sore from the Surgeon, the greater will his danger bee; it is an hard matter when the patient playeth false with the Physition; lay open your wounds, if yee would haue salue fitte for your sores.</p>			• Note.
<p><i>The Sicke Man.</i>—I thinke shame, Sir, to tell you what aileth mee, yet seeing I haue neede both of instruction and of comfort, I will bee no stranger vnto you,* whom I know to bee a man of God, that is not curious for to ripe vp secret sores for your own curiositie, but rather for to cure them. I will not conceale the matter from you; it is this: I haue filled my barnes, and I desire to enjoye the fruites thereof. There is no man, but hee would desire after great paines, to reape some fruites of his labours; I wish that death would excuse mee for some years. This is my grieve, for I must bee plaine with you, mine heart cannot well accord to forsake such comforts.</p>			• Note.
<p><i>The Pastour.</i>—That, Sir, is but a worldlie temptation: what are barnes of corne on earth, in comparison of God's most pleasant palace in heauen, wherein are <i>pleasures for euermore</i>? * Fye vpon barnes! a nest for myce and rattons. Would yee desire to liue for to enjoye the leauings of vnbeasts? They beginne, and as it were, sit at the first messe. Thus after that the fowles of the aire haue gotten their share, and the rattons haue gotten their fill, poore man, as it were, commeth after all, and sitteth downe at the latter meate. * But what are all these things, though man should enjoye them all his alone? What can hee get of them all but a bellie full of meate? * What is the bellie to that spirituall birth-right and blessing that is laide vp into the heauens? What is the bellie, but a thing ordained for destruction with all that is in it? <i>Meates for the bellie, and the bellie for the meates, but God shall destroy both it and them.</i> Cast out of your heart the care of your bellie. * The bellie in the heart maketh a man a monster. Let this bee your chiefe care, that shortlie your Soule may sit downe at God's table with <i>Abraham, Isaac, and Iacob</i>, in God's kingdome. What griueth you now, Sir?</p>			Psal. 16, 11. * Note.  * Note.  * Note.  1 Cor. 6, 13. * Note.
<p><i>The Sicke Man.</i>—God hath blessed mee; my moneyes are increased; and now my life is but comming to the best.</p>			
<p><i>The Pastour.</i>—* The richest life is not euer the best life;</p>			• Note.

John 12, 6. aboundance of moneyes is no sure token of God's mercies. If it had beene otherwise, Christ had neuer cast *the bagge* vnto *Iudas*.

Luk. 16, 20. That churlish Carle in the Gospel, that would not let *Lazarus* dyne with his dogges, how soone was his purple pulled from him, and hee made a begger into hell, seeking a droppe of water from him, whose scabs his dogges had licked on earth! *Nabel* like a foole is feasting to day, and to morrow hee shall become sicke, and die with an *heart like a stone* within him. What fatter then shall hee bee of his feast?

1 Sam. 25, 36.  
Verse 37.

\* Note. \* Beware, Sir, to marrie your minde with your money, lest yee bee thereby diuorced from Christ. *S. Augustin* saide wiselie,

*Matrimonium inter aurum et arcam, est inter Deum et animam divortium.*

A marriage betweene our minde and our money, is a diuorcement betweene the Soule and Christ, its spouse.

\* Note. \* It is good for vs, lest that wee should loue this world too well, that like a curst step-mother it misuse vs, and rather strike vs, than stroake vs, as it doeth with these worldlie brats, who neither liue, nor loue a life but this. What thinke yee now, Sir, of this world?

*The Sicke Man.*—I desire yet that God would grant mee some space to liue, that I might make some better prouision for my little children. I wish that I might liue till they were better prouided. Within a few dayes, if God would spare mee, I hope that I should make a conquest.

\* Note. *The Pastour*—\* Fye vpon that conquest that maketh a man to desire to tarie from God but one houre! *Solomon* after all his conquests saide, that hee hated all his labour: *I*, saide hee, *hated all my labour, which I had taken vnder the sunne*: The reason is subjoynd by him selfe, *because I should leaue it vnto the man that should bee after me. And who knoweth whether hee shall bee a wise man or a foole?* Yea, hee

Verse 19. proued a foole indeede, by *forsaking the counsell of the old wise*, for to follow the folie of his young fooles.

1 King. 12, 13.  
\* Note.

\* Note. \* What folie is this, I pray you, for a man to desire to liue, for to conquis sparinglie for one that will spend it all lauishlie, crying among the drunkards, *fill the pynt againe?* \* Many children will at one cast of the dyce, cast more from them into a

\* Note. night, than their fathers were able to winne into a yeare. \* What is great riches to the most part of heires, but *fuel to their*

Temp.	OF THE SOULE, &c.	1. day.	19
<p><i>folie?</i> * Is it not commonlie seene, that after the father hath pynned him selfe with sclaiping together this <i>thick clay</i> and pelfie <i>dung</i>, in commeth a forelorne deboched heire with his drunken music, singing <i>Veri vades, wee haue spent more than our fathers haue winne.</i> A little with GOD'S blessing is much worth. * Hardlie can men conquise much with a good conscience. From thence is the prophane prouerbe, <i>Well is the heire whose father's Soule is in Hell.</i> The glose is this, hardlie can the father inrich his children, but by lossing his own Soule. What a woefull bargain is this? Neither doth it euer come to passe, that the euill conquest come to the hands of them for whom it was appointed. * After that the worldling by hook and by crook hath taken with the angle, and hath catcht with the net, and gathered in his dragge, all that is about him. At last it commeth to passe, that after hee hath well ladned his boate, and is come neere the hauen, there commeth a blaste of judgement which ouer-turneth all into a moment. * Thus in the highest of his hopes, in sight of the Shore, ladned and fraughted with the fruite of all his labours of his lyes, his guile, and deceite, hee goeth downe to the bottome of the depths, so that none is able to rescue him. Thus after that, first hee hath made shipwracke of his conscience, hee also maketh shipwracke of all his goods, and so is hee depriued of his imagined profit. * What though his shippe should come in? What though all should prosper for a while * Let <i>Micah</i> steale his mother's siluer and turne it into gods, and get a priest, and blesse him selfe when hee hath done, thinking that all shall prosper now. But ere it bee long, some of the race of <i>the adder by the way</i>, shall come and take away his gods. And if hee run out to follow for his own, they shall either scorne him with, what <i>aileth thee?</i> or shall boast him to keepe silence, saying, <i>Let not thy voyce bee heard among vs, lest angrie fellows runne vpon thee, and thou losse thy life with the liues of thine house-hold.</i></p>			<p>* Note. Hab. 2, 6 Philip. 3, 8 * Note. * Note. * Note. * Note. * Note. * Note. Danites. Gen. 49, 17 Iudg. 18, 23. Verse 25.</p>
<p>* Let no man blesse him selfe with <i>Micah</i> because hee hath gods at home. * Though men by many meanes may become rich, and thinke that they shall leaue great wealth vnto their children, God can by as many meanes disappoint them, as by blood, by shipwracke, by fire, by water, by warre, by banqueroupts, by plea, and by piracie, &amp;c. Hee who to day was swaggering in his silkes and swimming in his wealth,</p>			<p>* Note. * Note.</p>



speaking of nothing but of thousands, within a little space beholde him againe, and loe ! all is changed. The poore man, hee goeth and no man regardeth him, hee is hungry, naked and colde, but not so colde as the charitie of these that may helpe him. These who were wont to eate at his table, desire no more to see him. The thoughts of olde obligations are to them like letters of Caption for to enforce them to giue somewhat to their olde distressed friend. But colde are such comforts. Heere, beholde, Sir, as in a glasse, what vanitie into these transitorie things, which men thinke to make permanent to their posteritie.\* But let a man bee rich till hee die. After that hee hath spoiled others to make him selfe

\* Note.  
Prov. 13,  
22.

wealthie, shall his children bee his heires ? No, not. *The wealth of the sinner is laid vp for the just.* See how God maketh a worldling, to bee as it were a drudge or a packe horse, for to gather with the sweate of his browes that

\* Note.  
1 King. 17,  
16.

wherewith the righteous man may bee sustained : \* as hee made *the rauens* to flee and fetch flesh for the nourishing of his seruant *Elijah*.

\* Note.

\* Sometimes also it will befall otherwise, that the wealth of the sinner shall be laid vp for one worse than him selfe, that all the world may see, and beholde, what vanitie there is in such carking care.

\* Note.

\* O, will some say, if hee that is dead saw such a man in his house, master of all his labours, what would hee now thinke ? \* Thus God

\* Note.

Gen. 41, 3.

in a manner making deboched bare men, like *leane kine*, prey vpon the wicked, who while they liued would not with the *olue* leane their fatness for to bee kinges in Heauen, letteth the world see what folie it is to put their trust in such transitorie trashes.

Judg. 9, 9.

What say yee now, Sir ? Are yee now free of such earthlie temptations ?

*The Sicke Man.*—I am miserablie vexed with this world. Worldlie things, do what I can, runne euer into my minde, and trouble mee with carking cares.

\* Note.

*The Pastour.*—\* So long as a man's heart is clogged with this clay, hee hath no power to stirre hand or foote to heauen-ward. There is both *gall* and *guile* in earthlie mindedness. Well is him, whose Soule can soare farre aboue this region of corruption, for to minde aboue all things *the things that are aboue*.

Col. 3, 1.

Luk. 10, 41

*The Sicke Man.*—My minde alas ! is like *Martha*, busied about many things, or rather buried in many things.



Temp.	OF THE SOULE, &c.	1. day.	21
<p><i>The Pastour.</i>—But Christ saide, <i>One thing is necessarie.</i> * Hee that saide it, is that which hee saide ; euen that <i>one necessarie thing.</i> * Wee may passe to life eternall without any other thing. But there is such a necessitie in Christ, that without him wee can do nothing. <i>Without mee,</i> saide hee, <i>ye can do nothing.</i> Christ is that <i>best part, Marie's choise.</i> Well is that Soule, that maketh him its part. Hee is only that which shall neuer bee taken from vs : but what worldlie thing is that, that as yet troubleth you ?</p>			<p>* Note. * Note. Luk.10,41</p>
<p><i>The Sicke Man.</i>—Mine heart, Sir, is ouer-burdened with the weight of manie cares concerning this life.</p>			<p>* Note. Luk.21,34</p>
<p><i>The Pastour.</i>—* Our Sauour hath set downe a particular precept concerning that : <i>Take heede,</i> saide hee, <i>to your selues, lest at any time your hearts bee ouercharged with surfetting and drunkennesse, and cares of this life.</i> * Such cares may snow downe white haire vpon our hairie scalpe. But it is only the godlie care, the care of the life to come, that worketh <i>repentance neuer to bee repented of.</i> But come to the particulars.</p>			<p>* Note.</p>
<p><i>The Sicke Man.</i>—I haue latelie bought some heritage, my seruants are plowing it, before I die, I would wish once to reape the fruites thereof.</p>			<p>* Note. Iohn 2, 16.</p>
<p><i>The Pastour.</i>—To bee worldlie minded is death. * The command is gone forth, none can plead ignorance. <i>Loue not the world, nor the things of the world.</i> Well is him that so liueth heere, that hee <i>may bee counted worthie to enjoy that world.</i> * It is no time now, Sir, to thinke of ploughs : yee must now leaue all for to follow Christ, like <i>Elisha</i>, who left his plowing for to follow his new vocation. Take now a kisse of your dearest friends, and follow this great <i>Elijah</i>, the Lord Iesus, the chariot of all his chosen, and the horse-men of his Israel.</p>			<p>Luk.20,35 * Note. 1 King.19, 21.</p>
<p><i>The Sicke Man.</i>—My lands are laboured, the haruest draweth neere, there is a plentiful croppe vpon the ground, cornes and wheat, and all abound.</p>			<p>* Note.</p>
<p><i>The Pastour.</i>—There is no solide comfort in wheat or in corne, but only in God's countenance. * I compare all worldlie things to the tallowe of a candle, and spirituall things to the flamme thereof. If the candle bee right set, that the flamme bee vpmost, the candle will shine clearelie, and giue light. But if yee turne the candle, and holde the flamme downe, it shall at once drowne in its own tallowe. Euen so</p>			<p>* Note.</p>

if the Soule of a man bee well set, that spirituall thoughts bee vpmost, and worldlie considerations sanctified, which haue beene melted and strained from their drosse, bee vnder, that Soule will shine in holie life before men. But if the flamme of the Spirit bee turned downe, it will drowne vnder the droppes of such earthlie tallowe. By this at last, all our light dyeth out like a candle, so that our hearts that were once enlighthned, become like a dampish dungeon.

\* Note. \* I confesse, so long as wee are heere, the fire of the Spirit within the best of vs, is like *ignis in materia*, fire in an earthlie matter, from whence commeth euer some filthie reeke. But when once wee shall bee aboue all places, wherevnto no reeke can reach, this spirituall flamme, abstracted from all earthlie matter, shall shine most clearlie into the presence of God for euer. Are yee not yet, Sir, resolved? Is not your desire now to bee dissolued?

*The Sicke Man.*—The world is yet still in my minde. I haue taken much paines into it, and am now but beginning for to get some ease. I haue builded an house, gladlie would I dwell some space into it. Mine heart is sore; yea, it bleeds for to leaue this lodging, and neuer to come to it againe. I had trimmed it for my pleasure, and now, beholde! shall I bee disappointed?

\* Note. *The Pastour.*—There is no great matter of griefe, Sir, when a man changeth for the better. \* What are all the sieled palaces of Princes on earth, but like the *house of a spider*? How soone are they all swept away with the besome of vengeance, when God is angrie! What are all our dwellings on earth, but Dungeons in a dunghill? Let not your heart, Sir, bee on your house. It is now time to minde *the things that are aboue*. Fye vpon clay and stones!

\* Note. \* What are all the royall palaces of the world to these statelie houses aboue, whereof the floore or pauement glisters with thousands of starres, as with as manie golden nailes, or twinkling dyamonds? There the Sunne and the Moone, the two great jewels of heauen, shall bee vnder your feete, which are now aboue our heade. What is within no mortall tongue can tell. *S. Paul* saw there some thing, but hee neuer reuealed it, neither was it *lawfull* for him to declare what hee

\* Note. had seene. \* This one thing wee may know, seeing the outside of heauen is so beautifull, how pleasant must it bee within! Heauen is like the King's Daughter, whose whole *beautie* is

Temp.	OF THE SOULE, &c.	1. day.	23
<i>within.</i> There is profite, pleasure, health, wealth, honour, happinesse, beautie, and blesse : in a word, there bee things that eye neuer saw, neither eare heard, yea, which neuer could enter into the heart of man.			Psal.45,13
<i>The Sicke Man.</i> —But alas ! must I then forsake all my wealth, and so leaue all my treasures behind me ?			
<i>The Pastour.</i> —* Such treasures are but traitours, though they bee counted gods. God saide to Magistrats, <i>I haue called you gods.</i> But hee neuer called gold <i>god.</i> To call gold god, is <i>Ashdodien</i> language. Gods of gold must be forsaken, for to goe to the God of glorie. * What are all these worldlie things whereon naturall men so do gaze ? What are they but idoles— <i>lying vanities</i> ? To ouercome the loue of such <i>lyers</i> is the <i>triumph of Trueth.</i> * If God's arke bee within our hearts, such Dagons will fall downe. Turne therefore your eyes from such clay, and <i>mind the things that are aboue.</i> Manie gather riches as hee <i>that earneth wages to put it into a bottomlesse bagge.</i> * The first lesson of Christianitie is selfe denyall.		* Note. Psal.82,6.	
		* Note.	
		* Note.	
		Col. 3, 1. Hab. 1, 6.	
		* Note.	
<i>The Sicke Man.</i> —How is it then, Sir, that a man must goe through this world for to come to Heauen ?			
<i>The Pastour.</i> —* Euen as the <i>Israelites</i> desired to goe through the land of <i>Sihon</i> , the king of the <i>Amorites</i> , for to come to <i>Canaan</i> , the figure of Heauen. <i>Let mee goe through thy land</i> , saide <i>Israel.</i> <i>Wee will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the wells : wee will goe by the king's high way, vntill wee bee past thy countrey.</i> * It is so, that wee must passe through this world, for to come to that heauenlie <i>Canaan.</i> Wee must not turne aside into the faire fieldes of pleasure, nor drinke our selues drunke in its vineyards ; but wee must follow directlie the rule of God's law—the King of Heauen's <i>high way</i> , that so wee may enter into <i>Canaan.</i> What say yee, Sir ? Is it not time to bee resolued ?		* Note.	Num. 21, 21.
		* Note.	
<i>The Sicke Man.</i> —Mine heart is pyanned within mee. It is like to breake for sorrow, when I looke to my little children, who shortlie shall bee fatherlesse. Alas ! hard shall their estate bee when I shall bee away. Who will take care of them ?			
<i>The Pastour.</i> —That which Christ saide to <i>Peter</i> , may bee saide to you, <i>O man of little faith, why hast thou doubted ?</i> Hath not God promised to shew mercie vnto thousands			Matth.14, 31.



• Note. of these that loue him? \* If the king of this land should now come him selfe to your bed-stocke and say, *James*, or *John*, heere I giue to you mine hand, before God and good witnessse, that I shall bee a father to your children after you, and shall so prouide for them, that they shall want nothing that may do them good. If yee heard such a man make such promises, I thinke that yee should not bee in paine for the estate of your children: and yet, what is a king but a man?

Psal. 116,  
11.  
Heb. 6, 18.

Exod. 20,  
6.

But so it is, that *all men are lyers*, or may lye. But God, who *can not lye*, hath giuen his hand and his trueth to the faithfull man; yea, hath oblished him selfe by an oath, and hath taken heauen and earth to bee witnessse, that hee shall neuer forsake the godlie man, nor his seede. His promise is to *thousands*. If yee beleue God to bee true, relye vpon his promise: Let not the care of children trouble you any more; prepare your selfe for God, and let death bee welcome; put your house to an order in time; discharge your selfe of all worldlie burdens; denude your hands and your heart of all temporall affaires, that your Soule haue nothing to do, but to waite vpon your God.

\* Note. \* It is not time to bee combered with the world, while the whole heart should bee taken vp with heauenlie meditations. It is now high time to thinke earnestlie vpon that life, wherevnto yee are going by death. It would seeme, Sir, that yee are not content as yet for to remoue. What can this bee that troubleth you? Should not your heart rejoyce to goe vnto your God?

*The Sicke Man.*—I finde contrarie draughts within mee. Your wordes, indeede, Sir, beginne to worke vpon mine heart, and to draw vp my Soule toward the pleasures that are aboue. \* But againe I finde the desires of this life like weightie paisses drawing me downe to the ground againe. This is my regret. Alas! must I then leaue this world, and the light thereof, and neuer see it againe any more? *Shall I beholde man no more with the inhabitants of the world?* Shall I neuer see, after this, into the land of the liuing, any of all these whom I haue loued so well?

Isa. 38, 11.

\* Note. *The Pastour.*—\* Sir, it shall bee your farre best to suffer the loue of Christ swallow vp the loue, and all other considerations, of worldlie things, as *Moses* his serpent *swallowed vp the serpents of the magicians*. \* What euer seemeth pleasant into this world vnto the naturall eye, it is but by juggling of the senses. If we haue the grace of God, this

Exod. 7, 12

\* Note.



<i>Temp.</i>	OF THE SOULE, &c.	1. day.	25
<p>grace shall bee indeede like as a <i>four</i> <i>nooked clauer</i>, is in the opinion of some, viz. a most powerfull meanes against the juggling of the sight. If wee could seeke this grace, it would let vs see the vanitie of such thinges, which beguile the naturall senses. * The eye of a man's Soule is betimes like the eye of a man come out of a bilious feuer, all things seeme to him to bee yellow, because of the bile which haue peruerted his sight. * Sathan can forge temptations like glasse, of what-soeuer colour hee pleaseth, where thorow all thinges seeme to bee of the colour of his temptations. Thorow one glasse a man's own spouse will seeme to bee filthie; thorow another, a bordel whore will seeme to bee pleasant; thorow one, the world will seeme to bee glorious; thorow another, the brightest heauens will seeme to bee but cloudes; thorow one, fables will seeme to bee Scripture; thorow another, Scriptures will seeme to bee but fables; thorow one, if a man feast as Christ did, hee will seeme to bee a <i>glutton</i>, thorow another, if hee feast with the Baptist, hee will seeme to bee a <i>deuill</i>. The chiefe gripe of your temptation is in this, that if yee were once dead, <i>yee shall beholde man no more with the inhabitants of the world</i>. Yee are farre beguiled into the sight of the world, wherewith yee are so rauished. * Change your Spectacles, and all that is below shall seeme to bee of another colour. * If your Soule could once soare vp towards heauen, the loue of the earth and earthlie thinges would fall from you, as did the <i>Mantle of Elias</i>, when hee was rapt and rauished vp vnto glorie.</p>			<p>* Note.</p> <p>* Note.</p> <p>Luk. 7.34 Verse 33.</p> <p>* Note.</p> <p>* Note.</p> <p>2 King. 2. 13.</p>
<p><i>The Sicke Man.</i>—* But yee know, Sir, that it is verie hard not to bee sore griued to goe out of this world, <i>Non amplius visurus neque videndus</i>, neither for to see any more, nor yet to bee seene. * Who without teares can say his adewes to all his joyes, pleasures, and contentments that are heere? When I once shall bee caried out of my house, yee shall see mee no more. Hencefoorth yee and I will speake no more together. I, departing from you, must goe to the place of silence, among stinke and wormes. Who can, without displeasure, say to all worldlie joyes, farewell?</p>			<p>* Note.</p> <p>* Note.</p>
<p><i>The Pastour.</i>—It is best that yee turne your backe vnto such naughtie thinges, as <i>Hezekiah</i> turned his backe to the stocke, and his face to the wall, that hee might conferre with his God. It is great folie to bee so fond vpon such transitorie trashes. What is so pleasant in this world that should allure</p>			

* Note.	vs to it? Are not all things inconstant heere below? * There is nothing that standeth at a stay, but either it is comming in,
* Note.	or going out, like the tyde. * There is no creature but while it beginneth to waxe, it also beginneth to waine. A childe of the age of a day hath lesse time to liue at eauen than hee had in the morning. Since hee came out of the bellie, from the morning vnto eauen, hee hath made a daye's journey in the way to his graue. <i>In ipso ortu vergimus ad occasum.</i> Our
* Note.	arising vp is but a course to our fall. * The degrees of a man's life are as, as many steppes vnto his death. All that wee see below is in a continuall whirling from a beginning to an end. The course of all the Creatures below is in a trance of transitorie trashes. * I can but teach you with wordes, as <i>Iohn</i>
Luk. 3. 16.	<i>baptized with water.</i> It is only the Lord who can perswade. <i>The Sicke Man.</i> —I take delight to heare you; I pray God to perswade mee. Continue, I pray you, into that discourse, concerning the vanitie and inconstancie of worldlie thinges. Ripe them vp, and open them wider, that I may see them within the bowels.
Ecc. 1. 2.	<i>The Pastour.</i> —The wisest among men preached, <i>Vanitie of vanities, and all is vanitie!</i> All thinges are vaine, and all thinges cry vnto vs that wee are vaine, <i>so vaine a thing is</i>
* Note.	<i>man.</i> * The Trees, the Herbes, the Flowrishes, the Fruites, the Fishes, the Beastes, the Spring, the Summer, the Haruest, the Winter, the Aire, the Water, the Earth, the Heauens, are all
* Note.	appointed teachers by God, to tell man of his changing. * <i>Their</i>
Psal. 19. 4.	<i>line is gone out through all the earth, and their wordes to the end of the world.</i> All that haue eyes and eares may heare, and read their doctrine, that heere is nothing permanent. * One creature calleth to another, Let vs leaue this
* Note.	world. See wee not how wee melt away by droppes, for to
Psal. 90. 9.	bee dryed into dust. <i>Moses</i> saith, that <i>wee spend our yeares as a tale that is tolde</i> ; a strange speach, for to declare the vanitie of long life, so much desired. While a tale is in telling it seemeth to be something, but when a tale is once tolde these that haue heard it will in end say, that <i>it is but a tale.</i> So long as man's life is lasting, it is like a tale that is in telling; but so soone as Death, the end of all commeth, it is but like a tale that is tolde. Thus, as yee see, all man's life in Scripture language is called but a <i>tale.</i> * All the times of our life, past, present, and to come, are turned at last into a <i>fuimus</i> , wee haue beene. Wee that liue now, let vs remember our
* Note.	

Temp.	OF THE SOULE, &c.	1. day.	27
<p>case, <i>Ecce tempus nunc futurum quo dicent nos fuisse</i>, the time shall bee shortlie that man shall say of us that wee haue beene : and thereafter a time shall come that none shall know that euer wee had a beeing. * Our life is like a sparkle fleeing out of the fire, which dyeth out into the flight : it faileth before it falleth.</p>			* Note.
<p><i>The Sicke Man.</i>—These bee wordes of great power : I finde now some working thereof within mine heart : I pray you continue.</p>			
<p><i>The Pastour.</i>—Wee haue none abiding heere. * We all, both young and olde, post swiftlie away to the graue, the last bed wherein euerie man must sleepe. Wee are long of coming to, but how soone are wee pulled downe ! <i>Our strength</i>, saith <i>Moses</i>, <i>is soone cut off, and wee flee away.</i></p>			* Note.
<p>* Wee are like the Yce which thaweth sooner than it froze. * This is the Law of all flesh, Prince, People, Poore, and Rich, all must goe to <i>Golgotha</i>. The preacher saith plainlie, <i>There is no discharge in that warre.</i></p>			Psal.90.10
<p>* Though a man in the morning bee proud, like a <i>Peacocke</i> with lifted vp feathers, if Death come before the night come, hee must lay downe his head among dead men's skuls. What a thing is this, that within an hundreth yeares not one of vs all that are heere shall bee left aliue, no not in this great Citie wherein wee liue ! * Are wee not all as <i>water spilt vpon the ground, which can not bee gathered vp againe</i> ? What memorie is now of these that are past ? And what shall bee saide of vs, when wee are gone ? It is our farre best then to follow our God, and to turne our backe vpon all such lying vanities.</p>			* Note.
<p><i>The Sicke Man.</i>—I requeast you, Sir, not to bee wearied. Proceede I pray you into that purpose, that I may learne what vanitie is into this life, which is so much desired.</p>			* Note.
<p><i>The Pastour.</i>—* Man's life into this world is but a pilgrimage, and a <i>race</i> not of great length ; for <i>man that is borne of a woman, hath but a short time to liue.</i> * <i>Iacob's</i> answer to King <i>Pharaoh's</i> question concerning his age was, <i>few and euill haue my dayes beene</i> ? What is man, saith one, but <i>vermis crastino moriturus</i> ? a worme that will die tomorrow. * <i>David</i> putteth the length of his dayes betweene his little finger and his thumb. <i>My life</i>, saide hee, <i>is like a span long.</i> Some get but an inch. Consider well I pray you, Sir, seeing it is so. What is it then of your life, which is but</p>			Eccles. 8. 18. * Note.
<p>* Note. 2 Tim.4.7. Iob, 14, 1.</p>			* Note. 1 Sam. 14. 14.
<p>Gen.47.1. * Note.</p>			* Note.
<p>Psal.39.5.</p>			



of the length of a span? what though it were an ell of length? \* Is not *Methusalah*, with his many hundreth yeares, as well in dust as hee that liued but a day. Others haue giuen place to vs, and wee must also giue place to others. To mee to day, to thee to morrow. There is no lodging for immortalitie vpon the earth.

*The Sicke Man.*—My Soule rejoyceth to heare you, Sir, proceede I pray you.

*The Pastour.*—Wee haue no great cause to desire to sojourn on earth. \* What are wee heere on earth but like poore beggers shute downe to the lowest chambers of the world? This low countrie may well be called *Cabul*, as *Hiram*, by disdaine, called the dirtie cities of *Solomon*. Bee glad now, Sir, for to leaue this earth, a dirtie dwelling.

\* Note. \* Step vp the stair, euen the *ladder of Iacob*, that yee may mount vp to your God, for to see what hee is doing aboue. Well is you who shall heare shortlie the musicke of angels into that palace, whose pauement is the rooffe of all mortall dwellings. O if yee knew what is there! Fye on our ignorance!

\* Note. \* The children of God in this world are like Lord's children, sent out to bee fostered into little cottages of clay, when they are sent for by sicknesse and death, their Father's messengers, they weepe to come home to their Father's palace, because they know not these many pleasant mansions that bee in their Father's house. But after that they haue once tryed what it is to bee in Heauen with their God, they shall wonder at their childishnesse. \* Bee not, Sir, like these sort of men that cannot abide to heare speake of death, but euen sicken at the name thereof, or waxe wroth at the speaker, as *Ahab* fumed at the prophet, because hee spake not good thinges vnto him.

*The Sicke Man.*—*Hezekiah* spake more wisely, while hee was threatned by the Prophet, *Good*, saide hee, *is the word of the Lord*. I pray you to continue your purpose concerning death.

\* Note. \* It is good that wee remember our latter end.

\* Note. *The Pastour.*—\* Indeede, Sir, the thoughts of death are helpefull and healthfull to the Soules of men, to bee corrections for their corruptions. Such thoughts keepe euer God in our sight. They are like a strainer, wherethrough the thoughts, wordes, and workes of men are purified. Hardlie can a man thinke of a short life, and thinke euill, as hardlie



<i>Temp.</i>	OF THE SOULE, &c.	1. day.	29
<p>can hee dreame of a long life, and thinke well. * All the sinnes of God's church in <i>Ieremie's</i> dayes were imputed vnto this, <i>that shee remembered not her end.</i> * Wee for the most part deceiue our selues with the opinion of long life, and so did they who are dead alreadie. O how gracious would one day bee to these now, who while they liued did scorne at these wordes, <i>Redeeme the time!</i> But their market time is now past. God's faire was ended before they could vnderstand what it was to <i>buy without money.</i> Well is the man who, while he hath time, so liueth to dye, that hee may dye to liue. If our life bee good, our death cannot bee euill. * To the godlie man death is a comfort, as beeing a medecine for all his diseases, a cure for all his cares, a <i>rest from his labours.</i> But in this is his greatest joy, that by it the filthie flooxe of sinne is dried vp into an instant. * By it also the prison doore is opened that the Soule, like a <i>doue</i>, may flie vp to its God. The consideration of such thinges made <i>Solomon</i> to preach, <i>The day of death is better than the day that one is borne.</i> Hee spake the trueth, for the one is the beginning, the other is the ending of all our woe and miserie.</p>			<p>* Note. Lam. 1. 9. * Note.</p> <p>Ephes. 5. 16. Isa. 55. 1.</p> <p>* Note. Renel. 14. 13. * Note. Eccles. 7. 3</p>
<p>Now, Sir, before that I proceede any further, I pray you to tell mee what yee thinke now of this world. In this as I remember was your last temptation grounded, that going out of this world, yee should no more see nor bee seene. * I</p>			* Note.
<p>haue let you see as in a glass, what vanitie is in it, yea, that all is but <i>vanitie of vanities</i>, the verie abstract of an abstract, or for to speak so, vanitie fined and quintessenced out of vanitie, which I may call the spirit or quintessence of vanitie. Now, Sir, tell mee what yee thinke of this world, wherein <i>gods must die like men.</i> No worldlie thing below in the day of neede will bee able to keepe touch vnto vs.</p>			Psal. 8. 7.
<p><i>The Sicke Man.</i>—Fye, fye on my faultes, and my folie! * I foolishlie once thought that I should feather a nest into this world, that should neuer bee pulled downe. Mine heart hath beene so bent toward this vanitie that I haue neither moued foote nor finger toward eternall life.</p>			* Note.
<p>* It is true that I haue beene nourished and brought vp into this world like a childe into a rurall cottage. * I, like a childe, thought that there was no better. <i>Ionah</i> was angrie for to quite his <i>Gourd.</i> * The greatest pleasures that are heere, beeing well weighed, are but like the shadow of that</p>			<p>* Note. * Note. Iona. 4. 7. * Note.</p>

gourd, euanishing and worme-eaten pleasures. All such comforts are but slender; they faile man in his greatest neede.

\* Note.

*The Pastour.*—\* Though worldlie pleasures bee sweete for a space to these whose portion is into this life, yet, as *Abner* saide of the deuouring sword to *Ioab*, *it will bee bitternessse in the latter end*. In all the gourdes of worldlie pleasures are wormes of paine, which shall make them to wither.

2 Sam. 2.  
26.

\* Note.

*The Sicke Man.*—That is most certaine. \* Well is him that hath turned his backe to all such lying vanities. So long as a man is in nature, not reformed by grace, hee is but a stranger from Heauen. The loue of the world in his

\* Note.

heart, like a moth, eats out all liking of Heauen. \* I haue beene too long, alas! sucking the breastes of this Nourse, whereout of I haue drawn nothing but the swill of wickednesse. Blessed bee my God, who hath sent this affliction for to waine my Soule from the loue of all thinges below. I beginne now to incline for to returne to my Father's house in Heauen, where, as I heare, it shall bee much better for mee. Oh, forlorne sonne that I am, who haue wandered so farre from my Father!

*The Pastour.*—I thanke God, Sir, for these good motions: flesh and blood cannot teach such lessons. But one word I haue obserued into your speach; yee haue saide that yee beginne to incline to goe home to your Father. Are yee not as yet fullie resolued? desire yee not indeede presently to bee dissolued? \* Is it not your greatest desire to flitte from this bodie, which is but a *booth*, a *shoppe*, or *tabernacle* of clay?

\* Note.

Iob 4. 19.

\* Note.

\* Is not your Soule wearied to sojourne into such a reekie lodge? is not your heart panting after God, like an *hart* panting after the water brookes? Heare yee not your Soule crying within you, *O when shall I come and appeare before*

Psal. 42. 3.

\* Note.

*God?* \* A small feeble inclination to goe to God is not sufficient; yee must now come to a stedfast resolution. Hee who is not resolued is not readie for to bee dissolued. Take courage; bee not dashed into this danger; declare your minde freely; bee not nice, there bee none heere but friendes.

\* Note.

*The Sicke Man.*—I am so pynned with sicknesse, that hardlie can I make answeare. \* Oh but I am pressed with an heauie hand! I feare much my last houre. My Soule is sore troubled.

Temp.	OF THE SOULE, &c.	1. day.	31
<p><i>The Pastour.</i>—Learne of Christ in his trouble : <i>Now</i>, saide hee, <i>is my Soule troubled ; and what shall I say ?</i> <i>Father, deliuer mee from this houre : but for this cause came I into this houre : Father, glorify thy Name.</i> As hee did, so do yee. * Hee, fearing the houre, was earnest with God in prayer, for to bee deliuered from it ; and yet most humblie submitted him selfe vnto his Father's will. So do yee. If yee feare greatlie that houre, pray feruentlie that God deliuer you from it, and yet, notwithstanding, let God haue all his will of you. His will shall euer bee your well.</p>			Ioh.12.27. Verse 28.
<p><i>The Sicke Man.</i>—But alas ! my paines are great ; * my breach is like the sea. God's rod vpon me is torne with stripes, and worne to the stomps. In my torments I both feare and feele his wrath. If hee loued me, would hee scourge mee with such scorpions ?</p>			* Note.
<p><i>The Pastour.</i>—<i>Whom God loueth hee chasteneth, and scourgeth euerie sonne whom he receiueth.</i> By this yee see plainelie, that hee will receiue none to him selfe but those whom hee is minded to scourge. * This scourging, whereof yee complaine, is God's <i>loue-token</i>, telling you that hee is minded for to receiue you. Woe to the childe whom the father will not correct ! God commandeth louing fathers to chastise their children till they cry. His command is also, that they bee not hindered for their cries. <i>Chasten thy sonne</i>, saide God, <i>while there is hope ; and let not thy Soule spare for his crying.</i> So long as there is life, there is hope. While God chasteneth you, it is a token that there is hope. * Woe to that man whom GOD disdaineth to strike. It is a sore word when a father or a master saith to a childe, I despaire of him ; there is none hope ; I giue him ouer, and will strike him no more. It was a fearefull word that God saide to the rebellious <i>Israelites</i>, <i>I will not visite your daughters when they are harlots, nor your spouses when they are whoores ;</i> that is, I will correct them no more, but let them runne headlong to their own destruction. Woe to him whom God will not correct ! * <i>Certe tunc magis irascitur Deus cum non irascitur</i>, God is most angrie when he seemeth least to bee angrie. The wicked are most fearfullie plagued when God spareth them most. Let not therefore your sore paines discourage you, but rather comfort you, as beeing a speciall token that God will receiue your Soule. * What reckes what this carion suffer, if so bee that God receiue the Soule ? <i>Shall I</i></p>			* Note.
			Heb.12.6.
			* Note.
			Prou. 19. 18.
			* Note.
			Hose.4.14
			* Note.
			* Note.



Iob, 18. 11.

\* Note.

*not drinke of my Father's cuppe?* saide Christ. \* To drinke of a king's cuppe it would bee thought an honour. See then what honour is in the affliction of the godlie; thereby they drinke of the King of Heauen's cuppe. This is also a token of our friendship with Christ, when wee drinke with him of one cuppe. Men will not drinke of one cuppe with their enemies. Rejoyce then, Sir, to drinke with Christ in your Father's cuppe. \* Though this cuppe bee bitter at the brimme, the bottome will haue a pleasant farewell.

\* Note.

Thinke well vpon this, Sir, and possesse your Soule in patience. Despare neuer of God's mercie, though hee seeme to bee angrie. Depend vpon him, trust into him, though hee should slay you. \* In confidence of his loue, rest and sleepe in his bosome; hang on him; saue his honour by trusting in him. If this yee do, I assure you that yee shall die sweetlie, resting into his arms.

\* Note.

*The Sicke Man.*—I finde, Sir, my paines greatlie to increase.

\* Note.

*The Pastour.*—Bee of good comfort. \* If your paines increase, God will increase your patience with your paines: hee is mercifull, and will surelie strengthen you in the weakest houre. *God's strength is made perfect in weaknesse.*

2Cor. 12. 9

\* Note.  
Exod. 17.  
11.

In the meane time, bee fighting out the good fight manfullie. \* Hold vp your hands with *Moses* against *Amalake*. Pray feruentlie to your God, that hee would cast into your memorie all the good thinges that euer yee heard or reade, where-with your Soule, as with a rempart, may bee guarded against the houre of temptations. Pray often with Christ, *Father, deliuer mee from this houre.* What say yee, Sir? It appeareth that there bee some thing into your minde yet that vexeth you.

Iob 12. 27.

\* Note.

*The Sicke Man.*—This Soule of mine is verie loath to depart from this bodie. \* They bee of olde acquaintance; haplie long shall it bee before they meete againe. Friendes can not bee but sorie while they shedde.

\* Note.

*The Pastour.*—That is naturall to all: but grace in the godlie must rule nature. \* Wee must gladlie leaue all, for to goe liue with Christ; wee must deny our selues, for to confesse him; wee must desire to bee dissolued, for to bee with him. Hee who loueth any thing better than him shall not bee found worthie of him. Your Soule, say yee, is sorie to goe from the bodie. \* What are our bodies for the present,

\* Note.



but prisons of clay? Let them goe to clay, till the day of the resurrection come, when those painefull prisons shall bee turned into pleasant palaces. \* What reckes of an inch of time heere on earth, in respect of eternitie in Heauen? Should a man's heart so itch after an inch of earth, that hee would desire to tarrie from Heauen but an houre?

\* Note.

The Soule must turne its backe vpon the bodie, for to turne its face vnto the God of glorie. This is but a childish temptation. \* It is for women and children to weepe, at the taking of adewes, chieflie while these that depart are going to a better condition of life.

\* Note.

Because the day draweth towards euening, it is now time for mee to remoue. I hope, God willing, to come againe the morrow, and to visite you, that I may minister vnto you some spirituall comforts. In the meane time, seeing your minde hath beene so perplexed with carnall temptations, concerning Life, Lands, Children, and Riches. Cause reade vnto you this night in mine absence the book of *Ecclesiastes*, from the beginning vnto the end, where yee shall see, as in a glasse, the vanitie of all these thinges, wherewith your Soule now is most enamoured. If yee haue time, cause also reade vnto you *Iob*, 1. 2. 3. 4. 5. 6. 7.

Before I goe, Sir, it shall bee best that I recommend you vnto God by prayer.

#### THE FIRST PRAYER FOR THE *SICKE MAN*.

**O** LORD, in whose hands is the gift of the Spirit of groanes, inspire our heartes at this time, that with an heauenlie disposition, wee may fall downe before thee vpon the knees of our Soules. Quicken our dead and drowsie heartes to the performance of this duetie of calling vpon thy name. Thou is not close handed to these that seeke thee in sinceritie. Wee are ashamed, O LORD, euen wee all who are heere before thee on the earth thy foote-stool; wee are ashamed for to face the heauens, the throne of thy majestie. Our heartes are so fullie fraughted with all sorts of sinnes, which like most filthie streames flow from the first fountaine, or rather puddle, of our originall sin, which wee haue from the loynes of *Adam*. Wee are all infected with this spirituall leprosie; there is nothing that can wash vs, and make vs cleane, saue onlie the *Jordan* of the blood of *Iesus*. Besprinkle our consciences, O LORD, with the vertue of that

Ioh. 6. 27.

blood, which cryeth for better thinges, than the blood of *Abel*. Seal vp thy loue in our heartes, by the blood of the Sealed Man, whom thou the Father did *seale* and appoint to bring life eternall to the world. In him thou art well pleased. In his name, and for his loue, wee begge thy favour. He him selfe hath tolde vs, that what wee shall aske thee in his name, wee shall receive it. O Father of mercies, remember the promise of thy Sonne.

In confidence of his command, wee take the boldnesse at this time particularlie to put vp our prayers vnto thee, for this thy diseased Seruant tossed to and fro with diuerse temptations. Sathan, the enimie of his saluation, the feare of death, the loue of the world and of worldlie thinges, haue set themselves in battle-array, like armies betweene his Soule and the entrie of Heauen.

They haue maliciouslie ensnared his heart, and taken his affections captiues with the immoderate loue of perishing thinges. Oh, how hath hee beene bewitched with the seeming sweetnesse of such vanities!

1 Cor. 15.  
55.

O Thou LORD IESVS, the LORD of life, encourage him so with thy liuelie Spirit, that hee may bee bold, couragiously to face death and the graue. Put these interrogations in his mouth, *O Death, where is thy sting? O Graue, where is thy victorie?* Cause thy Spirit whisper into his eare, that thou hast put out the life of Death. Cast into his remembrance the wordes wherewith thou boasted Death, and the Graue, *O Death, I will bee thy plagues, O Graue, I will bee thy destruction.*

Hose. 13.  
11.

Isa. 57. 2.

Let his Soule know that the *Graue* is a *bedde of rest*, for all these that die in the LORD, wherein they rest from their labours, beeing at ease in peace, without any toile or turmoile. Worke in his heart a desire to bee dissolued, for to bee freedde from the sinfull bonds of mortality, for to goe dwell where hee shall neuer anger the Lord againe. Let the loue of Christ waine his heart from the desire of anie abiding heere.

O, deare IESVS, who was both buffeted, slaine, and buried, for to saue man, set the print and stampe of thy mercie vpon this Soule. Seuer all his thoughts from all that is earthlie, whether it bee life, lands, children, houses, or whatsoeuer other thing may allure him for to sojourn heere in a strange land, wherein wee are all strangers from God, whom wee can

not see heere but behind. Vntye his heart from the loue of this his natie soile. Purge him of this out-bearing humour.

O LORD, flesh and blood will neuer teach a man to renounce his deare selfe, and such other carnall thinges, where-with hee is in phantasie. The earthlie minde is so lumpish, that it wearieth to thinke of thee, and of the pleasures of thy palace. A carnall heart is euer rousing and wandering heere about this world's businesse. *Martha* is a mother of many children, who trouble themselues about many thinges: but few are these that, with *Marie*, can folde their heart, for to sit downe at the feete of IESVS, for to make choise of that best part, which shall neuer bee taken from them. Thou, to whom nothing is impossible, draw this Soule vnto thee; make the bent of his affection to bee vpon thee.

O, great IEHOVAH, thou hast heard and seene how carnall temptations haue teared the Soule of thy seruant this day in the bedde of his languishing. Immoderate cares for thinges below, haue depriued him of all rest and joyes which hee should haue in thee. Wee must confesse to thee, and from his heart hee acknowledgeth to bee true, that his minde hath beene too bent vpon such perishing shadowes, which can not bee gripped. Such trashes of no worth haue taken too much roome into his heart.

Hee who is not content to quite all for to come to thee, is not worthie of thee.

But, LORD, if man's saluation were grounded vpon the sand of his own worthinesse, such a building could not stand against the winds and floodes of temptations: but his saluation shall neuer bee branled, because it is builded vpon the euerlasting and most sure *Rocke*, the foundation of thy Church.

O LORD, wee faile all in many thinges. If hitherto this thy Seruant hath not, as hee should, minded the thinges which are aboue, but lodged in their place the desire of thinges below, now, in thy great mercie, inlighten his mistie minde, and bee mercifull to him in this thing: Make the *flesh* now to cede and giue place vnto the *spirit*. Let the heauens come in with the pledges of thy love, which no mortall armes can fadome. Come with thy spirituall and diuine motions, and fill therewith the chambers of his heart, where earthlie thoughts had their abode. Make his Soule to inuite thy Spirit to come in, saying, with *Laban*, *Come in, thou blessed of the Lord: wherefore standest thou without?*



O, deare IESVS, direct so all his thoughts, that hee wearie him selfe no more with the desire of that which sooner or later hee must forgoe. Why should thornie cares, for dust and clay, choake the good motions of thy Spirit? Let no such care comber him any more for foolish fading commoditie. Dissolue this glew by which his heart is tyed to the ground. In thy light let him see light, whereby hee may perceiue how fraile and fickle are all such transitorie trashes, which beeing too much loued, both coole our zeale and clogge our affections, so that they can in no wise soare vp toward thee.

O, blessed Sauour, in whom is the verie pith and sweetest marrow of God's mercies, make thy Seruant heere to loue thee aboue all thinges in heauen or earth. Make his heart to say, *Whom haue I in Heauen but thee?* Make him to loue thee for thy selfe, and not for thine only, which is but an hyred love. Put in thine own hand at the hole of the doore of his heart, and let some droppes of the *mirrhe* of thy *mercie* this night fall vpon the handle of the barre, that his Soule, beeing affected therewith, may runne out of the chamber of sleepe, for to seeke him who loueth his Soule, euen his blessed Sauour, the LORD IESVS.

Bee mercifull to all thine afflicted members in the Church militant, fighting vnder the bloodie banner of the LORD IESVS CHRIST. The Church is thy Spouse; keepe her as the apple of thine eye; make all her members with one minde and one mouth, to glorifie thy Name.

Blesse our gracious Soueraigne, the King's Majestie, with thy best blessings. Adorne him with spirituall graces and giftes, wherewith hee may please thee in his whole carriage, both Ecclesiastice and Civill. Make Iustice and Iudgement the habitation of his Throne; make Mercie and Trueth goe before his face. Blesse his Royall Match. Make thy mercie to bee shedde abroad in her heart. Cloth her with the royall apparell of Christ's Righteousnesse. Let readinesse to heare the preaching of the Word bee her Eare-ring, and good workes in her hand like golden Ringes vpon her Fingers. Write vpon the Tables of her heart the Loue of true Godlinesse.

The LORD bee mercifull to the Common-wealth of this land. Protect it from the rage of forraine enemies. Let neuer thy protection depart from this land. Let it bee like that bedde of *Solomon*, *Threescore stronge men are round*



*about it, of the valiant men of Israel. They all handle the sword, and are expert in warre ; euerie one hath his sword vpon his thigh, for the feare by night.*

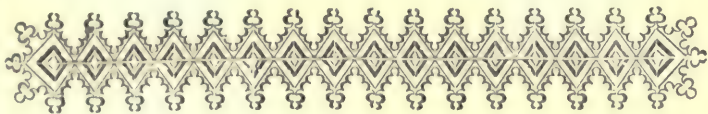
The LORD bee gracious vnto vs all, who are heere vpon our knees before Thee. What wee haue saide to Thee on earth, LORD, heare thou in Heauen. Let this afflicted Soule haue a prooffe of thy Trueth, that the *effectuall prayer of the Righteous auaieth much.* LORD, heare vs for the sake of Him who is righteousnesse it selfe, in whose most perfect prayer wee close vp all our sutes, saying, *Our Father, which art, &c.*

Iam. 5. 16.

The peace, grace, and mercie of our GOD, bee with you, Sir, for euer. I hope that by God's grace I shall see you earlie in the morning.

*The Sicke Man.*—The LORD render to you according to his gracious promise made to all these that serue him in sinceritie. A great blessing requireth great thanks. I neuer deserued such kindness at your hands. The lesse deseruing bee in mee, the more deeplie do I holde my selfe bound vnto your loue. I pray you, Sir, bee as good as your word ; come againe, earlie in the morning.  
The Spirit of IESVS  
goe with you.





THE SECOND DAYE'S CONFERENCE.  
OF SPIRITUALL TEMPTATIONS.

The Pastour.

**G**OD saue you, Sir. How haue yee rested this night? Haue yee found any working of God's Spirit within you, since our last conference? Is your minde so at quiet now, that yee may boldlie say, with *Simeon*, *Now let thy seruant depart in peace.*

Luk. 2. 29

\* Note.

*The Sicke Man.*—\* Alas! Sir, Sathan's temptations are like that serpent of *Lerne*, called *Hydra*, which had fiftie heads, whereof one beeing cut off, two sprang vp in the place thereof: I take that serpent to haue beene but a fable. But that which I say may bee written for an historie. Many heades of temptations haue yee cut off with the sword of God's word; but now I thinke that for euerie head cut off, two are sprung vp in the place thereof. \* All my temptations hitherto haue beene but vpon the skinne, like the scratch of a pinne, wrinkles but not woundes. All my troubles hitherto hath beene but matters of trifles, viz. Feare for my life, feare for my children, feare for the graue of this our muddie mortalitie, and for other such trifles and trashes, vnworthie for to trouble

\* Note.

Prou. 18.  
14.

\* Note.

a courageous spirit. *The spirit of a courageous man, saide Solomon, will beare his infirmitie; but the wounded spirit who can beare it?* \* Well is the childe of God in his sorest sicknesse, for while his bodie is sicke, his Soule is sound.

Psal. 11. 3.

\* Note.

His God in great loue will *make all his bedde in his sicknesse*, and strengthen him into the bedde of languishing. \* Hee whom God loueth is armed with faith and patience; all his troubles are but outward sclaipings vpon the skinne. The temptations wherewith I am lashed are spirituall woundings for my sinnes, which neuer troubled mee before. I heard often of such troubles, but I neuer knew before this time what such things did meane. Thinke yee, Sir, that the spirit of a godlie man can bee thus wise troubled? I heare *David* crying in his

<i>Spirit. Temp.</i>	OF THE SOULE, &c.	2. day.	39
mourning, <i>There is no soundnesse in my flesh, neither is there aue rest in my bones.</i> But what reckes of flesh and bones, if the spirit were free?			Psal. 38. 3.
<i>The Pastour.</i> —The most godlie that euer liued have suffered spirituall woundes. Christ, the <i>Captaine of our Salvation</i> , saide, that his Soule <i>was sadde euen vnto the death.</i>			Heb. 2. 10. Mar. 14. 34.
* <i>Iob</i> cryed, that his spirit was drunken vp with the poyson of God's arrowes: <i>The arrowes of the Almighty</i> , saide hee, <i>are within mee, the poyson whereof drinketh vp my spirit.</i> See how that holie man of God complaineth that his spirit was like a drinke drunken vp by the poyson of God's arrowes.			* Note.  Iob, 6. 4.
* By this yee see that spirituall woundes are allotted to the dearest of God's elect, so that they are not exeemed from inward blowes. * Trouble of Conscience is the disease of the innocentest Soule.			* Note.  * Note.
<i>The Sicke Man.</i> —That satisfieth mee not. * As for Christ, the blowes which hee suffered in his Soule, were blowes of satisfaction for the sinnes of others. As for <i>Iob</i> , these blowes were blowes of probation and of tryall, for to let the world see that hee was not an hypocrite, that serued God for rewardes, as Sathan did alledge. But it is not so with mee, who am a <i>bond slaue of corruption.</i> I suffer for my sinnes which are euer before mee. The fainer I would forget them, they flow the faster into my remembrance. * The voyce of my Conscience followeth mee with hue and with cry: "Though God hath spared thee long, thou hast not beene bettered, looke now for vengeance after so long delayes." I can make no answer, I can not denie but God hath spared mee long. In this is my greatest feare. * The higher a stroake bee fetcht, the longer it is in comming: but the higher it bee lifted, the heauier it will fall.			* Note.   2 Pet. 2.  * Note.  * Note.
<i>The Pastour.</i> —I answered to that which yee saide first, viz. that Christ's sufferings are no comfort to you, because they are blowes of satisfaction. * The afflictions of Christ were of diuerse vses: first of all, for to make payment to God's justice for our sinnes: secondlie, hee suffered, that, by his own experience of sense, hee, beeing expert what it is to suffer, might assure vs that hee is both a mercifull and a faithfull high Priest, <i>for in that hee himselfe hath suffered, beeing tempted, hee is able to succour them that are tempted.</i> Thus the Apostle declareth plainelie afterward, <i>Wee haue not</i> , saide hee, <i>an high Priest which can not bee touched with the</i>			* Note.   Heb. 2. 13. <i>Non igno- ra mali miseris succurrere disco.</i>

Heb. 4. 15. *feeling of our infirmities ; but was in all pointes tempted like as wee are ; yet without sin.* \* This experience which hee had of our miserie, is called his learning, *Though hee were a Sonne, yet learned hee obedience by the thinges which hee suffered.* Hee also suffered for to bee an example vnto us.

*The Sicke Man.*—I vnderstand not well these wordes that Christ *learned obedience by his sufferings.*

\* Note. *The Pastour.*—\* The wordes indeede seeme obscure. The most learned thinke that Christ is saide to haue learned obedience by his sufferings, because, while hee suffered, hee felt indeede how difficle a thing it is *talem obedientiam Deo præstare*, to yeeld such obedience vnto God : others say, that by his sufferings hee joyned to his diuine knowledge the practise of his passions ; that which hee had before onlie in contemplation is now also known vnto him, by suffering that which hee knew.

Piscator.  
Caluin.

\* Note. \* Others say, that hee *learned obedience by his sufferings* ; that is, *Re ipsa expertus est quid sit patrem habere cui parendum sit.* Hee knew, by experience, what it was to haue a Father to whom obedience was due. Thus Christ, while hee learned obedience by his sufferings, hath taught all the faithfull to suffer patientlie.

Beza.

As for that which yee saide concerning *Iob*, that his afflictions were only blowes of probation and of tryall. Yee deceiue your selfe, they were also for his sinnes. *Wherefore is the liuing man sorrowfull?* saide *Ieremie*, the answeere is peremptorie, *man suffereth for his sinnes.*

Lam. 3. 39

\* Note. *The Sicke Man.*—\* That seemeth not euer to bee true. While Christ's disciples saw a man that was blind from his birth, they asked Christ, saying, *Master, who did sin, this man or his parents, that hee was borne blind?* *Iesus answered, neither hath this man sinned, nor his parents, but that the workes of God should bee made manifest in him.* Oh, that I were that borne blind, that I were not afflicted for my sinnes, but that the workes of God's mercy might bee manifested in mee !

Ioh. 9. 2.

\* Note. *The Pastour.*—\* These wordes of Christ are not to bee taken so strictlie as though God would lay any affliction vpon a man in whom is no sin. This could not stand with the justice of God. If *Adam* and his children had neuer sinned, not one of them could haue beene stricken either with blindness, or deafnesse. \* This blind man then was not afflicted for his sinnes only, or especially, or as if hee had

\* Note.



Temp.	OF THE SOULE, &c.	2. day.	41
<p>beene a greater sinner than others, but chieflie this disease came vnto him, that the workes of God's power and mercie might bee made manifest by his cure. * So <i>David</i> was sore afflicted for his adulterie and murther, but chieflie for to stoppe the mouthes of these enemies of God, whom hee by his scandle made to blaspheme. * God as yee see may afflict you for your sinnes, and yet not chieflie for them, but for to take a tryall of your patience, or for to make others feare to sin when they shall perceiue, by you, how great paines a godlie Soule will suffer before that it can bee well reconciled vnto God againe.</p>			* Note.
<p><i>The Sicke Man.</i>—I confesse, Sir, that yee speake with the tongue of the learned : * but for all that, I finde such temptations tumbling within mee, that I may compare them to the <i>swellings of Iordan</i>. My sinnes, alas ! hudge in greatnesse, stand vp like mountaines, betweene mee and my God. They are so high that they hide Heauen from my Soule. What shall I do, Sir ? If euer yee helped mee, helpe mee now with your comforts.</p>			* Note.
<p><i>The Pastour.</i>—* Though these mountaines bee high, yet yee must climbe the mount, with <i>Moses</i>, if yee would see <i>Canaan</i>. So long as <i>Moses</i> was in the valley, hee could not see the <i>type of Heauen</i>. Wee must all climbe vp the hill. Wee cannot see Christ before wee bee lifted from the earth. Wee are all but men of little stature, like <i>Zacheus</i>. Wee must therefore vp the tree with him, and vp the mount with <i>Moses</i>, before wee can see either Christ or <i>Canaan</i> that place of promise. Yee are sorie for your sinnes : but <i>sanat confessio morbi</i>, a sin well confessed is healed. But what sinnes bee these, Sir, whose toppes reach so high that they hide the Sunne from you ?</p>			* Note.
<p><i>The Sicke Man.</i>—Alas ! for the sinnes of my youth, <i>my riot and my drunkennesse, my chambering and my wantonnesse, my strife and enuy</i>. Fye on my fornications and adulteries, my lying and deceiuing hypocrisie ! * So I had a lampe of profession, I cared not for oyle in it. My chiefe care hath euer beene for the outward shell of my duetie, but neuer for the kernell. God's graces in mee haue beene like a pure liquor in a fustie vessell.</p>			Rom. 13. 13
<p><i>The Pastour.</i>—I am glad to heare of these buffets of your conscience ; such grieve is from grace. I know what</p>			* Note.

shall bee the euent, euen repentance neuer to bee repented of. But say on.

• Note. *The Sicke Man.*—\* This is my greatest grieffe, that I  
2 Sam. 16. sinned into the light, with *Absolom*, euen in the cleare Sunne  
22. shine of the Gospel. Now may I well be ranked with these  
2 Pet. 2. 13 who counted it pleasure to riot in the day time. It were  
more easie for mee to number the sand than my sinnes.

• Note. *The Pastour.*—\* There is no sin, either of omission or  
commission, in the light or in darknesse, that can hinder  
God to bee mercifull to a sinner, if the sinner can repent.  
God who is infinite in mercie can forgiue the riots of the day,  
sinnes of knowledge, as well as night sinnes, which are sinnes  
\* Note. of ignorance. \* There is one sin of ignorance which shall  
neuer bee forgiuen, euen to despaire of God's mercie. What  
ignorance is this, that any creature should thinke it selfe

\* Note. more sinfull than God can bee mercifull ! \* To make our  
sinnes to ouerreach his compassions, were to make the Cen-  
ter to containe the Circumference. If your sinnes bee in  
number like the sand, God's mercies are without number.

\* Note. \* The greatest number that man's braine can inuent, either  
by telling or by ciphering, in comparison of that which is  
infinite, is not so much as a droppe of a bucket compared to  
the great Ocean.

\* Note. *The Sicke Man.*—\* I haue, alas ! beene an impudent  
sinner, who with my sinnes haue buffeted my God on euerie  
side. It were now righteous with God that hee should buf-  
fet mee with his judgements. I slept in sin, and could not  
bee wakened. While Christ's *Cocke* crowed, my Soule  
lay fast asleepe ; yea, while hee crowed againe, I had past  
the third denyall ; and though I was forewarned, I had  
none hoe in euill doing. While God was in my mouth, hee  
was farre from mine heart. O that bloodie scarlet scrole of  
so manie iniquities !

\* Note. *The Pastour.*—\* As yee reason with your selfe, and with  
mee, so let it please you to reason but a little with your God.  
*Come now*, saide the Lord, *and let us reason together :*  
Isa. 1. 18. *though your sinnes bee as scarlet, they shall bee as white  
as snow ; though they bee red, like crimsin, they shall bee  
as woll.* \* There is no sin so red, though it were double  
dyed, but the vertue of Christ's blood can cause it cast its  
colour.

• Note. *The Sicke Man.*—\* I haue no faith to applie anie salue

Temp.	OF THE SOULE, &c.	2. day.	43
to my sore. I heare your explication of God's mercies, but there is none application within mee. What better will a man bee that yee set much meate downe before him on the table, if hee cannot eate it?			
<p><i>The Pastour.</i>—* Manie haue sit downe at Table, hauing their appetite so bound vp at the first, that they abhorred to see meate, and yet little and little haue beene brought on first to taste, and thereafter to eate a little, last of all, one piece bringeth on another, till they recouered their appetite. This is but a disease in your Soule, which maketh it abhorre all comforts, as it is saide of these that are bodilie sicke in the Psalme, <i>their Soule abhorreth all manner of meate, and they draw neare the doores of death.</i> What was their remedie? Earnest prayer to God. <i>Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresses.</i> Man's extremitie is God's opportunitie. Bee of good comfort, Sir; haue the Faith of God within you. Bee earnest in prayer, and God shall deliuer you from all your feares.</p>			<p>* Note.</p> <p>Psal. 107. 18.</p>
<p><i>The Sicke Man.</i>—Oh, that I had Faith! Oh, that I could pray! I finde my griefes to growe. I spake neuer in earnest till now. All other temptations before were but for carnall thinges. They were all but sport, in comparison of this of my sinnes wherewith my Soule is pressed and borne downe. * I take this to bee the forebrunt of endlesse plagues and paines prepared for the damned. I abhorre my selfe; fye on mee! What am I, but a <i>dead Sardinian</i>, or, which is worse, a <i>lukewarme Laodicean</i>, neither colde nor hote, a fitte prouocation of vomite to my God. It is a wonder if by this death hee vomite mee not out of his Church, for to cast mee into Hell. Now what pleasure can I haue of all my sinnes, whereof I am ashamed? All the joyes of my bygone life beeing joyned together, counteruaile not the least part of my present paine.</p>			<p>* Note.</p> <p>Reuel. 3. 1 15.</p> <p>* Note.</p>
<p>Alas! Sir, how can I gladly draw neare the doores of death, while there bee such impedimentes betweene mee and the doores of Heauen.</p>			
<p><i>The Pastour.</i>—I loue these lamentations. * It is good that a Soule bee sensible of sin. Woe to that Soule that is past all feeling. Blessed bee God, that hath wakened you out of the slumber of your sinnes. * God's wrath euer followeth drowsie consciences, for to giue them vp to the spirit</p>			<p>* Note.</p> <p>* Note.</p>



2 Tim. 2. 13. of slumber, or to sporting spirites, that make *men to sport themselves with their own deceivings*. \* It is good that in our afflictions, wee consider well the cause; for *Affliction commeth not out of the dust, neither doth trouble spring out of the ground*. *Jeremie* in this is plaine, *Man suffereth for his sinnes*. \* It is your part to make a carefull search for the capitall sin, which as yee thinke may chieflie bee the cause of so great a wrath. Till *Achan* was found, *Israel* could not stand before their enemies. But say on, Sir; let mee heare you to Amen.

*The Sicke Man.*—God hath set all my sinnes in order before mee. I see nothing but a burning wrath, which Scripture calleth, *a consuming fire*. \* Mine euill thoughts which I euer thought to bee free, stand now vp in battell array against mee. *O Lord, why hast thou made vs to erre from thy ways, and hardened our heart from thy feare?* \* I haue no comfort within my Soule. \* I heare a clamour within my conscience crying vnto mee, What part or interest can thou looke for in the kingdome of Him whom thou hast so highlie dishonoured? How can thou bee of that number that belongeth to the election of grace? I finde my conscience raging within mee like a swelling sea. Except some calme of mercie come, my Soule shall bee swallowed vp with some fearefull surge. Alas! Sir, what is your counsell. All that is within mee is into an uproare; despaire is working within the bowels of my bellie.

\* Note. *The Pastour.*—\* These secret throwings in the bellie are but God's secret reproofes, tokens of his loue. \* Such secret checkes are like the rebukes of a father, taking his childe apart to some quiet chamber for to admonish him. This is God's customable doing with his own children. If by their open and scandalous sinnes, they haue not moued the enemies of God to blaspheme, hee will take them to the secret chamber of their heart, and there, apart as it were, after that hee hath barred the doore, and put all out, hee will tell them what they haue done. \* *Ioseph* would not tell before the *Egyptians* how his Brethren had solde him. But while hee reuealed him selfe to his brethren, hee commanded all others to goe forth: *Cause euerie man, saide hee, to goe out from mee: and there stood no man with him, while hee made him selfe known to his brethren*. \* God would not reprove *Iob* before *Elihu* and *Eliphaz*, his vncharitable friendes, but



Temp.	OF THE SOULE, &c.	2. day.	45
<p>apart, <i>out of the whirle winde</i>. After that hee had rebuked and scooled his Seruant <i>Iob</i>, in the secret whirle of the winde, and had made him to acknowledge his faultes, hee came to his friendes and tolde them, that <i>his wrath was kindled against them</i>. * After that <i>Peter</i> had thrise most shamefullie denied his Master, Christ, who heard him so perjuredlie lye, would not reprove him openlie, before the wicked, but onlie turned his eye with a looke towards him. With that secret looke, which no man perceiued but <i>Peter</i> himselfe, hee gaue him such a secret checke and nippe of reproofe, that incontinent <i>hee went out, and weeped bitterlie</i>. * Yee shall finde at last, Sir, all these temptations that trouble you within, are but God, taking you apart, and telling you with <i>Ioseph</i>, what yee haue done. God is now in the <i>whirle winde</i> working secretlie with you as with <i>Iob</i>, till yee bee humble in dust and ashes. * All this <i>bitternesse</i> which yee finde within, is but from a <i>Loue-looke</i> of Christ, that yee may bee saued by weeping <i>bitterlie</i> for your sinnes. * Bee of good comfort, Sir ; all these troubles within are but God out of loue whispering some reproofes into your eare for some by-gone faultes.</p>			Iob, 38. 1.
			Iob 41. 7
* Note.			* Note.
Luk.22.62			* Note.
* Note.			* Note.
* Note.			* Note.
<p><i>The Sicke Man.</i>—I wish that it were so. * But O, what a stir is this within my Soule ! I thinke those wordes of God in <i>Ieremie</i> to bee directlie saide vnto mee, <i>Thine own wickednesse shall correct thee, and thy backslidings shall reprove thee : know therefore, and see, that it is an euill thing and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee</i>.</p>			* Note.
Ier. 2. 19.			Ier. 2. 19.
<p><i>The Pastour.</i>—* While the dregge and mudde of a melancholious minde is stirred vp from the bottome with grievous temptations, the sinner must spare to judge, till the Soule bee settled. Let that muddie minde of your's first bee settled, and yee shall shortlie see that matters are not as they seeme to bee. When Christ saide to <i>Peter</i>, <i>Get thee behinde mee, Sathan</i>, it was a speach of glouminesse. But O the sweete gloumes of Iesus, more sweete than the world's smiles ! <i>Let that righteous reprove mee, and it shall bee as oyle which shall not breake mine head</i>. * God may seeme to bee angrie at his darlings, but yet in great loue hee hath locked vp their saluation, and made it sure in his vnchangeable decree.</p>			* Note.
Matt. 16.			Matt. 16.
23.			23.
Psal. 141.			Psal. 141.
5.			5.
* Note.			* Note.
<p><i>The Sicke Man.</i>—Mine heart is pricked with paines and</p>			

griued with griefe. This is the mischiefe, I see none outgate, my Soule is enuironed with temptations.

*The Pastour.*—The wordes of *S. Peter* are comfortable,  
 2 Pet. 2. 9. *The Lord knoweth how to deliuer the godlie out of temptations.* \* If your temptations bee great, heere is matter of joye, yee haue a God who knoweth how to deliuer you. There is no temptation so deadlie but God knoweth how to cure it. \* A touch of the *garment* of Christ's righteousness will anone dry vp that flooxe of blood.

*The Sicke Man.*—I am so tossed, that I am not able to touch it. \* I am like a shippe in a tempest, seeking its Hauens, but cannot come by it; whiles I am blowen to this side, and whiles to that side. Thus, beeing driuen hither and thither, as with contrarie tydes, mine heart quaketh, and my conscience is in a qualme.

*The Pastour.*—Christ who, in the dayes of his flesh,  
 Matt. 8. 26 *rebuked the windes*, will calme such qualmes, that your conscience may bee at rest. \* Though the rolling sea rage, so that it make the mariners to reele to and froe, and stagger like drunken men, yet, when they cry vnto the Lord, *hee maketh the storme a calm, so that the waues thereof are still.* Hee who can still the waues of waters, can calme the most stirring surgesse of temptations. \* It is written of the mariners, that while in the tempest, all their cunning is gone, their last refuge is to their prayers, *Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresses.* If your distresse, Sir, bee like the tempest which can not bee with-stood by care or cunning, runne to your God by prayer, confesse fullie and freele your sinnes. Suffer no starting holes or hollownesse in your heart. But worke it to sinceritie, vse all meanes for to bee friendes with your God. Seeke earnestlie from God, for the sake of his Christ, the peace of conscience.

\* Note. *The Sicke Man.*—So I do. \* But alas! while I seeke peace, I heare from God as it were that voyce of *Iehu* to *Iohoran's* horse-man, saying to my Soule, *What hast thou to do with peace? get thee behinde mee.* What wonder that God bee angrie with mee, who was neuer carefull to please him? \* My Soule, like a Night-owle, hath hated Light, and loved Darknesse. Such is the weight of my transgression, that I am like to sinke thorow the sword of  
 2 King. 19. 18. God's wrath. \* This checketh mee sore, that while I sinned,

I stroue to ouermaster my conscience arrainging mee for my wickednesse. When I thinke of this I thinke shame to face the Sunne and the Moone.

*The Pastour.*—\* The more yee bee ashamed of your sinnes, the lesse yee neede to feare euerlasting shame. The *Pharisee* thought no shame of him selfe, but bragged of his worth; the *Publican* could not face the heauens for shame. Your part shall bee with the *Publican*, who returned justified vnto his house. Hee, who condemneth him selfe, shall goe home to Heauen with the justice of his God. Cry vnto the Lord in your trouble.

\* Note.

Luk.18.11

*The Sick Man.*—I am not able to speake ; the force of temptations is like to shiuer mee in pieces. All that is within mee is in a fearefull vproare. \* Oh, how fearefull is the racke and gibbet of an euill conscience ! The blacke scrole of my sinnes, which of before seemed to bee enroled, is now vnfolded and laid open, wherein euerie letter seemeth hudge, great like a mountaine. Euerie day is a death vnto mee ; all my counts are out of order ; there is not a string in mine heart in a right tune. What are sinners, but stubble ? God's sentence is, *Burne them.* \* Alas ! that while I sinned, I weighed not the following woe : I haue brewed my grieffe, and now I must drinke in sorrow.

\* Note.

\* Note.

*The Pastour.*—\* One thing I perceiue, Sir, that your griefe must haue vent. Till yee haue disburdened your selfe with teares and complaints, yee can not admit anie comfort.

\* Note.

*The Sicke Man.*—There is no dolour like to my dolour. The arrowes of the Lord's wrath are within mee, whereof my spirit drinketh the poyson.

*The Pastour.*—\* These arrowes are not arrowes of wrath, but of warning, like the arrowes of *Jonathan*, shot for to driue *David* from the furie of *Saul*. \* Heare the Spirit crying, with *Jonathan*, *Are they not beyond thee?* God's arrowes are flowen ouer you. Are they not beyond you? There is no danger.

\* Note.

\* Note.

1 Sam. 20  
37.

*The Sicke Man.*—\* My sinnes, which once seemed little like motts, begin now to swell, and to become thicker than mountaines. I haue no peace within. In my Soule is kindled an vnquenched fire ; in it is the fewell of euerlasting burnings. \* Often haue I posted off my sinnes in the lumpe with a slubbett generall confession. Now resteth nothing within mee but feare, distrust, and qualmes of conscience.

\* Note.

\* Note.



*The Pastour.*—Bee strong in God, Sir. Hope in his mercie. Belieue in him, though hee should slay you. \* *If yee will not belieue*, saith *Isaiah*, *surelie yee shall not bee established*. While the woman of *Canaan* was making requeast to Christ for her daughter, shee found Christ at the first to bee verie harsh and sowre, in calling her a dogge. But that little blast beeing once blowne out, for the humbling of her Soule, shee heard incontinent these wordes of comfort, *O woman, great is thy faith; bee it vnto thee euen as thou wilt*. \* God's face may seeme grimme for a space, but there is but a moment in his wrath; though hee should slay you, yet must yee trust in him. In your hurt yee must hope for his helpe.

\* Note. *The Sicke Man.*—\* My strongest hope is but a stinging feare. My greatest confidence is but trembling of conscience

\* Note. \* It seemeth to mee, that there is one knocking at the doore of mine heart, and crying in a voyce, Is Faith heere? is Loue within? is one called the Feare of God into this place? is the Spouse of Christ in this heart? Alas! what can I say, hauing such an ouglie Soule within mee? Can Christ, the Spouse of the Church, loue such a Soule as mine, which is like a bleare or squint-eyed *Leah*? Can the dark night beguile him, that hee should take such a loathsome *Leah* for a beautifull *Rachel*?

\* Note. \* If Death now ouertake mee, I looke for fire and faggot, the fewell of euerlasting burnings. Oh! my faith fainteth, and mine hope houereth. What say yee, Sir? doeth not

\* Note. your heart pittie to see mee in such a plunge? \* Yet for all this I must iustifie God. All this is righteouslie come vpon mee. Though his wrath should so settle vpon mee, and thereby my bones should bee crushed like these eighteene who were slaine vnder the *tower of Siloe*, to God should belong righteousness; but to mee open shame and *confusion of face*.

\* Note. *The Pastour.*—\* Shame of face for sin is the beginning of grace in a sinner; waite vpon the Lord a little, and hee shall make his mercie to appeare like a morning light; at the breake of day all the night shadowes of temptations shall flee away, and Christ, *the Sunne of Righteousnesse*, shall arise and shine vpon your Soule with his blessed beames. This shall make your Soule, like a bird on a bush, well-comming the morning with a song for joye that the night is past.

*The Sicke Man.*—\* Sathan, alas! hath so hood-winked



Temp.	OF THE SOULE, &c.	2. day.	49
my Soule with my sinnes, that I can not get a sight of mercie : the sense of my sinnes giueth mine heart many a colde pull. I feare to die in despaire. What say yee, Sir? doeth not your heart pittie mee?			* Note.
<p><i>The Pastour.</i>—The Lord pittie you, and giue mee an heart to pray for you. The Lord put the wordes into my mouth, that may comfort your comfortlesse Soule in this lingring tryall. Haue patience in your paine : sin is like a rotten tooth ; the deeper roote it hath in the jawes, the more painefull it is in the drawing. Continue, Sir, to discouer your sore : if the boile of such corruption bee ripe, I shall lance it, that such filthie matter may bee cleansed away. I pray God so to direct mee, that I may proue a Surgeon cunning in this cure. If there bee any thing as yet that troubleth you, conceale it not, if yee think that my comfortes may bee helpfull vnto you. * Many are more ashamed to confesse a faulte than to commit a sin. What is this that greiueth you now, Sir?</p>			* Note.
<p><i>The Sicke Man.</i>—The wrath of God affrayeth mee. * His anger is like a Lyon, which can not bee tamed. My sin is past, but punishment is to come. * Terroures cry out of the fire, “Thy pleasures now are ended ; now thou must suffer paines. From the toppe of the pinnacle of all thy preferments, come downe to the dungeon of darknesse, because thou hast fallen downe before <i>the god of this world</i> : goe downe, goe downe to him, whom thou on earth hast worshipped.” These bee the terroures of God, standing in battell array against mee, which make mee to fling all comfortes from mee. My Soule is possessed with a slauish feare.</p>			* Note. * Note. 2 Cor. 4. 4.
<p>* Indeede I must confesse, that I am much beholden vnto God, for so large a time of repentance. But alas ! I haue neglected it, yea, and obstinatelie haue kicked against my Maker. * So now I finde by doolefull sense, that I remaine into the guilt. My Soule is so sicke with this that I can not tell. * All comfortes are vnto it like a dead potion into the stomacke, which hath no vertue to worke. God thinketh mee not worthie of comfort : for while I was in prosperitie, I was so couered ouer with <i>the spirit of slumber</i>, that I would not bee warned nor wakened by the voyce of God’s Trumpeters, sounding judgements, as sonnes of thunder.* Because I misregarded <i>Boanarges</i>, the Sonnes of Thunder, God will not daine mee with a <i>Barnabas</i>, a Sonne of Con-</p>			• Note. * Note. * Note. Isa. 29. 10 20. * Note.

50	THE LAST BATTELL	<i>Spirituell</i>
	solation. Now beholde, Sir, what griueth mee : what say yee for my comfort ?	
• Note.	<i>The Pastour.</i> —* I rejoyce from mine heart, not in your grieve, but in that yee are so griued for your sinnes. God in mercie by such sorrow doeth whet vp your desires after	
• Note.	him. * The childe by a knocke and a fall knoweth his own weaknesse, and perceiueth the need of his Nourse. I rejoyce to see you humbled with the sense of your sinnes, vnder the hand of God ; I am comforted to see you humbled ; let this humilitie bee a comfort to your selfe. It is good to bee of a	
Isa. 66. 2.	humble and contrite spirit. <i>To whom will I looke ?</i> saide the Lord ; <i>euē to him that is of a contrite spirit, and trembleth at my word.</i> * The more a man bee humbled	
• Note.	hee is neerer to bee justified. The <i>Publican</i> , a little before hee was justified, was knocking vpon his breast, and crying to God for mercie to him <i>a miserable man.</i> * The more	
Luk. 18. 13	humble a man bee, hee is the farther from the dint and danger of God's judgements.	
• Note.	<i>The Sicke Man.</i> —By your discourse, Sir, it would seeme that a cast downe Soule with its own vnworthinesse, is in lesse danger of judgement, than these who are high lifted vp in their own conceit.	
• Note.	<i>The Pastour.</i> —It is most certaine. * The humble and the proud are like these seedes that were sowne in <i>Egypt</i> ,	
Exod. 9. 31	when the plague of haile came : <i>the Flaxe and the Barley were smitten</i> , saith the Scripture, <i>for the Barley was in the eare, and the Flaxe was bolled : but the Wheat and the Rye were not smitten, for they were not growne vp.</i>	
Verse 32.	The wicked in time of wrath are like <i>Flaxe and Barley</i> ; because they are lifted vp, they are smitten ; they are in the eare, yea, and bolled in their pride, and therefore can not escape. But as for the humbled heart of the godlie man, it is like the <i>Wheat and Rye</i> , the best corne. It is not smitten because it is not growne vp, but lyeth humble before the Lord. <i>Corpora magnanimo satis est prostrasse Leoni.</i> Humiliation maketh the Lyon to spare his aduersarie. God is pleased and pacified so soone as hee seeth a man humbled	
1 King. 21. 19.	in heart. <i>Ahab had killed and after also had taken possession.</i> * Yet so soone as hee humbled him selfe in sacke, though all his humilitie was but outward, the Lord looked	
• Note.	vpon him, and would haue <i>Elijah</i> to see it also : <i>Seest thou</i> , saide the Lord to his Prophet, <i>how Ahab hath humbled him</i>	
Verse 19.		

Temp.	OF THE SOULE, &c.	2. day.	51
<p><i>selfe before mee. Because hee humbleth him selfe before mee, I will not bring this euill in his dayes.</i></p>			
<p>Blesse God, Sir, for your humbled heart; yet relye neuer vpon any grace that is within your selfe: let God's meere mercie alone bee your strength and your stay. * The least opinion of our own worth is a frost which nippeth repentance in the blossome.</p>			* Note.
<p><i>The Sicke Man.</i>—Thinke yee, Sir, that before a man winne to Heauen, that hee must bee racked and riuen as I am with fearefull temptations?</p>			
<p><i>The Pastour.</i>—* Before the most part of the Elect can enjoy these <i>joyes</i> that are aboue, they are not onlie <i>racked</i> with paine, but also as it were <i>racked</i> thorow hell. There must first bee an hell in the conscience with the sense of our sinnes: wee must haue a sight of wrath, before wee enter into God's rest. * Heauen is not <i>winne</i> with a <i>wish</i>. Christ saith, that <i>it suffereth violence, and that the violent take it by force</i>. Thorow <i>manie tribulations and afflictions</i> wee must enter into it. The <i>Crowne</i> is after a <i>course of crosses</i>.</p>			* Note.  * Note. Matth. 11. 12.
<p><i>The Sicke Man.</i>—I am haled away with the strong streame of temptations. I cannot thinke, that if God loued mee, hee would suffer mee to bee thus way tread vnder foote like dust, with such fearefull temptations. O how fearefull is the <i>crosse</i> vpon the <i>Conscience</i>!</p>			
<p><i>The Pastour.</i>—These whom GOD loueth best, hee chasteneth. * The louing Mother will runne vpon her dearest Daughter with her feete, if shee perceiue her to bee giuen to folie. God treadeth not vpon his own, but for profite. The godlie are like <i>Saffron</i> or <i>Camomile</i>, which grow the better the more they bee troden downe. Grace must <i>gripe</i> nature till it <i>gaspe</i>.</p>			* Note.  * Note.
<p><i>The Sicke Man.</i>—Mine heart is strained and squised with griefe. O the heauie weight of my sinnes, which hang <i>so fast on</i>! * I am like a tyred horse that faine would bee ridde of his burden.</p>			* Note.
<p><i>The Pastour.</i>—To bee <i>tyred</i> of sin, is a <i>token</i> that yee shall bee shortlie deliuered. * Hee who is <i>tyred</i> with sin, is <i>tyred</i> not to bee a drudge of sin. * Sin is not heauie to the wicked, because it is in them as water in its own element; though it bee of weight, yet it weigheth not. Well is the wearied Soule, it hath Christ's promise of <i>ease</i>. But</p>			* Note. Note.  Matth. 11. 28.



So it may  
be here  
said.—*Ed.*

woe to them who, with *Laodicea*, haue need of nothing. For the most part, men are *drownded in drowsinesse*. Securitie is farre more dangerous than despaire. As was sung of *Saul* and of *David*, so may bee heere,\* Despaire hath slaine her thousand, but Securitie her ten thousand. Manie are not wakened till they bee so *wakened*, that their judgement and senses are lost.

\* Note.  
Deut. 29.  
20.

\* Note.

It is a fearefull curse for a man to blesse him selfe, while hee should mourne for his sinnes, such as blesse them selues, while the Lord pronounceth the wordes of the curse, *The Lord will not bee mercifull to that man.* \* Securitie hath shaken hands with Hell and Death. But well is him who feareth alwayes. \* Hee is greatest in God's sight, who is least in his own eyes.

*The Sicke Man.*—But alas! Sir, my conscience speaketh home, that I haue beene a stranger from my God. O but I am wearied! how shall I bee deliuered from this burden of bondage?

Matth. 11.  
29.

*The Pastour.*—These who are ladened and wearied, may heare Christ in his Gospel crying vnto them, *Come vnto mee.* Goe to him who cryeth so louingly, *Come.* Striue aboue all thinges, to get a sight of your Sauour, by the eye of Faith. Vrge vpon your heart a deepe meditation of his mercie: his merits are able to cure our maladies.

\* Note.

Reuel. 3.  
10.

*The Sicke Man.*—\* There is such a *mist* betweene mee and the *Messias*, that it is not possible for mee to see him. Oh, that my eyes were cleared with God's *Eye-salut*, that I might clearelie beholde him!

\* Note.

\* Note.

Matt. 17.1

Exod. 33.

11.

Ioh. 13. 23.

*The Pastour.*—\* The great desire yee haue to see him is a sort of sight. \* All men see not Christ alike. All goe not vp to the mount with *Peter*, *James*, and *John*. All see not God *face to face*, with *Moses*. All men lay not their head in *Christ's bosome*, with his best beloued Disciple. Bee not discouraged, though yee cannot winne so neare to Christ as yee would. \* If yee cannot winne to him, for to embrace him, as *Simeon did*, striue to touch *the border of his garment* behinde, with the finger of faith, and it shall stay the bloody flooxe of your sinnes. \* Yee *sigh* for a *sight* of Christ. \* A *sigh* for a *sight* of him, is a *sight* of him indeede.

\* Note.

Luk. 2. 8.

Luk. 8. 14

\* Note.

\* Note.

\* Note.

\* Note.

\* Hee who would bee found of these that *sought him not*, will bee much more found of these that *seeke him*, and *sigh* for him. Bee of good heart. \* Though for a space your spiri-



Temp.	OF THE SOULE, &c.	2. day	53
<p>tual day bee <i>mistie</i>, yet at last your drumly sky shall bee cleared. * Christ is not euer absent, while hee is not seene. The Sunne as wee see will bee couered with a cloude, and the Moone will bee vnder wake, but incontinent thereafter, the cloudes beeing ouer-blowne, wee enjoye their <i>brightnesse and their beames</i>. What shall bee able to separate a Christian from the loue of his Christ? What then shall bee able to make a Christian Soule despaire? Shall <i>Damnation</i>? No, for Christ, God's <i>Saluation</i>, is ours. Shall <i>Hell</i>? No, for our Christ hath <i>the keyes</i> both of <i>Heauen</i> and of <i>Hell</i>. Shall the <i>World</i>? No, for Christ hath <i>ouercome the world</i>. Shall the <i>Law</i>? No, for our Christ hath <i>fulfilled the Law</i>? Shall <i>Death</i>? No, for our Christ <i>is the Way and the Life</i>. Shall the <i>Father's wrath</i>? No, for <i>hee hath troden the wine-press of his wrath</i> for you and for all repenting sinners. * All Scripture pointeth at him, saying, <i>This is the way, walk yee in it</i>. Run, Sir, to him, and hee shall deliuer you from all your sinnes, and from all your feares. Striue to <i>curbe</i> your own <i>corruptions</i> which are so <i>broodie</i> within you.</p> <p><i>The Sicke Man</i>.—I cannot, alas! bee quite of my sinnes. I striue to runne away from them, but the faster they follow mee: like <i>curre Dogges</i>, that are so accustomed to follow their Master, they will not bee boasted home againe. Where euer I goe with my thoughts, aboue or below, my sinnes follow hard after mee. * Though I <i>threaten</i> them, though I <i>boast</i> them, yea, betimes <i>intreate</i> them to depart, their answere is, <i>Wee are thy workes, wee will goe with thee</i>. This putteth my Soule out of peace and order, and <i>thrusteth mee away from the Lord my God</i>. I haue beene long <i>seeking</i> and <i>sighing</i> for comfortes, but as yet I can espye none appearance.</p> <p><i>The Pastour</i>.—Comfortes, though <i>sought</i> and <i>sighed</i> for, are not aye seene at the first. * <i>Elijah's</i> seruant went vp the hill <i>Carmell</i> eight seuerall times, to espye some appearance of raine. The first seuen times hee could see nothing, and at the eight hee saw but a little cloude of comfort. <i>Beholde</i>, saide hee, <i>there ariseth a little cloude out of the sea, like a man's hand</i>. A little after that, <i>the heauens were blake with cloudes and winde, and there was a great raine</i>.</p> <p>* Holde your face, Sir, a little <i>space</i>, with <i>Elijah</i>, <i>betweene</i></p>			<p>* Note.</p> <p>* Note.</p> <p>Luk. 2. 30. Reuel. 3. 7. Ioh. 16. 33. Matt. 3. 15. Ioh. 14. 6. Isa. 63. 3.</p> <p>* Note.</p> <p>Isa. 30. 21.</p> <p>* Note.</p> <p>Deut. 12. 10.</p> <p>* Note.</p> <p>1 King. 18. 44. Verse 45.</p> <p>* Note.</p>

1 Kin. 18.  
42.

\* Note.

*your knees*, and cast your selfe *downe vpon the earth*, as hee did, that is, fall downe in all humilitie of Soule before your God in prayer. That done, send vp your prayer, the *spirituall spy*e vnto the top of the hill. \* Send it againe and againe, euer till it espye some little *cloude of comfort*. If your Soule take paines in prayer till yee perceiue but an *hand-breadth* of mercie, at last God's comfortes shall raine downe in great aboundance vpon your wearied spirit. What shall I say? if yee will not bee *informed*, yee cannot bee *reformed*.

*The Sicke Man.*—Indeede, that is a pleasant and fit comparison, worthie to bee printed with a *Note* on the margent. It hath beene well *adapted* by you. Oh that it could bee as well *applied* by mee! Oh that the Lord, whose *loue expelleth feare*, would strengthen my weake Faith with an *hand-breadth* of his mercie! Oh for such a little *cloude of comfort*; it would *lift vp mine hands which hang downe*, and *strengthen my weake knees*. But, insteede of such a *comfortable cloude*, I see nothing but *cloudes of wrath*, readie to fall and become a deludge of vengeance. From my birth, I must not dissemble, I haue *dallied* with my God, and haue despised the gracious day of his visitations. \* And now all my comfortes resemble to the *Eagle*, that taketh her to her wings, and flyeth aloft high into the skye, from my sinfull reach. O feare! O horror! O the multitude of my transgressions! how shall I bee quite?

Heb. 12. 12

\* Note.

*The Pastour.*—The best way to bee quite of sin, that it reigne not in vs, is to bend vp our heartes to Christ, who is *Emmanuel*, God with vs. Though all bee worthie to bee damned, *yet there is no condemnation to these that are in Christ*. \* Hee is that *heauce-offering*, which wee must euer holde, and heaue vp like a *buckler* betweene God's wrath and our sinfull Soules. In what case finde yee your Conscience to bee for the present?

Isa. 7. 14.

Rom. 8. 1.

\* Note.

Psal. 42. 7.

*The Sicke Man.*—*One deepe calleth to another deepe at the noyse of God's water spouts*. My sorrow is like the *Sea*, it ebbeth and it floweth. As I haue swimm'd thorow one deepe temptation, I fall into another that is deeper. My braine is turned with a whirling giddinesse.

\* Note.

*The Pastour.*—\* There is no such deepnesse either in our sinnes or in our troubles, but the mercie of God in Christ shall bee able to ouer-reach it by innumerable fathemes. S.

Temp.	OF THE SOULE, &c.	2. day.	55
<i>Paul</i> saide, that hee was assured, <i>that neither highth nor depth shall bee able to separate vs from the loue of God.</i>			* Note.
<p>* Though affliction raine downe vpon vs like water falling from <i>spouts</i>, they may well wash vs, but shall not bee able to drowne vs. * A godlie man should not bee afraide for a <i>spout</i> full of bitter waters. * Though the waters of the sea <i>roare and bee troubled</i>, though the mountaines shake with the swelling thereof, yea, though the surges thereof should boast the cloudes, heere is the faithful man's comfort, <i>There is a riuer the streames whereof shall make glad the Citie of God.</i> * Though the <i>Mediterranean Sea</i>, yea, the great <i>Ocean</i> with its surges, should boast God's <i>Ierusalem</i>; a little riuer or brooke, a <i>Kidron</i> of God's grace sending out streames of comfortes like the waters of <i>Siloe</i>, shall make glad the Citie of God.</p>			* Note.
			* Note.
<p><i>The Sicke Man.</i>—* But how shall I passe thorow to <i>Canaan</i>? Beholde before mee what floodes of iniquities ouerflowing their bankes as in the <i>swelling of Iordan</i>. Such fearefull floodes runne betweene mee and Heauen, the place appointed for my <i>rest</i>.</p>			Psal. 46. 4.
<p><i>The Pastour.</i>—* One stroake with the <i>garment</i> of Christ's <i>righteousnesse</i> will diuide the floodes of <i>Belial</i>, as <i>Elisha</i> diuided the <i>Iordan</i> by striking it <i>with the mantle of Elijah</i>, that hee might safelie passe thorow. * Christ's merits are like the <i>Arke</i>, which made the <i>Iordan</i> to goe backe, for to make a way for <i>Israel</i> vnto <i>Canaan</i>. * Our heartes, like the <i>Priestes</i>, must stand hard by the side of this <i>Arke</i>, till all our affections, the Lord's Armies, bee come thorow the <i>swelling Iordan</i> of grievous afflictions.</p>			* Note.
			Ier. 12. 5.
			* Note.
			2 King. 2. 14.
			* Note.
			Ioh. 3. 16.
			* Note.
			Ier. 12. 5.
<p><i>The Sicke Man.</i>—While I beholde my selfe, I abhorre my selfe. * The eye of my God seeth mee; and what am I, but like a bemired dogge, trodde by Sathan into the puddle of perdition? Alas! when good motions came into mine heart, I crosed them with my lustes. Now cursed bee my lustes!</p>			* Note.
<p>I am so filthie, that I abhorre my selfe; my sinnes are so <i>red</i>, that nothing is able to make them <i>white</i>.</p>			
<p><i>The Pastour.</i>—Know yee, Sir, what God saide of olde in <i>Isaiah</i>? <i>Come now, and let vs reason together: though your sinnes bee as scarlet, they shall bee as white as snow, though they bee red like crimsin, they shall bee as woll.</i> If yee could but reason a little with God, yee should finde this to bee true. There is no sin which Christ's blood is not</p>			Isa. 1. 18.



- Note. able to purge. \* What euer your sin bee, if yee can repent,
- \* Note. hee can forgiue. \* Christ can do anie thing but this : hee cannot saue him that will not repent. Seeing yee know him to bee infinite in mercie, haue all your recourse to him.
- Note. \* Take once a *prooffe* of his mercie. Humble your selfe at his feete, and see whether or not there bee *mercie* with him that hee may bee *feared*.

- \* Note. \* The seruants of *Benhadad*, knowing that the kings  
1 King. 21. of *Israel* were mercifull kings, *put sack-cloth vpon their*  
31. *loynes, and ropes vpon their heads*, for to seeke man's mer-  
cie, which also they found. \* Shall man finde mercie into  
• Note. the narrow bowels of a man, and shall hee bound the holie  
One of *Israel*? \* Christ, who is not onlie *true*, but *Trueth*  
Ioh. 14. 12. it selfe, hath saide, *Whatsoever yee shall aske in my Name,*  
\* Note. *that will I do.* \* Hee who is *true* may lye, but *Trueth*  
can not lye.

- \* Note. *The Sicke Man.*—That is *trueth*. While I consider your comfortes for the distressed Soule, I thinke that all your purpose pointeth chieflie at Christ, as though hee alone were the *ground of grace*. Let mee heare, I pray you, more at large, what Christ is vnto us.

- Matt. 1. 23. *The Pastour.*—Hee is *Emmanuel*, God with vs, God with man, God in man, God-Man. In him God and Man  
Col. 3. 3. are but one person. *Our life is hid with Christ in God.*  
• Note. \* Because wee did eate of the forbidden Fruite, hee was hanged vpon a cursed tree. Hee hath borne vs such a loue  
\* Note. as is vnspeakable. \* What tongue can forme wordes sufficient for to expresse the least part of the same?

By the conduite pype of his Humanitie, *Grace for Grace* hath beene conueighed to our gracesse Soules, Who can expresse his Loue, hee loueth vs to the end? and of his Loue there is none end.

- \* Note. \* This I will say, that hee hath borne to man such a loue, that hath made all mankind like a *Banquerout*, so farre vnable to pay the *principall*, that though man should loue his Sauour with all his might and his minde, yet should hee not pay so much as the *interest* of so great a loue. No ; though hee should giue his bodie to bee brunt for the honour of his Name. No ; though hee should for his sake haue his name, if it were possible, sraiped out of the Booke of Life.
- Note. \* Though all our Soules should suffer for his honour the euerlasting paines of the damned, all these paines were not



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to bee counted the interest of his paines for us. * It is more that a <i>Prince</i> get a deadlie hurt in a battell, than that a thousand common souldiers were slaine. * It is more that the Prince of Heauen suffered vpon the crosse but an houre, than that a thousand worlds had beene cast into a thousand hells, for to bee tormented for euer. * There is no proportion in suffering betweene the creature and him who was both God and Man into one person.			* Note.
			* Note.
			* Note.
* O then, what can bee the interest of that <i>principall loue</i> , that moued God to die for man? * Let this bee like a <i>Bell</i> ringing for to waken your drowsie Soule. Let your Soule, like <i>Iohn</i> , leane vpon the blessed bosome of Iesus. Haue euer your eye vpon this <i>Mercie seat</i> .			* Note.
			* Note.
<i>The Sicke Man</i> .—Is it onlie then in Christ, Sir, that Saluation is to bee found? All Scripture would yee say, doeth leauell at him.			
<i>The Pastour</i> .—The Scripture is plaine. <i>There is none other Name giuen vnder heauen among men, whereby wee must be saued.</i> Hee is full of the bowels of loue. Hee is that onlie Sauour, pointed out by both the <i>Testaments</i> .			Act. 4. 12.
* Like as the two <i>Cherubims</i> , though seuered one from another, yet looked one towards another, and both vpon the <i>Mercie Seate</i> : euen so the Olde and New Testament looke one towards another, and yet point at one and the same Christ, the marrow and kernell of man's saluation. * All Religion is in this, that wee know Christ. This is man's saluation, to <i>know Christ and him crucified</i> . * By his blood, the <i>Bill</i> and <i>Bond</i> of the Law is <i>crost and cancelled</i> . * Hee is that <i>Carkasse</i> wherevnto all faithfull Soules, like <i>Eagles</i> , must resort. Hee is our refuge against the dint of God's wrath. The Spouse could not come vp from the wilderness, but by <i>leaning vpon her beloued, Christ</i> .			* Note.
			* Note.
			1 Cor. 2. 2.
			* Note.
			* Note.
			Matth. 24. 28.
			Cant. 8. 5
* As the <i>Propitiatorie</i> couered the <i>Tables</i> of the Law, that were in the <i>Arke</i> , so Christ couered our sinnes against these <i>Tables</i> . * As the <i>cloude</i> couered the <i>Israelites</i> from the sight of Pharaoh hotelie following after them; so Christ's righteousness like a <i>cloude</i> couered vs from the judgements of God his fierie wrath pursuing vs.			* Note.
			* Note.
* Let men couer them selues neuer so carefullie, still some part of them shall <i>peepe bare</i> , vntill Christ come with the couering of his righteousness,			* Note.
* If by the temptations of Sathan your Soule hath beene			* Note.

*ruffled or galled* vpon the sore. The best *balme* that euer dropped from the *pen* of God's Spirit vpon the leaues of his Sacred Booke, is the Historie of Christ's bloodie passion. There wee may see the dearest mercies that euer moued the relenting bowels of God's tenderest compassions.

\* Note. \* Beholde the *Sacred Blood* of that *vnspotted Lambe*, which *saued* the Soules of those that spilt it.

\* Note. \* If yee bee pynned with *Corrasiuues* of terrour, in him are *cordials* of compassions, the onlie *salue* for the *sores* of the Soule.

\* Note.  
Isa. I. 18.

\* Though yee were couered with *scarlet* abominations, heere is vertue whereby yee shall bee made whiter than the *snow*. \* Did hee not pray for them, yea, did hee not saue them, who by bitter railing, *discharged* vpon him the vtmost of their gall?

Act. 2. 37.

\* Note. *The Sicke Man*.—Such men at last were *pricked* in their heartes : they truelie repented. \* Their sighes and sobs were supported and sinewed with the strength of Grace. Such men became godlie indeede. But I did neuer passe the *pitch of formall pietie*. I euer desired more to seeme godlie, than so to bee. I haue beene betimes sore shaken with *awfull* terrours ; \* but I neuer yet could say, that the *softening blood* of Iesus did *melt my marble heart*. \* What euer had I, but some light of reason and glimmerings of *generall grace*, which can not soare so high, as to conuoy the Soule to the doores of Heauen ? \* The word of sauing grace implanteth itselfe into the heart of the godlie man. Hee onlie is furnished with a resolute and vnswayed vprightnesse.

\* Note. \* Alas, alas, alas ! mine heart is thrownen with a sore wringing. There is a large haruest for Hell, *many called, but few chosen*.

\* Note. *The Pastour*.—What shall I say ? \* Man's thoughts are framed into a sinfull *mould*. \* The sillie sonnes of

\* Note. *Adam* are wonderfullie tossed with the contrarie tydes of Sathan's temptations. Some hee benummeth with the *sweetnesse* of securitie, others hee troubleth with the *tartenesse* of terrours. \* O but Sathan's *Balow* is sweete to the Soule in the craddle of *Securitie* ! But O how dreadfull shall hee bee, when hee, appearing grieslie and fierce vnto the Soule, shall waken it with a cry and a glowre, saying,

*Damned Soule, come out to fire and faggot, come out to*

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<p><i>vnquencheable brimstone beames, come out to weeping and gnashing of teeth.</i></p>			
<p>* A man after this manner wakened in conscience, is like a man wakened out of his sleepe on a sudden : At the first hee is in such a <i>maze</i>, that till hee bee better wakened hee cannot well vnderstand what is saide to him. All his thoughts are into an <i>hurlie burlie</i>. Then his outward <i>rebellions</i>, and his inward <i>repynings</i>, with all his abominations, seeme to fall downe vpon him like <i>cloudes of blood</i>. * There bee no comfortes that can settle his feares, till the Spirit of Grace appeare vnto him in the <i>calme</i>.</p>			<p>* Note.</p> <p>* Note.</p>
<p>Looke vp with your eye, Sir, and seeke a blinke of the face of Iesus. Hee onlie is the Prince and Pryce of our peace, our joy, and our libertie. <i>If the Sonne make vs free, wee shall bee free indeede</i>. Wrestle with him : vse violence in an holie boldnesse : <i>vis Deo grata</i>.</p>			<p>Ioh. 8. 36.</p>
<p>In him are the lasting treasures of mercie and immortalitie. * Hee it is onlie, who can make this biting Conscience to bee <i>toothlesse</i>. Hee onlie can command this raging sea. I know, Sir, that your sorrowes are sore, and my Soule pittieeth you, for I see you in the verie pangs and terrours of the <i>newe birth</i>. I perceiue your Soule gasping for grace, as the drie and thirstie ground for droppes of raine.</p>			<p>* Note.</p>
<p><i>The Sicke Man</i>.—O the boisterous blastes of temptations, able to make the tallest and deepest rooted Cedars to stagger, yea, the <i>Sirion</i> to skippe like an <i>Vnicorne</i>! What shall I do?</p>			
<p><i>The Pastour</i>.—Seeing Christ alone is our protection and perfection, let all your courage bee in him. * In him yee must bee valiant, for none but the <i>valiant</i> can by <i>violence</i> enter into the Kingdome of God. If a man know Christ well, hee shall not bee discouraged though hee were cast into a raging sea of temptations. * Though a man were cast into a gulfe of twenty fathome deepe, if hee can keepe his head aloft, hee cannot bee drowned. * So as long as Christ our Head is aboue, wee his members may well bee dowked, but wee cannot bee drowned. All Christian comfortes runne vpon him like the Title of a Booke, wherein is contained the substance of the whole.</p>			<p>* Note.</p> <p>* Note.</p> <p>* Note.</p>
<p>If Christ, Sir, bee yours, yee cannot perish. Hee who is rooted in him, can neuer bee rooted out.</p>			
<p><i>The Sicke Man</i>.—But how can Christ bee mine, seeing I am but a bagge of corruption and a bodie of death? What</p>			



hath mine heart beene, but like a viper's bellie, filled with a deadly brood? Miserable man that I am, will Christ euer daigne to looke vpon such a vile wretch as I am, who hath turned my Christian *libertie* into a fleshlie *licence*.

*The Pastour.*—These who are least into their own eyes, are in greatest account with him. \* When yee heare of the *wandering sheepe* brought home, and of the *lost groat* found, and of the *forlorne Sonne* returned to his father, yee should cast your figure and say, Of whom is this written but of mee? for whom is it written but for mee?

\* Note.  
Matth. 18.  
13.  
Luk. 15. 8.  
Luk. 15.  
18.

\* Note.  
Matth. 19.  
30.  
Colos. 3.3.

\* If yee sticke fast by him, no perrell shall make *an haire of your head to perish*. Bee of good comfort, *for your life is hid with Christ in God*.

Isa. 1. 6.

*The Sicke Man.*—I am so vile, that hardlie darre I presume to thinke that Christ would die for such a filthie rotten creature as I am, who from *the sole of the foote to the crowne of the head*, is filled with botches, boiles, and putrifying sores. \* When I beholde my selfe into the glasse of God's Law, I abhorre the monstrous face of my Soule.

\* Note.

\* Note.

\* Note.

\* I am one of those in whom Sathan hath *parbreake*d, and *spewed the spawn*e of all sortes of sin. Of all sinners, I am the first. \* For I haue not sinned of *ignorance*, but of *knowledge*, against the *light* of my minde, against the *voyce* of my God, against the *workings* of his Spirit, and against the *cryes* of mine own conscience. This is my greatest feare, that I haue done *despite vnto the Spirit of Grace*.

Heb. 10. 29

This striketh *widest wounds* into my Soule, and maketh all the *bowels of my bellie to wamble*. O fye, fye, what a filthinesse is within this heart of mine! \* The small moats moue not thicker in the *Sunne*, than sinnes of all sortes haue *reeled to and froe* in this wicked heart of mine, which is nothing but a nest of *Spiders*, and a *cage of corruptions*.

\* Note.

\* Note.

\* O what a shamefull discouerie should this bee, if mine heart were as well seene as my face! If all the *monsters* of my *meditations* were set in open view, if the eyes of men could spie out what thoughts haue beene within my breast since I was borne. If all the men of *Africke*, a place most fertile of monsters, were taken to bee witnesse, they would plainlie declare, that the Earth cannot bring forth such monsters as are bredde into the heart of man.

\* Note.

\* O the great mercie of God, who to the ende, that man may liue with man, hath hidde the heart of man from men!



O my God, though thou hast sealed the eyes of man, that hee cannot see within my breaste, thine eyes, which *see our thoughts afar off*, perceiue most clearlie all my bygone abominations. To thee alone belongeth the discouerie of a closed heart. Would I bee dashed if the eye of a sinner tooke mee at an euill turne, and shall I not bee ashamed when I remember how the eye of my God hath followed mee in all mine euill ways?

Alas! my deare Pastour, yee speake much to mee of Christ and of his death, but what portion can such a vile stinking creature as I, haue with Christ? I haue delayed all to the after-noone, and now my Sunne is readie for to set. The blacke night of darknesse is posting vpon my Soule.

My Sòule refuseth all sorts of comfortes. I thinke that it shall die in the verie grippes of such bloodie temptations. Beholde, and consider if there bee anie sorrow like vnto my sorrow.

*The Pastour.*—\* I know, Sir, that no sort of men are sooner or sorer touched for their sinnes, than are the best children of God. Sathan is most busie to blow at the coale of *their* corruptions.

\* Note.

\* And againe, there bee no sort of men more readie to appropriate to them selues the comfortes of God, than they to whom they least belong.

\* Note.

But yet, Sir, seeing yee are sicke in Soule, yee must not refuse spirituall *Physicke*. Christ is the onlie comfort against the guilt of sin. \* His blood is the onlie *trayacle* against the poyson of this pest; but can any comfort auail to him that will not receiue it? As meate set vpon the table cannot nourish, except that it bee put into the mouth, and from thence bee sent downe to the stomacke, so, neither can the wordes of comfort feede the heart, *Ni trahiciantur in viscera nostræ animæ et transeant in affectiones nostras*, except that they enter into the bowels of our Soule, and passe thorow vnto our affections. Your spirit is so knappish and way-ward, that it will not admit the most solide comfortes. The marke of Christ's Lambes is an *eare-marke*. *My sheepe heare my voyce*.

\* Note.

\* Note.

Bernard.

Ioh. 10. 27.

*The Sicke Man.*—But thinke yee, Sir, that I can bee one of God's, who haue beene so great a sinner? My Soule is sicke to the death with surfets of sin. Can God's Spirit

\* Note. abide where there is so great corruption? Can two *guests* of so contrarie nature, dwell together in one man?

*The Pastour.*—They may indeede, though they cannot agree. \* Grace and corruptions may bee into the heart of a man, as *Israel* was with the *Iebusites*, *Hivites*, and *Perezites*, into *Canaan*. But as *Israel* wasted these nations by little and little, so the Spirit of God with grace, by little and little rooteth out, wasteth, and foileth these *nations of sin* that are within vs; but not all at once; \* lest wee should grow idle, and roust for want of such spirituall exercise.

\* Note. \* The heart of a godlie man is like the house of *Abraham*, where *Isaac* and *Ismael* lodge together. Though for a space they tarie together, at death the olde scorning *Ismael* shall bee cast out. Hee shall not inherite the promise with *Isaac the laughing man*.

\* Note. \* If, Sir, yee finde a *wrestling* within your heart, some *newe working*, which once yee did not perceiue, it is a

\* Note. token that grace is conceiued in your Soule. After that a woman hath conceiued, shee will finde some times a working about the heart, prouoking to vomite. It is so with the heart of a regenerate man, so soone as grace is conceiued into it, it will ouercast, till it cast and vomite out many filthie

\* Note. corruptions. \* Though *Jacob* bee little and weake, and at the first seeme not to bee a *peregall* vnto the *rugh man*, who is full of strength, yet at last hee shall *catch him by the heele*, and ouerturne him in a moment. Waite but a little, and yee shall bee vtterlie out of the reach of all the powers of Hell.

*The Sicke Man.*—I tremble all with feare, that the Lord cast mee off and banish out of the land of the liuing this filthie festered Soule.

*The Pastour.*—God is more mercifull than man can conceiue him to bee: *Can a mother forget her childe—that shee haue no compassion?* saith the Lord. \* A louing Father

will bee loth to cast his Childe out of doores in a deadly disease. *If these who are euill can giue good thinges vnto their Children*, how much more will that *Father* who is goodnesse it selfe, giue the Holie Spirit, with all other good thinges, to these who will seeke them? Cry to God in prayer.

\* Note. *The Sicke Man.*—\* Alas! the sorrow of mine heart lameth the *libertie* of my tongue, my wordes cannot expresse the *grounes* of my *griefe*.

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<p><i>The Pastour.</i>—Though yee bee not able to vtter words, sigh with your heart vnto God. * God heard <i>Moses</i> his sighs, like cries. <i>Why cryest thou to mee?</i> saide God to the sighing man. * A sigh out of a soft melting heart, is a powerfull prayer before God.</p>			<p>* Note. Ex. 14. 15. * Note.</p>
<p><i>The Sicke Man.</i>—I am both sinfull and senslesse. Though I haue sinned most hainouslie, yet I finde no melting in mine heart. * All the teares of my repentance within mee are become like a <i>frozen moisture</i>. I cannot so much as wring out one drop thereof. * Oh, that they were so melted, that they might rush out at the flood-gates of mine eyes, that thereof I might, with the sinfull woman, make a bath for <i>the feete</i> of my Lord! Oh, that mine heart were formed into another mould! * Oh, that I could in his presence drench my Soule in a showre of teares. O how precious is the sense of a <i>reuealed</i> and a <i>reconcealed</i> God! * I finde my selfe so ycie and colde, yea, so benumbed and blockish, as though I were voide of all sense of grace. What can this bee?</p>			<p>* Note. * Note. Luk. 7. 44. * Note. * Note.</p>
<p><i>The Pastour.</i>—* He who findeth him selfe benumbed, is not altogether senslesse. * In such a man there must bee some stirring of the <i>pulse</i> of a spirituall life. A dead man knoweth not that hee is dead, no more doeth a dead Soule. A <i>seared conscience</i> feeleth not desertions. * That man hath the beginning of grace, who can say from his heart, <i>I haue no grace in my selfe, but onlie to finde that I haue no grace.</i></p>			<p>* Note. * Note. * Note.</p>
<p>* This wee must all know, that the best of God's Sainctes, will bee troubled with temporall desertions, as <i>Ionah</i> was, while he was wrapt with <i>waues</i> and <i>weedes</i> in the bottome of the sea. Out of this <i>bellie of hell</i> they will cry to God, <i>Why hast thou made vs to erre from thy wayes, and hardned our heart from thy feare?</i> * Most godlie Soules may swarfe in sin; but they can not <i>die</i> in their sinnes. * A spirituall man may bee <i>dowked</i> in the sea of sin or sorrow, but can neuer bee drowned. At last, God shall make him sing, with <i>Ionah</i>, <i>Yet hast thou brought vp my life from corruptions, O Lord, my God.</i> * The spirituall life and light which God hath once put into the Soule of man, can neuer bee totallie extinguished. <i>God's graces and his giftes are without repentance.</i> <i>Iudas</i>, from <i>horroure</i>, may rin to the <i>halter</i>, but <i>Peter</i> cannot perish.</p>			<p>* Note. Isa. 63. 17. * Note. * Note. Iona. 2. 6. * Note. Rom. 11. 29.</p>
<p><i>The Sicke Man.</i>—Thinke yee, then, Sir, that a man can not fall from the grace of God, if once hee hath beene receiued</p>			



* Note.	in Grace? * May not Grace, like some <i>plants</i> , for a space take roote, and thereafter wither? May not God beginne a good worke into a man, and after leaue it imperfect?
* Note.	<i>The Pastour.</i> —* God's working in the godlie is not like
Luk. 14. 29	the doings of him that beginneth <i>to build an house</i> before hee
Phil. 1. 6.	count his cost, but is not able to finish it. <i>I am confident of this verie thing</i> , saide <i>S. Paul</i> , <i>that Hee which hath begunne a good worke in you will performe it vntill the day of Iesus Christ.</i> * God's spirituall giftes, which are <i>without repentance</i> ,
* Note.	come neuer within the compasse of God's <i>Revocation</i> . * God
* Note.	will <i>make Saul a king</i> , and againe <i>repent</i> that euer hee was
1 Sam. 10. 24, and ch. 15. 11.	crowned, and thereafter will put him from his kingdome.
Mat. 25. 28	Hee will lend out a <i>Talent</i> and after take it backe againe.
* Note.	* Hee will giue to man a tongue, and thereafter make him
Luk. 1. 20.	<i>dumbe</i> . Hee will giue Health, Wealth, Riches, and after
Iob. 1. 21.	take all backe againe. <i>The Lord hath giuen and the * Lord</i>
* Note.	<i>hath taken</i> , may bee saide of all thinges except of his <i>spirituall and speciall graces</i> . These hee giueth once, but neuer
* Note.	taketh them backe againe. * Sin, indeede, will waken and
* Note.	diminish the sense and feeling of their operation, but can
Isa. 42. 3.	neuer take them quite away. * Grace in a godlie Soule will
* Note.	bee betimes like <i>flaxe smoking</i> without a flamme, or like <i>embers</i> vnder an heape of ashes: though all seeme to bee dead
* Note.	out, yet there is some little secret spunke within, which shall
* Note.	neuer bee <i>quenched</i> . * New sinnes, I confesse, are verie
* Note.	dangerous. They will wonderfullie <i>impaire</i> the sense of
Matth. 27. 46.	mercie into faithfull Soules, yea, so that to their judgement
* Note.	the Spirit of God will seeme altogether to haue forsaken them.
* Note.	* But yet into their most desperate-like cry there is a <i>My</i> of
Mal. 4. 2.	Faith in their prayer, <i>My God, my God, why hast thou forsaken mee?</i>
* Note.	* Grace in a godlie Soule will bee like sappe into an <i>Oake</i>
* Note.	or <i>Elme</i> in the frostie dayes of <i>December</i> , hidde close within
* Note.	the barke. * While Christ, <i>the Sunne of Righteousnesse</i> , remoueth his hote beames from the faithfull Soule, the Soule
* Note.	<i>drouppeth</i> like an Herbe into a winter day.
* Note.	* Grace, like sappe, runneth in to the heart, and there
* Note.	lurketh for a space. * But againe, so soone as this <i>Sunne</i>
* Note.	beginneth to returne, with the <i>heat</i> and <i>health</i> of his countenance, in a new Spring-time, then will appeare againe, first
* Note.	<i>buds</i> , then <i>blossomes</i> , then <i>flourishes</i> , and after <i>fruits</i> . That
* Note.	which was hid of before, is incontinent perceiued. * As seede



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now cast into the ground seemeth to bee a dead thing, and yet hath life in it, so is God's grace alieue and quickening when it seemeth farre otherwise. * In a <i>swoone</i> a man liueth, though hee seeme to bee <i>dead</i> .			* Note.
* The life of God in a man can neuer altogether bee choaked with sin. Our <i>miserie</i> is not able to ouer-reach his mercie.			* Note.
* A sparkle of fire should bee more able to burne vp the sea, than man's sinnes for to dry vp the blood of his mercie.			* Note.
* Where grace is begunne a man may <i>fall</i> , but hee can neuer <i>fall away</i> .			* Note.
* If, Sir, yee haue found once the life of God within your Soule, yee haue receiued a sure <i>pledge</i> and <i>pawne</i> of <i>immortalitie</i> : say to your Soule, <i>And now, my Soule, returne vnto thy rest</i> .			* Note.
<i>The Sicke Man</i> .—There is no rest within me. I am, alas! as a man vpon a raging Sea, tumbled and tossed with such fearefull temptations, which make all the bowels of my bellie to wamble.			Ps. 116. 7.
<i>The Pastour</i> .— <i>Sea Sicknesse</i> , Sir, is sore while it lasteth: * but manie <i>seeke</i> this <i>sicknesse</i> for to cure them of a worse. Take courage: God hath <i>imbarked</i> you into this temptation, for to cause you cast out some corruptions which lye and lurke about your heart. * Bee content to tarie a little space vpon the <i>Firth</i> , till the <i>filth</i> of your stomacke bee cleane purged away. Assure your selfe that all this sore sicknesse shall worke your health in the latter end, which shall cause you to sing, <i>For his mercie endureth for euer</i> . In the shadow of God's wings make your refuge, <i>untill these calamities passe ouer</i> .			* Note.
<i>The Sicke Man</i> .—I am euer in great doubt of myselfe.			* Note.
<i>The Pastour</i> .—* Though yee doubt of your selfe, yee must not doubt of God's kindnesse and compassions. * If yee doubt that God can bee mercifull to your sinnes, yee denie your <i>Creede</i> , wherein yee see <i>forgiuenesse of sin</i> to bee an expresse Article of Faith.			* Note.
* Though for some space yee bee troubled with doubts, at last yee shall know, by his Spirit within, that Christ was no more willing to suffer for sinners, than hee shall proue both willing and able to saue you. God's custome is to choose the hardest way for the best end, partlie for to <i>proue his power</i> , partlie for to <i>try our trust</i> .			* Note.

*The Sicke Man.*—I wish it bee so ; but for the present I finde a feare within mee which maketh my Soule to tremble.

\* Note. \* I euer thinke that hardlie can it bee, that the Spirit of God would dwell into mine heart, which is a verie *cage of corruption*.

\* Note. \* If the men of God, when they see *bordels*, abhorre them, and goe by them, shall not the Spirit of God much more passe by mee, yea, and abhorre mee, who of mine heart haue made a most filthie *stew* ?

\* Note. \* Moreouer, Sathan is busie with his *Bellowes*, blowing at the *juniper coals* of God's wrath, that against mee may bee kindled a *consuming fire*.

\* Note. \* The *frowne* of a Prince may bee the fauour of God ;

\* Note. but when God *frowneth*, who shall shewe *fauour* ? \* O what a crye is in the *dumbe choppe* of the conscience !

\* Note. *The Pastour.*—As I perceiue, yee are in the storme of temptations. \* As the shippe in a tempest goeth with a *low saile*, so is it good and most sure, in the tempest of temptations, to *take downe the top sailes of our own worth*.

\* Note. \* But yet, Sir, in your humilitie, beware to disprise and set at nought the graces of God that are within you. *Vertue standeth in the midst*.

\* Note. \* As the *Publican* would not bragge vainlie with the *Pharisee*, that hee was not like *other men*, so neither would hee desperatelie say, with *Caine*, *Mine iniquitie is greater than that it may bee forgiven*.

\* Note. *The Sicke Man.*—\* Alas ! Sir, yee know not what weight hangeth vpon mine heart. Yee are not priuie vnto my secret sinnes, which I thinke shame to vtter. O these gnawings of my *wormish Conscience* ! Hardlie can yee imagine what filthie thoughts haue beene into my heart since I came into this world. Hitherto they haue all beene hidde

\* Note. from mine eyes : \* but now I thinke that I see all my sinnes  
Ps. 50. 21. *set in order before mee*. My Soule is poisoned with the stinke of such corruptions. I abhorre my selfe ; and what wonder that God abhorre mee.

\* Note. *The Pastour.*—\* The more a man abhorreth himselfe, God, who is milde and mercifull, loueth him the better. It

\* Note. is good for a man to stinke in his own nose. \* A wicked man may well bee compared to the *Latin Cimer*, *French Punaise Tree*, *Lice* that stinke most vilelie, and yet feelee not the stinke of their own breath. *Laodicea* thought herselfe happie, and yet God saide, that hee would *sprew her out of his mouth*.  
Ren. 3. 16

Temp.	OF THE SOULE, &c.	2. day.	67
<p>God's thoughts are not man's thoughts. Yee complaine, Sir, of the filthinesse of your bygone thoughts, it is well done; but heere is your comfort, Now is that <i>fountaine of God</i> in <i>Zachrie</i> opened to the house of <i>David</i> for sin and for <i>uncleannesse</i>. * Though through sin yee were <i>lepper</i> in Soule, as <i>Naaman</i> was in bodie, the <i>Jordan</i> of Christ's blood is able to make you cleane. * The precept is not of hard practice, <i>Wash and bee cleane</i>, belieue and bee saued.</p> <p>* If yee would haue the Spirit of God to take a Chamber into your heart, keepe your heart cleane. God's house must bee a cleane house, it must often bee swept. * If the dust or dirt of sin defile the pauement thereof, it must first bee watered with the teares of repentance. * The stoure and dust must bee laid with <i>holie water</i>, and then wee must sweepe out all filthinesse with the <i>besome</i> of godlie reuenge. This doing, Sir, God shall delight to dwell in you.</p>			<p>Zach. 13. 1</p> <p>* Note.</p> <p>2 Kin. 5. 1</p> <p>* Note.</p> <p>2 Kin. 5. 10.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p>
<p>* If Sathan blow at the <i>juniper coales</i> of your sinnes kindled with sparkles of fierie wrath, runne with the <i>Bucket</i> of Faith to the blood of Iesus, which is onlie able for to quenche that flamme.</p>			<p>* Note.</p> <p>Psal. 120. 4.</p>
<p><i>The Sicke Man.</i>—My cheekes are watered with teares trickling downe both day and night. * My moist eyes are soked in this salt brimie water. O but they are comfortlesse teares!</p>			<p>* Note.</p>
<p><i>The Pastour.</i>—* God at last shall make them comfortable, like the <i>bowle full of dewe</i>, which <i>Gideon</i> wrang out of his Fleece, God's <i>signe</i> of <i>Israel's</i> Saluation. Haue patience a little, Sir, and your waterie eyes shall receiue the other drye <i>signe</i> of the <i>fleece</i>; all your teares shall bee dried and wyped away, so that yee shall neuer weepe any more. The houre is fast comning, that God shall <i>wype away your teares</i>, the waters of your weeping: after that <i>there shall bee no more death, neither sorrow, nor crying, nor paine</i>.</p>			<p>* Note.</p> <p>Iudge. 6. 38.</p> <p>Reuel. 21. 4.</p>
<p>Seeke the Lord while hee may bee found, and call vpon him while hee is nigh. To him alone in Iesus must yee haue all your recourse; on him alone must yee relye.</p>			
<p><i>The Sicke Man.</i>—I wote not where to goe. I can neither sitte, stand, nor lye. Mine heart, alas! is hardened, yea, hard like the heart of the <i>Leuiathan</i>, which is hard like a <i>piece of the nether milstone</i>. I thinke that such hardnesse is from the <i>deceitfulness of sin</i>.</p>			<p>Iob. 41. 24.</p> <p>Heb. 3. 13.</p>
<p><i>The Pastour.</i>—* It is a sort of softnesse when wee feel</p>			<p>* Note.</p>



\* Note.

our own hardnesse. Hee who hath begunne such softening will bring his own work to perfection in his appointed houre. \* The seedes of grace are like *Corne*; they are not ripe the first day they are sowed, but ripen by degrees. From this is that saying, *Grace requyreth space, or in space commeth Grace.*

Mic. 7. 9.

A reprobate sense is not so neere at anie time as when it is least *suspected* and most *neglected*. Say in all patience, with the Prophet *Micah*, *I will beare the indignation of the Lord, because I haue sinned against him.* Hee will turne againe, hee will haue compassion vpon you. Hee will subdue your iniquities, and cast them in the depths of the sea.

Holde vp your heart toward the *Father of Lights*, the Giuer of euerie good gift. Let your Soule flee vp to the Throne of his Grace.

\* Note.

*The Sicke Man.*—My Soule is not fit for fleeing to the heauens. \* It is like a pulled foule that wanteth the feathers. It may well nod with its head, and make a mint with the stumps of its wings, but can by no meanes hoise it selfe from the Earth. All my comfortes are clipped from mee. Sinnes, heauie like *milstones*, are hung about my necke. Oh, that I were cast into the sea with my sinnes, there to bee buried for euer farre, if it were possible, from the presence of my God! Since yee came to mee mine heart was not in such a plunge of miserie as it is now. There is nothing within mee but wrath and woe, warring against my saluation. God's heauie hand hath distressed mine heart wonderfullie.

\* Note.

Ier .20. 3.

Reuel.3.5.

\* My Soule is so besieged with temptations that it may well bee called, *Magor missahib*, feare round about. This I feare that my name bee crossed out of the *Booke of Life*.

\* Note.

Luther.

*The Pastour.*—I remember of a wise counsell which a learned Diuine gaue to a man sore assaulted vpon his death-bedde with the temptations of the Deuill: \* *When thou art tempted of Sathan*, saide hee, *and seest no way to escape, euen then plainlie close vp thine eyes, and answeere nothing to his temptations. But commend thy cause to God.* *This*, saide hee, *is a principall point of wisdom, that wee must follow in the houre of death; that is, that wee daine not to giue Sathan an answeere, but say, with Michael, The Lord rebuke thee, Sathan. If thy flesh tremble and feare to enter into another life, and if it doubt of salua-*



Temp.	OF THE SOULE, &c.	2. day.	69
<p>tion, if thou yeeld to these thinges, thou hurtest thy selfe ; therefore close thine eyes as before and say with S. Stephen, Lord Iesus, receiue my spirit, and then certaineleie Christ will come vnto thee with all his Angels and bee the guider of thy way.</p>			
<p>* At the entrie of the red Sea, when <i>Israel</i>, enuironed on both sides with mountaines, hauing the sea before and the <i>Egyptians</i> behinde, could see no meanes of escape, then <i>Moses</i> saide to <i>Israel</i>, <i>The Lord shall fight for you, and yee shall holde your peace.</i> That is, yee shall seale vp your thoughts in silence, and let God bee doing. So do yee ; bee silent for a space ; daine not Sathan's temptations with an answer ; feare not ; stand still, and see the saluation of the LORD. * As <i>Moses</i> saide of the <i>Egyptians</i>, so will I say of all your temptations within a short space, <i>The Egyptians whom yee haue seene to day, yee shall see them againe no more for euer.</i></p>			<p>* Note.</p> <p>Exod. 14. 14.</p> <p>* Note.</p> <p>Exod. 14. 14.</p>
<p><i>The Sicke Man.</i>—Oh, that, with <i>Iob</i>, I could lay mine hand vpon my mouth, and, with <i>Iacob</i>, waite for God's saluation. But alas ! <i>I am laden with iniquitie.</i> Sathan besiegeth mee so that I cannot keepe silence. Sathan hath laide downe a bloodie libell before mee, wherevnto hee vrgeth mee to make an answer.</p>			<p>Iob, 40. 4.</p> <p>Gen. 49. 18</p> <p>Isa. 1. 4.</p>
<p><i>The Pastour.</i>—If yee must needes make answer, learne that notable speach of <i>Bernard</i> on his death-bedde. * About an houre before his death, hee beeing, as hee thought, presented before the great Tribunall of his Iudge, where hee found him selfe seurely charged with the accusation of Sathan, forsooke himselfe for to relye vpon Christ alone. I freely confesse, saide hee, that as thou affirmest, I am most vnworthie, and that by no worthinesse of mine can I merite eternall life ; * yet I am assured, that my Lord Christ hath a double right to Heauen's glorie, one by <i>heritage</i>, and another by <i>conquest</i>. The first is sufficient for him selfe, the other is for mee, <i>ex cuius dono iure illud mihi vendicans, non confundor</i>, which by right of gift I claime and challenge, and shall not bee confounded. Vpon this Rocke yee must cast the anchor of your Soule. <i>The Lord is able to do vnto vs above all that wee can aske or thinke.</i></p>			<p>Bernard.</p> <p>* Note.</p> <p>* Note.</p>
<p>Take courage, Sir. * Let Sathan make out his processe ; your deare and louing Brother is both your <i>Iudge</i> and your <i>Advocate.</i></p>			<p>* Note.</p>

Heb. 2. 10. *The Sicke Man.*—Oh that I could take that counsell and keepe silence, waiting till the *Captaine of Saluation* bring mee thorow this red sea of bloodie temptations ! Oh that I could lay hold vpon that right of Heauen, which Christ hath conquered. But alas ! I can finde no ground or warrant in mine heart that such a conquest can belong to mee, *for I know that in mee dwelleth no good thing.*

\* Note. *The Pastour.*—\* The greatest foe the faith of the godlie hath, and the chiefest cause of their trembling and troubled heart is, that often they seeke in themselues grounds and warrants of God's fauour, as though the Lord could not loue them vnlesse there bee in them such vertues as in euerie point should bee. \* Because they want perfection, they thinke they haue nothing. By this meanes Sathan shaketh sillie Soules to and froe like *Reedes* with the windes of distrust. Make the right vse of such temptations, let them drawe you from your selfe, for to relye onlie vpon the mercie of your Lord. \* Bee earnest to finde God's marke in your Soule, euen Sanctification, the *Saluation marke*, whereof the marrow is Christ's *satisfaction*. From this marke, *presse toward the marke, for the price of the high calling of God in Christ Iesus.*

\* Note. *The Sicke Man.*—Faine would I haue grace so to do. But out vpon mee ! I haue taken such surfet of sinnes, that I finde my selfe voide of all grace. \* O death, death, death ! doolefull is that separation of a Soule *dead in sin* from the bodie *dead for sin*.

Phil. 3. 14. I am so defiled and deformed that while I remember judgement, it maketh mee all to shake and to shiuer. Fye on mee, a gracelesse creature, wallowing in a mire of miserie ! Oh, but for a dramme of God's grace ! Oh, for the greatnesse of the pickle of *mustarde seede* thereof !

\* Note. *The Pastour.*—He that *desireth grace* is not altogether *gracelesse*. It is God's goodnesse that hath giuen you this small and weake desire of grace ; in this *God's good hand is vpon you*. Hee who giueth grace, to desire grace, shall giue also *grace for grace*. God often giueth to a man aboue his hopes, *I sought but life*, saide *Dauid* ; yet the Lord gaue him to bee a King. God who, in sicknesse, giueth you the *desire of grace*, shall, before yee die, giue you *grace for grace*,—a grace which, at last, shall make you to sing, *I sought but grace, yet God hath giuen me glorie*. \* If yee

Ephes. 2. 1 I am so defiled and deformed that while I remember judgement, it maketh mee all to shake and to shiuer. Fye on mee, a gracelesse creature, wallowing in a mire of miserie ! Oh, but for a dramme of God's grace ! Oh, for the greatnesse of the pickle of *mustarde seede* thereof !

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Temp.	OF THE SOULE, &c.	2. day.	71
<p><i>fee</i>le and <i>feare</i> his wrath, seeke the more earnestlie for his mercie. * This was that good counsell which <i>Zephaniah</i> gaue to <i>Israel</i>, before the <i>decree</i> of wrath come out: <i>Seeke righteousness, seeke meeknesse, it may bee yee shall bee hid in the day of the Lord's anger.</i> Christe's cry is, <i>Seeke, Aske, Knocke.</i></p>			<p>• Note. Zeph. 1. 2. 3. Matth. 7. 7.</p>
<p>* Seeing God desireth to bee <i>asked</i>, hee longeth to <i>giue</i>; seeing hee desireth vs to <i>seeke</i> him, hee desireth to bee <i>found</i>; seeing hee desireth vs to <i>knocke</i>, his desire is to <i>open</i>. * God is more rich and liberall than wee are poore, his hand is wider for to <i>giue</i> giftes, than our heart can bee for to <i>receiue</i>. * Hee who will not belieue that God can bee mercifull to him is twise in the wrong to God. After that hee hath broken the law of his <i>Iustice</i>, by <i>offending</i>, hee is not content except that hee wrong his <i>mercie</i> by <i>distrust</i>. * God's delight is to bee with the children of men on earth, as also to haue them with him selfe in <i>Heauen</i>.</p>			<p>• Note.  * Note.  * Note.  * Note.</p>
<p>Now, Sir, beeing assured of this loue, embrace this Lord with all the armes of your affections. * Seeke earnestlie the Spirit of Grace, for hee is powred on thirstie grounds. <i>I will poure water</i>, saide the Lord, <i>vpon him that is thirstie, and floodes vpon the dry ground.</i></p>			<p>• Note. Isa. 44. 3.</p>
<p><i>The Sicke Man.</i>—Oh, but for one droppe of that water! Oh, that my Soule were watered with the dropping bowels of his mercie. * In the meane time, my bones with sorrow are dried vp like an hearth. The terrours of the Almighty sticke within mine heart, and my spirit sucketh out the venome thereof. I thinke that I am in the verie <i>gorge pype</i> of hell. If this wrath continue, doubtlesse it shall bee my bane.</p>			<p>* Note.</p>
<p><i>The Pastour.</i>—* God's wrath is fearefull, I confesse, but God will not bee long wroth with his Children. <i>I will not</i>, saide the Lord, <i>contend for euer, neither will I bee alwayes wroth: for the spirit should faile before mee, and the Soules which I haue made.</i> * So soone as man beginneth to bee <i>wearied of his sinnes</i>, God beginneth to bee wearied of his wrath, yea, which is strange, <i>in all our afflictions hee is afflicted.</i> There is but a moment in his wrath, but his mercie endureth for euer.</p>			<p>• Note. Isa. 57. 17.  • Note. Isa. 63. 9.</p>
<p>* There is such a mercie in God, that in comparison thereof all the mercies of men are but <i>scrofe</i> and <i>scumme</i>. A <i>myte</i> of his <i>mercie</i> shall remoue the <i>mountaines</i> of your miserie. In Christ is a <i>mine of mercie</i>.</p>			<p>* Note.</p>



*The Sicke Man.*—I know that it is so. But I as yet haue no sense of such a mercie. \* While I seeke and cry for helpe, God either answereth not at all, or when hee maketh answer, it is like that which *Elisha* saide to *Iohoram*, seeking comfort vpon extremitie, *What haue I to do with thee; get thee to the Prophets of thy father and mother, and desire them to helpe thee*; get thee to thy pleasures and profites, and preferments, which, in forsaking mee, thou didst so eagerly pursue. This maketh all the woundes of my remorse to bleed afresh.

\* Note. *The Pastour.*—\* As *Samuel* tooke the voyce of God to be the voyce of *Eli*, so manie take the voyce of a temptation to be the voyce of God. Wee must try the Spirits. Sathan is craftie. \* Hee can winde him selfe wonderfullie into the heart of men, some times by *sleepie securitie*, some times by *fearefull despaire*. \* While hee entiseth vnto sin, hee maketh God to speake nothing but *mercie* to a sinner.

\* Note. Thou may sin, will hee say, and repent againe. \* But while hee accuseth for sin, hee maketh all God's wordes to be wordes of wrath, that the sinner may be swallowed vp with despaire. \* Take heed, Sir, who it is that answereth to your cry. Though God should draw you thorow *Hell* bee yee still assured of *Heauen*. His wrath is but for a *moment*, but his mercie endureth *for euer*.

\* Note. \* Settle your heart in the *secret of God*, lest it be carried away with enerie light wind and gale of temptation. Seeke, out of your selfe, in Christ the grounds and warrands of your saluation.

*The Sicke Man.*—I feare greatlie to be ouer-blown, and that I make *shipwracke* of the faith vpon most fearefull bankes and dangers. Such a boisterous gale did I neuer feelee.

\* Note. *The Pastour.*—While temptations are most terrible to our feeling, they are often least *dangerous*. \* Shallow seas are full of *broken waters*, while deeper, though more terrible, are of a *softer swelling*, carrying the burden more safelie aboue. Take courage; the most godlie heart must encounter with manie thorters. The Lord humbleth the hearts of his Sainctes, lest that, in a vaine conceite of their own worth, they should ouer-weene them selues. \* Thinke well vpon that which I say, a *red-warre* in the Soule is better than a *sleepie laish securitie*. Away with *Laban's mirth, his songs and his tabrets*.



Temp.	OF THE SOULE, &c.	2. day.	73
<p><i>Flat opposition</i> is not so dangerous as a covered agreement. Take to heart this my counsell, <i>Though the Lord should slay you, yet put your trust into him.</i> God is not euer gotten at the first : <i>verilie</i>, saide <i>Isaiah</i>, <i>thou art a God that hiddest thy selfe, O God of Israel, the Saviour.</i></p>			Isa. 45. 15.
<p><i>The Sicke Man.</i>—I vnderstand not what such hidding meaneth. O the fearefull Tribunall of God, whose <i>eyes of fire</i> see all the wayes of man ! In his ballance <i>hee pondereth all his goings.</i> God's mercie I know is a good staffe to stay vpon, but it is farre from mine heart and hand. I am not like these sinners which but <i>trip and stumble</i>, and rise again after a <i>snapper</i>. My fall is with my full weight. The <i>millstones</i> of his wrath are hung about my necke, which beare my Soule downe to <i>the bottome of Hell.</i> I finde now the trueth of that saying of the wise, <i>His own iniquities shall take the wicked himselfe, and hee shall bee holden with the cords of his sinnes.</i></p>			Reu. 1. 14. Prou. 5. 21
<p><i>The Pastour.</i>—What shall I say ?—as truelie saide the wise, <i>By sorrow of the heart the spirit is broken.</i> Seeing yee are acquaint with the speeches of the wise, remember that counsell of the wise, <i>Trust in the Lord with all thine heart, and leane not to thine own vnderstanding.</i> I pray you to bee plaine with mee. What is this that maketh you like <i>a reede shaken with the winde</i>, wherein lyeth the strength of your temptations ?</p>			Deut. 32. 22. Prou. 5. 22
<p><i>The Sicke Man.</i>—I will not conceale the matter from you. This is it : mine own heart absolueth mee not. * While I put mine hand into mine own <i>bosome</i>, oh, how <i>leprous</i> pull I it out againe ! My conscience giueth mee a terrible twetch. * Incessantlie it cryeth out Guiltie against mee. What shall I say then, to that of the Apostle, <i>If our heart condemn vs, God is greater than our heart ?</i> Is not this the true sense of these wordes, If our own heart condemn vs, much more will God condemn vs, who is more mightie than our heart ? * In this I finde my selfe amidst the thickest throng of fearefull temptations, wrapped in the wrath of God. * This temptation is like a fresh <i>post-horse</i>, for to carrie mee to damnation : it is of <i>Sathan's saddling.</i></p>			Prou. 15. 13. Prou. 3. 5.
<p><i>The Pastour.</i>—* Indeede, Sir, the iudgement of a man's conscience is a liuelie image of the iudgement of God. It is certaine, that whom the conscience condemneth into this world, him shall God condemn in the world to come. And</p>			Matth. 11. 7.
* Note.			
* Note.			
1 Ioh. 3. 20.			
* Note.			
* Note.			
* Note.			

\* Note.

again, whom the conscience shall absolute into this world, him shall God absolute into the world to come. \* The conscience is God's *Judge* within. But this yee must know, that it is not time for a *Judge* to giue out sentence while his wits are troubled, or while hee is in a moode or passion.

\* Note.

\* A wise *Judge* will not bee sudden, but will take time to consider well the cause before hee pronounce.

\* Note.

\* Note.

\* A conscience that is troubled should not sit downe in judgement. \* As one appealed from drunken King *Philip* to sober King *Philip*, so must a sinner appeale from his Conscience in a *qualme* to his Conscience in a *calme*.

\* Note.

Gen. 27. 15

Ion. 2. 2.

Ion. 4. 11.

\* Moreouer, euerie voyce that is within a man is not the voyce of his conscience, but of some temptation shrouded vnder the *coat* of the *conscience*, like *Iacob* cloathed with *Esau's* garment. While *Ionah* was but in the bellie of a fish, his heart cryed that hee was *in the bellie of Hell*. Sathan hath a deceiuing *Prospect* or *Dioptre* for sin. At the one end, sin and judgement appeare to bee farre off, little like *Midges*; but while the instrument is turned, these *midges* appeare like *mountaines*. Sin in the doing is like *Zoar*, a little one, but in repenting it is like *Nineueh*, *hudge and great*. It seemeth before the doore of mercie like a *Camell* at a needel's eye.

*The Sicke Man.*—But thinke yee, Sir, that the conscience of a man which God hath set within him as an *Judge*, as a *Watch* and a *Witnesse*, yea, as a *thousand witnesses*, can faile at any time.

*The Pastour*—It is certaine, that while the consciences of men are well wakened, and not troubled with terrours of temptations, they are into the breastes of men, verilie *God's voyce*, declaring to the Soule what God hath, concerning it, ratified into the Heauen. But yee know that manie a man's

\* Note.

conscience will bee mightilie troubled. \* Sometimes it will bee darkened with ignorance, so that, as *Samuel* tooke *Eliab* for *Dauid*, it will also take him to bee appointed to bee a King whom the Lord hath rejected. \* Sometimes it will

\* Note.

2 King. 4. 27.

\* Note.

Ion. 1. 5.

not know what ailleth the Soule, no more than *Elisha* knew what ailed the *Shunamite*, while shee fell downe at his feete. \* Sometimes it will bee fast asleepe, like *Ionah*, while hee snorted in the hatches.

\* Note.

\* I compare the consciences of the godlie, and of the wicked, to men in a dreame. One man that is lyen downe

Temp.	OF THE SOULE, &c.	2. day.	75
<p>in his bedde, hungrie without his supper, will dreame that hee is at a feast making good cheare. But while hee awaketh, his Soule is emptie, <i>his dishes flee away with his dreame.</i> * It is so that it fareth with a wicked man, whose conscience is in a dreame. Hee will imagine that assuredlie there is nothing but Heauen for him. * Hee will thinke with the hungrie <i>dreamer</i> that hee is readie presentlie to sit downe at table, euen at that <i>Table, with Abraham, Isaac, and Iacob, in the Kingdome of God.</i> Now while hee is euen at the sitting downe, which is at the houre of his death, his conscience wakeneth, and hee is found emptie. Thus <i>all his dishes fleeth away with his dreame.</i></p>			<p>* Note.</p> <p>* Note.</p> <p>Matth. 8. 11.</p>
<p>* Againe, another man shall dreame of fearefull thinges, viz. that hee is in the midst of his enemies, readie to bee slaine. If any bee waking in the bedde with him, hee will heare him into his sleepe sighing and sobbing with a sore mone. But so soone as hee is wakened, hee findeth him selfe in suretie lying vpon a bedde of downe. * It is euen so that it will often fare with a godlie man, whose conscience is in a <i>dreame.</i> * His heart will bee burdened with griefe as with a <i>night mare.</i> Hee will imagine that God is become his enemie, and that assuredlie hee will cast him into hell. * Now, while hee thinketh that hee is euen at the fall, and while for fear thereof in his sleepe hee is making his mone, God in mercy wakeneth him softlie, and loe ! hee is lying into the armes of his God. * At last it fareth with the godlie and the wicked, as it fareth with <i>Pharaoh's Butler</i> and his <i>Baker</i> after their dreames, <i>the one was restored to his office, but the other was hanged.</i></p>			<p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>Gen.41.13</p>
<p><i>The Sicke Man.</i>—* I wish at God that my conscience were in such a <i>Dreame</i>, and that all my troubles were but some <i>spirituall night mare</i>, a disease that is cured by wakening the Soule that sleepeth. * I know that the spirituall senses of the Soule may bee sometimes couered with a <i>vaile</i> of grosse dulnesse ? but I cannot suspect or surmise that this can bee a <i>dreame.</i> Beholde ! I speake, I heare, I see, I sauour ; how then can this bee a <i>dreame</i> ?</p>			<p>* Note.</p> <p>* Note.</p>
<p><i>The Pastour.</i>—* Hee who dreameth, will thinke all that. Hee will thinke that hee speaketh, that hee heareth, seeth, and walketh, and runneth and leapeth ouer brinckes or ditches, while indeede hee is snorting vpon his bedde. * Yea, in his dreame hee will thinke that his dreame cannot</p>			<p>* Note.</p> <p>* Note.</p>



bee a dreame, but that surelie hee is broad awake. This cannot bee a dreame, hee will thinke euen while as hee dreameth.

I know, Sir, that your bodie is surelie awake, and not dreaming: but in all appearance your Soule is in a slumber. The Lord waken you softlie in his mercie!

\* Note. *The Sicke Man.*—\* If I dreame, the Lord waken mee soone out of this dreadfull dreame. I am filled with a world

\* Note. of woes, euerie thought is as it were a thorne thrust into mine heart. \* My *feares* are like the *feuers*, they goe by

\* Note. *fits*. \* A little since, I thought that my blood was calmed, and that I had some respite. Of my sinnes I had but a shallow sense, but now, beholde! a new fit of greater force, which maketh all the powers of my Soule to shiuer. \* All

\* Note. my sinnes are, in *God's quarrell, vp in armes against mee*. God's wrath followeth mee with a full saile, and chargeth mee afresh with *bloodie blowes*. \* While I was but breeding this *feuer*, I was but chained with worldlie enchantments.

\* Note. All my trouble was but for *Barnes, Lands, Children, Houses, and other perishing pleasures*, trifling troubles, which I could not for a long space resolute to forsake.

\* Note. \* But now is paine in stead of pleasure, a *sowre and bitter sauce* prepared for *Adam's sweete Apple*, feare, shame,

\* Note. and remorse. \* What reckes to want *pleasure*, if so bee there were no *paine*? I would not giue a flee for the world,

\* Note. and all the pleasures or profite that therein is, if I could once bee reconciled to my God. \* Mine heart is like an *Anuile*

\* Note. wherevpon the Lord striketh most fiercelie with the hammer of his wrath. \* There is not a power of my Soule which

\* Note. is not *loaden with blowes*. \* All my distresses hitherto haue beene but light *skirmishes*, now I am come to the maine *Battell*. My Soule is hunted to and froe like a *Partridge* on the mountaines. *Who is on my side? who?*

\* Note. *The Pastour.*—The Lord is with you, though yee perceiue him not. \* This is incident to the faithfull, not euer

\* Note. to know when God is with them. \* *Gideon* was a man renowned for his Faith, hee was one of the *Catologue* of the

Iudg. 6. 12. Verse 13. *faithfull*, and yet while the Angel saide vnto him, *The Lord is with thee, thou mightie man of valour*, hee answered, *Oh, my Lord, if the Lord bee with vs, why then is all this befallen vs?*

\* Note. \* See how the man of God knew not, that God was with him.



Temp.	OF THE SOULE, &c.	2. day.	77
<p>* Take courage, Sir : seeing the <i>skirmishes</i> are past, and that yee are come to the <i>maine Battell</i>, God shall bee your <i>maine helpe</i>. Come out against all your enemies, as <i>David</i> came out against <i>Goliah</i>, in the name of the God of Battells and Lord of Armies. * There is no <i>Corslet of prooffe</i> against a stone cast out of a sling in the name of that great <b>IEHOVAH</b>. <i>Resist the Devill, and hee shall flee from you.</i></p>			* Note. 1 Sam. 17. 45.
<p><i>The Sicke Man.</i>—God's wrath hath heate the fierie fornace one seuen times more than it was of before. I am so dashed with the sense of my sinnes, and so pierced with stinging feares, that thereby all the powers of my Soule are shaken. * Hitherto I have beene crossed with care, for my life and for my Children. What care I now for my dearest Children? Would to God that I might giue <i>my first borne for my transgression, and the fruite of my bodie for the sinnes of my Soule.</i></p>			* Note. Iam. 4. 7.
<p>* Beholde heere a poore distressed and distracted sinner, who knoweth not to what hand to turne him. All the enemies of my saluation pursue mee with hue and with cry. The great God of Iustice hath set vp a <i>Gibbet</i> into my Soule. All the terroures of the Lord <i>muster</i> against mee. * I am <i>galled</i> and <i>goared</i> with sinfull feares, as <i>Egypt</i> was plagued with <i>Flies</i> and <i>Frogges</i>. Mine heart is filled with dismaiednesse ; my bellie trembleth, and <i>rottennesse is entered into my bones</i>. * While I had time to repent I <i>willinglie wallowed</i> into the myre of sin, wherein now I <i>necessarilie stick</i>. * <i>Feare</i> driueth, <i>Hope</i> draweth : I am <i>tossed like a Tenice ball</i>. O the straitnesse of that account, which I am shortlie to bee called vnto ! O that terrible Tribunall ! O these <i>chaines of darknesse</i>, in which sinners shall bee reserved vnto God's last <i>Sessions</i> ! * Who can stand in such a tempest, where the creature hath a combat with God and with his wrath, <i>hand to hand</i> ? I am stricken with such amazednesse, that I know not where to finde any true refreshment. * This maketh death to mee as a <i>King of feare</i>. * All the sinnes that euer I did commit, seeme to mee malicious blowes which I haue set vpon the face of my GOD. Hardlie can I thinke that such a <i>Cuine</i>, or cursed <i>Cham</i> as I, can euer enter into <i>Canaan</i>. Thinke yee not this to bee true ? I finde this to bee trueth. <i>There is no peace, saith my God, to the wicked.</i></p>			* Note. Micah, 6. 7.
<p><i>The Pastour.</i>—* These bee but temptations of Sathan,</p>			* Note.

Luk. 22.  
31.  
\* Note.

who is seeking for to *sift you as wheate*. Pray Christ that hee would pray for you, that your faith faile not. \* There is full power in Christ for to locke vp the jawes of that roaring Lyon. Hee, at last, shall discouer vnto you those Gun powder plots.

\* Note.

*The Sicke Man.*—I know that there is sufficient power in Christ for to saue mee, but I doubt of his will. \* If Christ were minded to saue mee, would hee not giue mee an assurance to bee saued? This temptation passeth thorow the bark to the bone.

\* Note.

*The Pastour.*—Our assurance is not perfect into this life. \* Wee are all heere like a Shippe, tossed with contrarie Tydes into a raging Sea.

\* Note.

\* As the weather beaten *Barke* is driuen with many contrarie courses before shee can winne her Hauen, so hath the Soule many toes and froes before it pierce to the Skies for to enter into Heauen. \* God giueth to no man heere all good thinges at once; but some wee receiue in hand and some in hope.

\* Note.

\* This *hope* is the Christian Soule's *plight anchor* in the swelling Seas of temptations. While all that is present is full of trouble, *Hope* fetcheth comfortes from the *times to come*. \* While it is foule, wee hope it shall bee fair; while

\* Note.

wee are sicke, wee hope for health; while wee provide for our children, wee hope they shall do well; while men write Bookes, they hope they shall do good. \* While the *Mariner* saileth thorow the raging waues, hee hopeth to come home againe, hee hopeth for vantage. \* While the *Sower* casteth his seede from him hee weepeth, but *Hope* comforteth him

\* Note.

that hee shall receiue againe a plentifull increase. \* The hope of the pleasant *Spring* is a comfort in the colde *Winter*.

\* Note.

\* The hope of the *Day* is the long *Night's* comfort.

\* Note.

\* Death's speciall comfort is, in hope that wee shall all meete againe. Well then, Sir, seeing it is so, the comfortes which wee haue not receiued as yet *in hand*, receiue them in *Hope*;

\* Note.

waite vpon God, and waite vpon him still. \* While all your senses are silent, *Hope* shall come with *Helpe*, assuring you that at last yee shall preuaile. \* Let the Deuill do his

\* Note.

worst to dismay you, sticke yee fast by this *Hope* which shall neuer faile you; yea, though God himselfe should seeme to bee your enemie, yet say to him, with *Iob*, *Though thou should slay mee, yet will I trust in thee*.

Temp.	OF THE SOULE, &c.	2. day.	79
<p><i>The Sicke Man.</i>—That, Sir, is of verie hard practise : for if the <i>Lord of Life</i> put out the life, who shall put it in againe? Mine <i>Hope</i> is small, if it bee not lost. I feare to feele shortlie that which shall bee without either end or ease. * All sorts of temptations come <i>haile shot</i> vpon mee. * I am laide open to all the <i>blowes</i> of God's wrath. I am like a wind-waued tree, loose at the roots. * Mine heart <i>quaketh</i>, my Soule <i>panteth</i> ; my conscience is in a <i>qualme</i>. What can such torments bee but verie <i>Postes</i> and fore-runners of euerlasting paines ? * What can they bee but the verie <i>smoke</i> of God's wrath, comming before a fire that shall <i>burne to the bottome of Hell</i> ? * The feare of this <i>clogeth</i> so my Conscience, that I cannot thinke but such terrours bee the verie earnest of eternal woe. This maketh my liuer to rolle in my bodie. O that mercie might bee bartered for money !</p>			<p>* Note. * Note.  * Note.  * Note. Deut. 32. 22. * Note.</p>
<p><i>The Pastour.</i>—Indeede, Sir, such terrours are such of their own nature, euen the <i>smoke</i> of a kindled wrath, neuer to bee quenched. * But, vnto the godlie, their <i>nature</i> is changed by <i>grace</i>. Such tremblings and shakings, such thunders and earth quakes, <i>feares</i> and <i>fires</i>, are but the preparations of the Soule for to meete with its God into the <i>still and calme voyce</i>.</p>			<p>* Note.</p>
<p>* After this manner, as ye know, the Lord came vnto his seruant <i>Elijah</i>. Before he came to him, he prepared his way by three fearefull Messengers : first, <i>by a winde</i> which rent the mountaines and brake in pieces the rockes ; secondlie, by an <i>earth quake</i>, which made all to shake vnder him ; thirdlie, by a <i>fire</i>. * All these came before for to terrifie the man of God, that by that meanes hee might bee the better prepared to meete with his God in the calme. * Before Christ would shew himselfe to the world, hee sent two austere Messengers before him : first, <i>Moses</i>, with a <i>fierie Law</i>, and last, the <i>Baptist</i>, like a Carpenter, with a sharpened <i>Axe</i> in his hand, for to hewe downe euerie fruitlesse tree that marred the ground. * After them, came the meeknesse of the Lambe of God, crying, <i>Come vnto mee all yee that are wearied and laden, and I will ease you</i>. God will not bee mercifull to proud <i>selfe-sufficient men</i>.</p>			<p>* Note.  1 King. 19. 11.  * Note.  * Note.  * Note. Matth. 11. 28.</p>
<p>* Take, Sir, these blastes of temptations to bee but the Lord's winde of preparation. * These <i>heart-quakes</i> are but <i>earth quakes</i>. * All your other fierie temptations are but <i>fire</i> from Heauen, <i>Postes</i> from GOD, in haste for to giue</p>			<p>* Note. * Note. * Note.</p>



* Note.	you warning of his comming. * By such warnings the Lord will waken you, lest, with the wicked in the slumber of securitie, yee should sleepe still in your sinnes, or with scorneres should smoothe them ouer, and jest them away, as though the sinnes of men should neuer be sentenced, nor their life examined.
* Note.	* Bee of good comfort, Sir; your sharpest temptations, which Sathan hath whet vpon the whet-stone of his malice, by God's grace shall bee to you like the <i>Baptiste's Axe</i> , for to hewe downe all superfluities of wickednesse within you.
* Note.	* It is good that God snedde the vnfruitful and rotten branches of our life, that in our heartes a way may bee prepared for <i>the King of glorie</i> .
Psal. 24.7.	
* Note.	* Yee must also know, Sir, that such troubles and tempests are but a preface of God's presence, as, <i>Hearken and take heed, Israel</i> , was set before the Law. Suffer, therefore, patientlie the Lord's rebukes. <i>Let the righteous smite mee, saide David, and it shall bee a kindnesse, and let him reprove mee, and it shall bee an excellent oyle which shall not breake mine head.</i> * These feares, Sir, that trouble you, are nothing but God's reproofes. * Take them as a <i>kindnesse</i> , yea, and as an <i>excellent oyle</i> , which shall neither breake <i>head</i> nor <i>heart</i> for your <i>hurt</i> . * The nature of oyle is not to <i>breake</i> but rather to heale that which is alreadie <i>broken</i> . God, by such troubles, intendeth to refine you. Haue patience but a little in your griefes. <i>Yet a little while, and they shall bee no more.</i> * The night is <i>darkest</i> while the dawning is <i>nearest</i> ; * while the <i>feuer</i> is at the hight, the <i>cooling sweate</i> is at the doore of the poares. * While the <i>Mountaines</i> are on both hands, and <i>Pharaoh</i> behinde, and the <i>Sea</i> before, then let <i>Israel stand still, and see the Saluation of the Lord.</i>
Exod. 14. 13.	
* Note.	* These <i>Egyptian</i> temptations are but for to chasse you to <i>Canaan</i> with hard bondage, from a Land where it is counted an <i>abomination</i> to offer Sacrifice vnto God. * So soone as <i>the rod of God</i> shall strike vpon that Sea it shall make way, and yee shall safelie passe thorow. <i>The Lord shall fight for you, and yee shall holde your peace.</i> And what then? <i>The Egyptians whom yee haue seene to day, yee shall see them againe no more for ever.</i> God will afflict his own, but not destroy them. <i>Bread Corne is bruised, but God will not breake it with the wheelles of his cart.</i>
Exod. 8. 26.	
* Note.	
Exod. 14. 14.	
Isa. 28. 28.	
	<i>The Sicke Man.</i> —I haue looked for such comfortes, but,



alas ! they are long in comming. In the meane while, my Soule is all agast, I taste nothing but gall and worme-wood, mine heart is filled with sorrow. \* My breach is like the sea, all my worldlie sweetnesse is turned into wormes of Conscience. My teares trickle downe both day and night, and yet God delayeth to send mee comfort. My God, shake off the sinnes which hang so fast on.

\* Note.

*The Pastour.*—Haue patience, Sir, but a little, and comfort shall come. \* Before yee *reape* your fruites yee must first *till* and *sow* the ground. \* The *seede time* is a sorrowfull time: *Man soweth his seede in teares.* \* But, againe, while hee remembereth, that except hee *sow* hee shall not *reape*, and that as hee *soweth*, so shall hee *reape*, hee casteth from him his *seede* liberallie downe vpon the ground, *smiling*, with his watered cheekes of *sorrow*, in hope of a plentiful increase.

\* Note.

\* Note.

Psal.126.6

\* Note.

\* Thinke it not strange, Sir, that in this *seede time* of grace yee *sow in teares*. Comfort your selfe in this, that joy shall arise out of your *sorrow*. \* While yee *sow in teares*, thinke not your *labour lost*. \* Out of your greatest *sorrow* shall spring your truest *joy*. As at the rising of Christ our Lord was an *Earth quake*, so at our regeneration, which is *the first resurrection*, there is an *heart-quake*. Bee not discouraged though the hand of God bee heauie vpon you ; his stripes will worke to your well. \* As an horse, or a mule, beeing once well lashed with a *whippe*, doth euer after feare, if hee heare but the *Bell* which is tyed to the *whippe*, so man, if hee hath beene once well scoured and scourged with God's rod, hee will so tremble at the sound thereof, that hee will feare to anger the Lord againe. It is good that God mingle the *tartenesse* and *terroures* of the Law with the sweetnesse of the Gospel.

\* Note.

\* Note.

\* Note.

\* Note.

*The Sicke Man.*—I am so confounded with shame that I cannot face the Heauens. Fye vpon my filthinesse ! my course is backward from my God.

*The Pastour.*—It is an euill token when for sin there is no shame in the sinner. This Scripture calleth a *Whore's forehead*. \* In this *Lot* his elder daughter bewrayed her selfe, and shewed that shee was not touched for her sin of Incest; for, after shee had committed vilanie with her father, shee, as it were, shameleslie bragged of it, by calling her sonne *Moab*, that is, *Of my father*,—that his name might cry to the world, *The father of this childe begat him vpon*

Jer. 3. 3.

\* Note.

Gen. 19, 37

82	THE LAST BATTELL	<i>Spirituell</i>
* Note.	<p><i>his own daughter.</i> * Shame euer followeth sin. If men bee not ashamed of sin, which is <i>Repentance</i>, God shall shame them for sin, which is <i>Vengeance</i>. As for your backward course, a few steppes backward will make you aduance further in your leaping.</p>	
	<p><i>The Sicke Man.</i>—I feare exceedinglie : I feare to losse both Soule and Saluation.</p>	
* Note.	<p><i>The Pastour.</i>—Let Faith moderate your feare. * When <i>Iacob</i> thought that hee had lossed <i>Ioseph</i>, and was in great feare for <i>Benjamin</i>, euen then found hee both <i>Ioseph</i> and <i>Benjamin</i>. Look often vnto God, and yee shall finde him,</p>	
Psal. 13. 5.	<p>with <i>Dauid</i>, to bee the <i>light of your countenance</i>.</p>	
	<p><i>The Sicke Man.</i>—God hath opened the floode-gates of his wrath against my Soule. O the deepenesse of my troubles !</p>	
* Note.	<p><i>The Pastour.</i>—* The Soule, in deepest troubles, is like</p>	
Gen. 7. 13.	<p><i>Noah's Arke</i> on the waters, the higher it was tossed, the</p>	
* Note.	<p>nearer it approached to the heauens. * Little boats of little</p>	
	<p>burden are but for shallow waters ; but great shippes of</p>	
* Note.	<p>greater load are sent vnto the depths. * The deepenesse of</p>	
	<p>your temptations, Sir, declare that God hath loaden you with</p>	
* Note.	<p>many graces. * Brauest Captaines are put to the front and</p>	
* Note.	<p>forebrunt of the choake. * Best Christians are battered</p>	
	<p>with most bitter temptations. God who suffereth them to bee tempted, knoweth what they can do ; and therefore to encourage others by their example, hee putteth them to a prooffe, for to let the world see what his <i>grace</i> can worke in <i>weake-</i></p>	
Psal. 66. 2.	<p><i>nesse</i>. At last yee shall say, <i>Wee went thorow fire and</i></p>	
	<p><i>water, but thou hast brought vs to a wealthie place</i>. What say yee, Sir ? Beginneth not your heart to rejoyce ? Bee glad, Sir, and say to God, with the Psalmist, <i>All my springs shall bee of thee</i>.</p>	
	<p><i>The Sicke Man.</i>—I haue little minde of <i>springs</i>. The</p>	
Iam. 5. 13.	<p>Apostle saide wiselie, <i>Is any man mirrie, let him sing</i>.</p>	
	<p>Mine Harpe and Heart both are out of tune. The Harpe of</p>	
Ps. 137. 2.	<p>my joy is hung <i>vpon the willowes</i>. * My fingers can guide</p>	
* Note.	<p>no more this wirbling instrument. * All the joy of my</p>	
* Note.	<p>light, and the light of my joy, is quenched with vnspeakable</p>	
	<p>griefe, as with a <i>dampe</i>.</p>	
* Note.	<p>* Mine heart is like a <i>moth eaten cloth</i>, all rent with</p>	
	<p>temptations, and eaten out with the <i>worme of Conscience</i>,</p>	
Iona. 4. 7.	<p>like that worme which did eate away the pleasures of <i>Ionah</i>.</p>	
	<p>By its byte all my joy is fallen downe like that <i>Gourd</i>.</p>	

Temp.	OF THE SOULE, &c.	2. day.	83
All the good that euer was within mee is boulded out. Satan hath sifted mee. I thinke presentlie that I am at the verie mouth of Hell, readie to fall downe to the bottome thereof.			
<p><i>The Pastour.</i>—* The way to Heauen is neare by the gates of Hell. The way to pleasures for euermore, is paved with paines. <i>Dauid</i> first cryed to God, <i>de profundis, out of the depths</i>, saide hee, <i>haue I called to thee</i>. But afterward hee praised him in <i>excelsis</i>, with the highest Organs of laude, euen with loud Cymbals, yea, high sounding Cymbals.</p>			<p>* Note. Psal.16.11 Psal.130.1  Psal.150.5</p>
<p>* It was well saide by one, <i>Quo acerbior miseria eo acceptior misericordia</i>, the sowrer the miserie, the sweeter the mercie. Let the hope of that sweete mercie which is to come, sweeten the tartenesse of your present terrours.</p>			* Note.
<p>* Hee who can bring light out of darknesse, and who brought water out of the fierie flint, can make the sweetnesse of his grace spring out of the gall of bitternesse. Woe to him whom God will not correct! This was a sore word, <i>Ephraim is joyned to idoles, let him alone</i>. Pray God that hee neuer let you so alone. Blesse God for this chastisement. Though for a space yee bee in the fearefull depths of temptations, let nothing make you to despair; Christ the most solide <i>Rocke</i> of your Saluation shall turne all such surges into froth.</p>			<p>* Note.  Hos.4.17.</p>
<p>* While <i>Ionah</i> was in the bellie of hell, and all the bilowes of God's wrath passing ouer him, yet would hee not despaire into that hell, but beeing tumbled vp and downe there, hee trembled in his belieuing, and belieued in his trembling. * <i>Then I saide, I am cast out of thy sight.</i>—<i>There</i> was his trembling.—<i>Yet I will looke againe toward thine holie temple.</i>—<i>There</i> was his belieuing.—<i>And the Lord spake to the Fish, and it vomited out Ionah vpon the dry land.</i> <i>These</i> were the fruites of his Faith.</p>			<p>* Note. Ion. 2. 4.  * Note. Iona. 2. 4. Verse 10.</p>
<p>* Learne, Sir, of <i>Ionah</i>, not to despaire, were it in the bellie, of hell. Though for a space yee, as it were, goe downe, with that Prophet, to the bottome of the mountaines, the time shall come that yee shall sing to God, <i>Yet hast thou brought vp my life from corruption, O Lord my God.</i></p>			<p>* Note.  Iona. 2. 6.</p>
<p>* God for a space, for the sinnes of his chosen, for his glorie, for his praise, for prooffe, for example, and manie other reasons, may bee eclipsed from shining to the sillie, sinfull</p>			* Note.



\* Note. Soules of his *Turtles*. \* But there is none obscuritie that shall bee able for euer to restraine from them, the celestiaall influence of his blessed beames of comfort. *In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I haue mercie on thee, saith the Lord thy Redeemer.*

Isa. 54. 8.

*The Sicke Man.*—But alas! mine heart is alreadie wounded with vncurable woundes.

\* Note.

Mala. 4. 2.

*The Pastour.*—In Christ is your remeede. \* If yee bee wounded, *there is health in his winges*, for the healing of your woundes. Though for a space such woundes bee sore in your feeling, yet fret not. \* Yee would gladlie suffer all that and more, if yee knew how many stripes Heauen were worth. Though Christ tarie, yet hee will not tarie. Hee is more sensible to our sores than wee can imagine. \* Be-

\* Note.

\* Note.

lieue him while hee speaketh. These bee his wordes of sense, *Hee that toucheth you, toucheth the Apple of mine eye.*

\* Note.

\* Bee of good heart, Sir; Christ shall bee the *Judge of our sinnes*, who was *judged for our sinnes*. Hee to whom all judgement is deliuered, was deliuered for vs vnto death. Yee say, that your heart is *wounded*, let this bee a *salue* for your *sore*. A broken heart is the verie heart of repentance neuer to bee repented of. \* The heart which was neuer

\* Note.

\* Note.

wounded *for sin*, is deadlie wounded *with sin*. \* The heart which was neuer wounded for sin, hath neuer known the vertue of Christe's woundes, the onlie remeede of sin. Bee of good courage in this *good fight*, like the Church, who for her valour in spirituall warfare, is compared *to the troopes of horses in the Chariots of Pharaoh.*

2 Tim. 4. 8.

Cant. 1. 9.

Now seeing the day groweth to an end, after that in my prayer I haue recommended you to God's protection and direction, I will leaue you vntill morrow. Let vs pray.

A PRAYER FOR THE SICKE MAN, TOSSED WITH  
SPIRITUALL TEMPTATIONS.

Heb. 12. 19

Psal. 18. 8.

**O** LORD, how terrible art thou, when thou art angrie at thy creatures! Who can stand before thee—a *consuming fire*. When thou is prouoked, the Earth shaketh and trembleth, the foundations of the hilles are moued. When thy wrath is kindled, *smoke commeth out of thy nostrils,*



Prayer.	OF THE SOULE, &c.	2. day.	85
and out of thy mouth commeth a deuouring fire, whereby coals are kindled.			
O the terrou of these <i>eueralasting burnings</i> ! Who darre approach vnto thee ? Who shall bee so bolde as to stand before thee, seeing there is <i>none so fierce that darre stirre vp the Leuiathan</i> , one of thy Vassals, whose <i>scales are his pride</i> , whose eyes are like the <i>eye lids of the morning</i> , and who by his neesinges maketh a light to shine, and kindleth coals by his breath ?			Iob, 42. 10.
O GOD, most gracious, make thy <i>North winde to awake</i> , and blow vpon him for the cooling of his conscience parched with fierie temptations. Change thine angrie countenance toward this sillie cast-downe Soule, sore tossed and troubled with spirituall tempest. O heare our earnest sute and bee not deafe towards vs. O let the bright beames of thy mercie disperse and breake thorow the <i>cloudie gloominesse</i> of thy wrath. Let the <i>cleare skie of thy fauour</i> appeare vnto this <i>darkened spirit</i> , that in a holie boldnesse, hee may come vnto the Throne of thy grace.			Cant. 4. 16.
Thou hast saide, Lord, <i>Anger is not with mee</i> . Thy word plainelie affirmeth, that there is <i>but a moment in thy wrath</i> . In wrath thy custom is to remember mercie. Forget not so good a custome. O remember heere a sinner, vexed with thy wrath. Breake <i>not this bruised reede, neither quench this smoking flaxe, but kindle vp the lurking sparkle</i> . Make <i>thy strength perfect in his weakenesse; make thy Mandrakes to give a smell</i> , that his Soule may bee refreshed with the sa- <i>uour of life vnto life</i> .			Isa. 42. 3. 2 Cor. 12. 9. Cant. 7. 13.
Take from him all hardnesse of heart. Suffer not his Conscience to bee <i>seared</i> with sin, neither <i>too sensible</i> of sin, lest that hee losse his patience. Giue him a <i>soft and a yielding heart</i> , for to admit the comfortes of thy Spirit. O take out of his breast the <i>hard marble and flintie heart of Nature</i> , and put in the place thereof a <i>fleshie and melting heart</i> , with a tender and feeling spirit. Open his eyes with thine eye-salue, that hee may see thy mercie thorow the cross-barred gates of so fearefull temptations. As the <i>weight of thy wrath</i> hath made his Conscience to bleede, so let the <i>might of thy mercie</i> , like <i>Balme</i> , cure and couer the woundes of thy wrath. O GOD of pittie, pittie this poore Soule weeping in secrete at thy feete. Pittie this Spirit which is filled with heauinesse. Sore sorrow, O LORD, is entered thorow all the powers of			

Heb. 4. 12. his Soule, euen to the *diuiding of the joyntes, and the marrow of his bones*. Put these wordes of comfort in his minde  
 Mic. 7. 18. and mouth, that thou *retainest not thine anger for euer, because thou delightest in mercie*.

O sanctifie the force of all his painefull temptations, that they may worke to his well: let him know that thou hast an  
 Psal. 141. hand in all his troubles. Let him say, *Let the righteous smite mee, and it shall bee a benefite*: Yea, though thou  
 5. should slay mee, yet will I trust in thee.

Good GOD, giue him not ouer to the raging euill of his own corruptions. Suffer not his Spirit to bee ouerwhelmed with the burden of temptations; but with the temptation giue him an *out-gate*. Make the *Spikenard* of thy mercie sende out a sweete smell, whereby his fainting heart may bee comforted. Giue him victorie ouer all the enemies of his saluation. As *Ioshuah* made his men of warre to set their feete vpon the neckes of their enemies, and tread them vnder foote; euen so, LORD, make this thy weake seruant to set his feete vpon the neckes of these sinnes, which, like *Kinges*, haue sweyed their sinfull Scepter in his heart. Thou who made  
 Iosh. 10. 10. a *Cake of Barley bread* to tumble vpon the tents of *Midian*, and ouer turne them, thou can easilie worke great workes by weake meanes. It is thy custome to make thy strength perfect in weaknesse. Let this poore sicke Patient heere haue the prooffe of the practise of thy custome. Let his Soule, like a Doue, enter in at the cliftes of the Rocke; let it creepe in by the woundes of Christ vnto his blessed bowels, there to bee warmed with God's most feruent loue.

Whither shall hee goe? LORD, to whom shall hee make his mone, but to thee? Whom hath hee in Heauen but thee? O LORD, now the day is farre spent, and the wearisome night approacheth. Before wee goe let us obtaine our sute—that thou would make thy wrath to relent a little. Let not our prayers bee powred out in vaine. Wee will not admit a refusall, and therefore set vs not off till another time. Abandon not this troubled Soule.

Prou. 3. 28. Thou who hast saide vnto man, *Say not vnto thy neighbour, Goe and come againe, and to morrow I will giue thee, if thou now haue it*. O LORD, practise thine own precept. Wee are heere come, not for to *buy*, but to *begge* thy mercie, for thy distressed Seruant. Thou cannot denye but thou hast mercie; for this is euer true: *Mercie is with thee*.

Seeing then, LORD, *now thou hast it*, wee vrge thee with thine own directions, say not, *Goe and come againe ; to morrow I will giue thee.* By such a delay thou should but enhance his griefe. Alas! LORD, what rest shall his wearied Soule get all this night, if thou delay and drift him vntill morrow?

O come, come, and powre into his heart the comfortable bowels of thy compassions! *Powre* into his Soule the *powers* of thy Spirit, whereby hee may bee reuiued, and goe softlie, the rest of his time *in the bitterness of his Soule.* Refresh his parched Conscience with the dew of thy grace. Deare Father, for Christe's sake, let not hardnesse of heart creepe any more vpon him. Receiue him softlie into thine Armes this night, and cause his spirit to rest into thy bosome. Whether hee sleepe or hee wake, make all his thoughts to run vpon thee. In the darknesse of the night make thy loue like light to breake in vpon his Conscience, *as the shining light that shineth more and more vnto the perfect day.* Seeing Sathan, the Lord of the night, *the Prince of Darknesse*, is most combersome in the night, wee intreat thee, that thou would shield and preserue him by thy merciefull and powerfull protection. Make his Soule to stand vpon a continuall watch, that it may bee readie with a well furnished *Lampe* for the comming of his Lord. Make the day of thy mercie to breake, and all the shadowes of temptations to flee away. O Father, heare and helpe, for the sake of the dearest blood of thy Sonne, the alone purger of the Soule, and the chiefe softner of hardened heartes. Bee thou a Sanctuarie vnto this troubled Soule. Create vpon him *a cloude and smoke by day, and the shining of a flaming fire by night*, joyne the *direction* of thy fire with the *protection* of thy cloude. O giue now thy blessing vnto this halting man. Souple and loosen his stiffe and stupefied joyntes, that, beeing drawne by thee, hee may runne after thee. Fence and garde his Soule by thy grace, till thou bring him vnto glorie. O Jesus, pray thou for him, whom Sathan hath sought to winnow, let him bee found as good corne vpon thy barne floore, vnto the praise of thy heauenlie glorie—of thy diuine grace.

Isa. 38. 15.

Prou. 4. 18

Isa. 4. 5.

Blesse thy beloued Church vniuersall; purge her from all Shismes and diuisions which breede *great thoughts of heart.* Decke and decore her with *puritie* and *vnitie*, the two most



precious spirituall jewels of thy Spouse. Make her fertile, like a broodie Vine.

Psal. 73. 24

Direct our gracious Soueraigne in all his wayes, *Guide him by thy Counsell, and afterward bring him vnto glorie.* Blesse his Royal Match, the Queene's Majestie; make her a Nurse mother in Israel, a blessed Mother of blessed Children. Blesse all the Estates of this Land: blesse thy Ministrie; adorne their breastes with thy *Vrim* and thy *Thummin*, thy light of doctrine, and perfection of life. Blesse vs all who are heere humbled before thy face this night; while our bodies shall goe to bedde for to rest, grant that our Soules may goe rest in the armes of thee our most louing God and Father. To thee, with thy Sonne and the Spirit of Grace, wee giue all praise and glorie for euer. Amen.

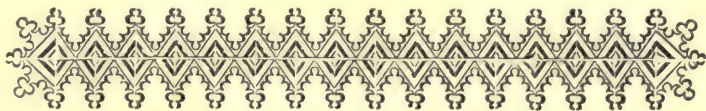
Cause reade vnto you this night, when yee awake, *Psal. 6, Ps. 49, Ps. 102, Ps. 130.* The grace of God and the peace of his Spirit bee with you.

*The Sicke Man.*—The Lord direct you, Sir, in all your wayes. I looke yee shall returne the morrow earlie.

Thinke vpon that where wee left at last. I looke that yee shall cleare that matter more at large at our next meeting.

My God bee with you.





## THE THIRD DAYE'S CONFERENCE.

### OF SPIRITUALL TEMPTATIONS.

#### The Pastour.

**T**HE Lord blesse you, Sir. According to your desire I am come againe to visite you in your bedde of languishing.

*The Sicke Man.*—I was looking for you; for since yee left mee yesternight, I may say, with *Iacob*, *Sleepe departed from mine eyes*. My conscience all this night hath beene like a boiling pot. \* O but weake man is borne to manie sorrowes! His dayes are few and euill. *The best of them is but labour and sorrow*. But let vs now beginne where wee left. Gen. 31. 40

*The Pastour.*—Our last conference, as yee may remember, was concerning Christ; in whose winges, I saide, was health for healing of your woundes. \* I declared vnto you, that hee is so tenderlie touched with the feeling of our sores, that hee hath declared that these that touch vs, *touch the apple of his eye*. Hath this beene the matter of your night's meditation? \* Note.  
Psal. 90.  
10.

*The Sicke Man.*—That which yee haue saide of Christ, Sir, is true. There is indeede *health* in his winges, and *helpe* in his hands. But alas! Christ will not bee helpfull but to these that are of a strong Faith. My Faith is both faint and fecklesse—nothing but a *smoke* of Faith. \* Note.

*The Pastour.*—\* Christ hath saide plainlie, *that hee will not quench the smoking flaxe*. *S. Peter* was not a man of strong Faith when, in his voyage to Christ vpon the sea, hee beganne to sinke. Saide not Christ vnto him, *Thou man of little Faith, why hast thou doubted?* \* The Lord reprobued him for the *weaknesse* of his Faith, but neuer coost him off for the *littlenesse* thereof. Zach. 2. 8.  
  
\* Note.  
Isa. 42. 3.  
Matth. 14.  
31.  
\* Note.

*The Sicke Man.*—That was another matter, Christ was with his Apostle. \* There was vertue into that hand, wherewith hee gripped the *sinking man*, as was vertue in \* Note.  
Mat. 8. 56.

his garment, while *the hemme* thereof was but touched. Such a weake Faith as mine, cannot reach vp so farre as to touch him into the Heauens.

*The Pastour.*—Though your faith bee weake, and that Christ also bee bodilie absent, yet bee not for that disquieted ;  
 \* Note. his Godhead is present. \* Hee himselfe hath saide, concerning his bodilie presence, that it was *expedient for vs that hee should goe away*. As for the weaknesse of your  
 Ioh. 16. 7. Faith, pray God to strengthen it. \* Faith though it bee  
 \* Note. little, yet it is of great force, *a graine* of it will cast a *moun-*  
 Luk. 17. 6. *taine* into the sea.

*The Sicke Man.*—Let mee see, I pray you, Sir, anie particular example of a weake Faith sauing anie man.

*The Pastour.*—Of this in Scripture wee haue a cloude of witnesses. I shall let you see two, *one* in substance, the  
 \* Note. *other* in type or figure. \* That of Peter in the New Testa-  
 Matth. 14. ment is *substantiall*. Christ called him *a man of little*  
 32. *Faith*, and yet by that Faith, though little, hee was saued.  
 \* Note. \* The other is in the Old Testament, in the *type and figure*.  
 Numb. 21. When the Israelites were bitten with the fierie Serpents,  
 9. their onlie refuge and remeede was to looke vp to the *brazen*  
 \* Note. *Serpent*. This was the verie type of a Soule stung with sin,  
 beholding Christ with the eye of Faith. \* Of these who  
 behelde that *serpent of brasse*, some were bleared, and other  
 some had weake eyes. But the weaknesse of their sight  
 \* Note. could not hinder the cure. \* Nay, the old man with his  
*dimmed eyes*, beholding as through a *mist* that type of Christ,  
 was as soundlie cured, as hee whose eyes were in their  
 \* Note. greatest vigour. \* The meate taken with a paralitique and  
 trembling hand, will not refuse nourishment to the bodie, no  
 more than if it were taken with a stable hand. Obserue,  
 \* Note. Sir, what I say, \* Faith is the eye of the Soule, whereof the  
*Israelites* eyes were but a figure, Christ is the trueth of the  
 \* Note. brazen Serpent. \* Though this eye bee dimmer in some,  
 yet if it see, the Soule shall bee saued. Faith is the hand  
 \* Note. of the Soule, Christ is the foode. \* Though this Faith  
 \* Note. tremble, Christ trembleth not. \* The *palsie* is not into the  
 foode. Bee of good courage, Sir ; feare not this trembling  
 feare ; the worke of saluation cannot bee wrought out but  
 Phil. 2. 2. *with feare and trembling*. \* When the work shall bee  
 \* Note. ended, all trembling shall cease, and Faith shall bee stable,  
 then the Soule shall bee made free from all *palsie paine*.



Temp.	OF THE SOULE, &c.	3. day.	91
<p><i>The Sicke Man.</i>—Oh, that I were but sicke of such a <i>palsie paine</i> ! Oh, that I were assured to haue anie <i>graine</i> of true Faith ! Alas ! I am vndone. * This wretched heart of mine is so <i>wrung</i> with <i>wrath</i>, that there remaineth not within it so much as a droppe of grace. All my spirituall moisture is spent ; all the faculties of my Soule are so racked, that my tongue cannot vtter my grieffe and smart. * Is there no <i>Balme in Gilead</i> for a sorrow-beaten sinner ? Oh, through excessiue paine my Liuer is rolled within mee ! If I finde no remeede, my Soule shall shortlie bleede to death ; my paines exceede, my sorrow is extreme ; thorow the tortours thereof my Soule is compelled to roare. Oh Lord, turne thy wrath into mercie, and thy <i>Iustice seate</i> into a <i>Throne of grace</i>, and pardon the sinnes which more and more ripen thy wrath against mee. Mine heart is rent and harrowed with grieffe : what <i>salue</i> can I finde fit for such sinfull sores ? The more I <i>thrust</i> grieffe out, the more it <i>throngeth</i> in.</p>			<p>* Note.</p> <p>* Note.</p>
<p><i>The Pastour.</i>—The souerainge <i>salue</i> for such sores, is to get a sight of Christ, who bare all our sinnes vpon his <i>battered bucke</i>, which was torne with mercilesse stripes. Christ in that plight, is the most fit object for the eye of a troubled Soule. * There is no <i>salue</i> for the sore of sin, but the sight of him who is the trueth of that <i>brazen Serpent</i>, the object of the faithfull eye. * This remeede among all others is like the <i>master Bee</i>, the best of all the hyue. * Though yee bee like <i>Zacheus</i>, a man of little stature, so that yee cannot see Christ ouer the multitude of your sinnes, yet run before, climbe the tree of the <i>Crosse</i>, and beholde him. * No, rather beholde him now vpon the <i>Crosse</i> fixed vpon a <i>mount</i> high aboue, that all may see him, euen vpon <i>mount Caluarie</i>. Beholde him there treading death vnder his feet. * Though there bee a mount of <i>dead men's skules</i>, there is no <i>dead skule</i> so high, but Christ may bee seene aboue it. * Christ is euer nearest in the <i>hottest skirmish</i>. Hee is the <i>sea</i> and the <i>seate</i> of mercie. If yee can seeke, yee shall finde no scant of mercie into him. Yee shall wonder at his loue when yee shall <i>relish</i> his kindnesse.</p>			<p>* Note. Numb. 21. 9.</p> <p>* Note.</p> <p>* Note. Luk. 19.3.</p> <p>* Note.</p> <p>Luk. 23. 32.</p> <p>* Note.</p> <p>* Note.</p>
<p>* To Christ then, yea, to Christ alone must yee runne and forsake all, as the Mariner, while <i>all his cunning is gone</i>, runneth to God in the tempest. * In him is <i>Balme</i> for all wounded spirits, there is no <i>gash</i> so deepe, but his</p>			<p>* Note. Psal. 107. 27.</p> <p>* Note.</p>

- blood can cure it. As all riuers lead to the sea, so should all comfortes guide vs vnto Christ. \* While hee was in *the dayes of his flesh* there was no miserie that could withhold sinners from him, neither lamenesse, nor blindness, nor deafenesse, nor deuills, could stay any from him, nor stay him to do them good: hee healed them all.
- \* Note. \* Neuer a man came backe from him, saying, *I haue sought to this God in vain*—I came to him, but hee could not helpe mee. Or, as the father of the lunaticke saide, *I brought him to thy Disciples, and they could not cure him.* \* To him may all heart broken sinners say, with the Prophet, *My flesh and mine heart faileth, but thou art the strength of mine heart and my portion.* \* Flesh and friends, health and wealth, and all will faile vs, but *Iesus* will neuer faile vs.
- \* Note. \* Man's *extremitie* is his *opportunitie*. By him alone the Soule of man hath light, libertie, and life. All other *helpes* and *hopes* are but vaine. \* As no water could wash and cleanse the *leprosie* but onlie *Jordan*, so nothing can wash away the *leprosie* of sin but the blood of Christ, the *Lambe of God*, which is a spirituall *Jordan* for washing of leper Soules. \* In a word, in all our stormie troubles Christ Iesus is a firme *Rocke of refuge* which repelleth and turneth into *froth*, all the waues of most tempestuous temptations. \* By his blood alone our Soules are both healed and hallowed, vpon the right of your *redemption* sute the *remission* of your sinnes. Lee not abashed; hee who hath Christ needeth not to feare.
- The Sicke Man.*—If I were one of Christe's, would hee leaue mee thus wise comfortlesse? \* Hee is the *Sunne of Righteousnesse*, in whose beames, as in a *spring time*, I was wont to rejoyce; but now hee is gone down. \* My Soule is *benighted*, and I am *affrighted*, with grudgings of despaire. Oh, that mine eyes *of flint were melted into teares!* O smite my *flintie heart* with the rod of thy mercie, that it may make teares, the water of repentance, to gush out at the *Conduite pypes* of my mourning eyes! O what a palpable darknesse!
- The Pastour.*—Comfort your selfe with hope, waiting till that *Sunne* arise againe vpon your Soule. \* Suppose a man created vpon the earth as *Adam* was at the first, if hee should see the *Sunne set*, hee would bee afraide at that first darknesse, thinking that the *Sunne* were gone downe, neuer for

to returne. But knowing by experience that hee is ordained by God, a *Ruler for to rule the day*, by intercourse of the night, while hee seeth him set hee is content, because hee looketh for his rising againe. If the yeare were euer *Winter*, which maketh all thinges to die and wither, wee would all die for sorrow. \* But now, in the deepest snowes and most hoarie frosts, wee haue some sparkle of joy kindled by the hope of the approaching *Spring*.

Gen. 1.16.

\* Note.

As in these *naturall* thinges, so it is in *spirituall*. \* *Note.*  
the *Sunne of Righteousnesse*, will seeme to the Soule to set  
vnder the *night cloude* of some fearefull temptation. In such  
a case the sinner will thinke that hee shall neuer see God  
again. \* But for all that, after some houres of darknesse,  
appeareth *Roseis aurora quadrigis*, Christ, that *Day-spring*  
*from on high*, which the Soule, like a *Bird on a bush*, wel-  
cometh with a morning spring. After deepest *discomfortes*  
come dearest *comfortes*. \* *Note.*  
Malc. 4. 2.  
Luk. 1. 17.

Haue patience, Sir, a little, till the night of your temptation bee past. After a little, open the window, and yee shall see the *Skie of day*, then againe, beholde that *Sunne*, which seemed to bee lost, arising with his blessed beames, with a *louing* and *life-giuing* countenance. Bee not discouraged; though Christ absent himselfe, it shall bee but for a space, *untill the day breake, and the shadowes flee away.* \* All his absence from the godlie, is but like that which hee saide to his Disciples, *Yet a little while, and yee shall not see mee, and againe, a little while and yee shall see mee.* \* It is of his helpe, as of *Habakkuk's* vision, *Though it tarie, waite for it, because it will surelie come; it will not tarie.* Bee stoute and couragious; the bitterest of your temptations are but the *sweete glowmes of a Father.*

Cant. 4. 6.  
\* Note.

\* Note.  
Hab. 2. 3.

*The Sick Man.*—I am pricked with the poisonous arrows of Sathan's spyte. I doubt if God would bee so rough to one of his own Children as hee is to mee. \* Fathers strike with the *rod*, but I am scourged with *Scorpions*, wherewith the Lord is now auenging the *quarell of his couenant*. Oh, that euer I came to this wretched passe!

\* Note.  
Leuit. 26,  
25.

*The Pastour.*—Yee are impatient. \* There is nothing in all your affliction but the *smiting* of the righteous, which yee should account a *kindnesse*. Such *smiting* is but *smiling*, in effect, a loue-token,—Whom I loue, I chasten. God's corrections are balme which shall not breake your head. \* Note. Psal. 141.5



Deut. 28.  
65, and  
ch. 32, 25.

*The Sicke Man.*—I am both bruised and broken ; my *paines* surpasse my *power* ; Sathan with his snares and fetters hath confined mee to a wretched slauerie ; my Soule is out of temper. *Trembling of heart, and sorrow of minde, and terrours from the Chamber*, assault mee on all sides. O but the passage to glorie is *rough* and *boisterous* ! Beholde how I sweate for paine, as one rosted with a fearefull flamme.

Zac. 3. 2.

*The Pastour.*—In that heate is a comfort. The style of the godlie is to bee called Brands pluckt out of the fire. *Is not this a brand taken out of the fire ?* saide the LORD, in *Zacharie*. This manifesteth that a godlie man for a space may bee *scorched vpon kindled coales* ; but God incontinent rescueth him, as a man will catch quicklie at that which hee would not haue burnt. God will neuer leaue his own to the full rage of a *stinging Conscience*. Let all men haue patience

\* Note.

Psal. 101. 1

while God worketh. \* If for sinnes hee punisheth his deadliest enemies, why should hee not also for sin correct his dearest Children ? If man vncontrolled may *sing of mercie and of judgement* for to keepe his house in order, shall not God haue his will to sing what song hee pleaseth vnto his own creature ?

\* Note.

\* Let the cracking *Law musicke* of *Sinai* bee ended, and then God shall rejoyce your heart with the

\* Note.

sweete melodie of the *Gospel*. \* If, while God in this your trouble in a manner is mourning vnto you, yee *lament* for your sinnes, hee shall in the end make you *dance* at the *pyping* of his Gospel. \* From *Sinai* hee shall bring you vnto *Sion*, where all your *paines* shall bee turned into *pleasures*.

\* Note.

*The Sicke Man.*—All pleasures are farre from mee for the present. A *world of pleasures* are deare bought with *one pang of Conscience*. God's wrath hath seized vpon mee, for to dragge my Soule downe to the bottome of Hell. It runneth euer into my minde, that I am guiltie of the sin against the Holie Ghost. This I take to bee the marke, that such as once are guiltie of that sin, *cannot bee renewed againe by repentance* ; this marke seemeth to bee in mee, for as yet, for all the holie wordes I haue heard out of your mouth, I finde no renouation. Though God's goodnesse by you hath ledde mee to repentance, I haue not beene moued,

Heb. 6. 6.

Rom, 2. 5.

*but, after mine hardnesse and impenitent heart, I haue treasured vp vnto my selfe wrath against the day of wrath.* This spoileth mee of outward peace and inward joy. What can this bee but the sin against the Holie Ghost, which shall

Temp.	OF THE SOULE, &c.	3. day.	95
<p><i>neither bee forgiuen in this world nor in the world to come?</i> I pray you, Sir, to let mee know what a fearefull sin that is, which Scripture saith <i>shall neuer bee forgiuen</i>. Let mee heare of its name and nature.</p> <p><i>The Pastour.</i>—This sin, Sir, of all sinnes is the most fearefull, as being a sin of highest nature. In Scripture it is called <i>Blasphemie against the Holie Ghost</i>. Because there is no pardon for it, it is called <i>A sin vnto death</i>. Christ him selfe declared this plainelie: <i>Verilie</i>, saide hee, <i>I say vnto you, all sinnes shall bee forgiuen to the sonnes of men, and blasphemies, wherewith soeuer they shall blaspheme, but hee that shall blaspheme against the Holie Ghost hath neuer forgiuenesse</i>.</p> <p><i>The Sicke Man.</i>—These wordes seeme strange—that all sinnes shall bee forgiuen to the sonnes of men, and also <i>blasphemies</i> wherewith soeuer they shall <i>blaspheme</i>, whether against the <i>Father</i> or the <i>Sonne</i>, but that there is no forgiuenesse for <i>blasphemie against the Holie Ghost</i>. By that speach it would seeme that there bee blasphemies against God, which are not against the Holie Ghost. By that, also, it would seeme that the <i>Holie Ghost</i> is greater than the <i>Father</i> or the <i>Sonne</i>, for whateuer blasphemie is vttered against them it may bee forgiuen, but as for that where with the <i>Holie Ghost</i> is wronged, it is an <i>inexpiable staine</i>, of it there can bee had no remission. Before yee proceede, cleare mee of this difficultie.</p> <p><i>The Pastour.</i>—The like of these wordes are also in <i>S. Matthew's Gospel</i>: <i>All manner of sin and of blasphemie</i>, saide Christ, <i>shall bee forgiuen vnto men, but the blasphemie against the Holie Ghost shall not bee forgiuen vnto men</i>. To this is subjoynd, in the verse following, <i>Whoso-euer speaketh a word against the Sonne of Man, it shall bee forgiuen him, but whoso-euer speaketh against the Holie Ghost, it shall neuer bee forgiuen him</i>.</p> <p>By this at the first blinke it would seeme indeede that it were not so dangerous to offend the <i>Father</i>, or the <i>Sonne</i>, as the <i>Holie Ghost</i>.</p> <p>Wherefore, yee must consider that this sin, which is called the sin against the <i>Holie Ghost</i>, is no less against the <i>Father</i> and against the <i>Sonne</i>, than it is against the <i>Holie Ghost</i>.</p> <p>* But it is called the sin against the Holie Ghost, because it is a most high rebellion, and stiffe standing out against the peculiar worke of the Spirit, which is to inlighten the minde,</p>			<p>Mar. 3. 28.</p> <p>Mat. 12. 31 1 Ioh. 5. 16. Mar. 3. 28.</p> <p>Verse 29.</p> <p>Mat. 12. 21</p> <p>Verse 32.</p> <p>* Note.</p>

and bow the will and affections, that man by repentance may bee brought home againe vnto his God.

\* Note.

Opera tri-  
nitatis ad  
extra sunt  
communia

\* As the Creation is ascribed to the *Father*, and Redemption vnto the *Sonne*, so is illumination and conuersion of Soules ascribed to the *Holie Ghost*, though all these *externall actions* of Creation, Redemption, and Sanctification, bee common to all the three Persons of the Trinitie.

Vnderstand then, that the reason wherefore this sin is called the sin against the *Holie Ghost*; it is because it is against that *energia* and *efficacious* working of conuersion, common to all the three Persons, but particularlie ascribed to the *Holie Ghost*, as our Creation is to the Father, and our Redemption to the Sonne.

\* Note.

\* When man stiffle and stubbornlie sinneth against the *remede of sin*, how can that sin bee remedeed? It must of necessitie bee a sin *remeedlesse*. A sin past all remeede is a *desperate disease*.

*The Sicke Man.*—Let mee, I pray you, heare more clearlie what this sin is.

*The Pastour.*—It is an *vniuersall apostasie* from a knowne Trueth, with an eager, earnest, and malicious persecuting of the same, by both secret and open hostilitie.

*The Sicke Man.*—I know that manie of the learned call that sin an *vniuersall apostasie from the Trueth*, but I neuer could well vnderstand that.

The *Pharisees* are esteemed to haue beene guiltie of that sin, yet I cannot reade that they had made an *vniuersall apostasie* from the trueth of doctrine. Christ saide, that they *sat in Moses' chaire*, which did signifie that they had kept some thing of *Moses* his doctrine, though miserablie mixed with the *leauen* of their traditions.

Mat. 23. 2.

Mar. 8. 15.

\* Note.

1 Sam. 10.  
11, and  
ch. 22. 18.

Thus as yee see their apostasie was not *vniuersall*. \* *Saul* did not altogether renounce the religion of *Israel* though, after hee had *beene among the Prophets*, hee *killed the Priestes*.

\* Note.

*The Pastour.*—Indeede, Sir, that doubt is not without great difficultie. \* Mine opinion concerning that, is that who out of malice and despite renounceth and persecuteth any fundamentall point of religion, which hee hath before knowne and approuen, is by consequence guiltie of that *vniuersall Apostasie*. \* My reason is founded vpon the Apostles rule, *Whosoever shall keepe the whole Law, and*

\* Note.  
Iam. 2. 10.



Temp.	OF THE SOULE, &c.	3. day.	97
<p><i>yet offend in one point, hee is guiltie of all.</i> * That is, who euer hee bee that maketh no conscience of one sin, maketh conscience of no sin. If for the feare of God you darre not murther, how darre thou then, if thou feare God, commit adulterie, or how darre thou steale or lye?</p>			* Note.
<p>* Euen so hee, who out of malice and despight, renounceth anie maine ground of the Trueth, which hee hath once knowne and professed, and after that contemptuously with a lifted vp hand persecuteth the same, hee in my judgement hath drawne vpon himselfe the guiltinesse of an <i>vniversall Apostasie</i>.</p>			* Note.
<p>* If by this <i>vniversall Apostasie</i> were onlie vnderstood an actuall, publicke, and totall renouncing of God and of all Religion, with railing and raging, such sinners should not bee (as indeede they are) most difficile to bee knowne.</p>			* Note.
<p><i>The Sicke Man.</i>—I perceiue by the definition of that sin, that it is not common to all the Reprobates.</p>			
<p><i>The Pastour.</i>—No, not: but onlie to these who haue beene enlightened with some knowledge of the doctrine of Trueth, and after beginne maliciouslie to persecute the same.</p>			
<p><i>The Sicke Man.</i>—But thinke yee that any man would bee so beastlie as to <i>persecute a knowne Trueth</i>. I cannot thinke that the <i>Pharisees</i>, who are saide to haue beene guiltie of that sin, did euer know Christ to bee come from God, <i>for had they knowne him, they had not crucified the Lord, the Lord of glorie.</i></p>			1 Cor. 2. 8.
<p><i>The Pastour.</i>—Indeede these wordes are true of manie, but not of those doctours which made Christ to pronounce so manie woes against them. * They and their complices knew what hee was, and wherefrae hee came. <i>Yee both know mee</i>, saide Christ to them, <i>and yee know whence I am.</i></p>			* Note. Ioh. 7. 28.
<p><i>The Sicke Man.</i>—Mercifull God! how could they then pursue him with such spight and bitterness? I thinke that by that knowledge, as by a <i>bit</i>, their most head-strong corruption should haue beene <i>snaffled and curbed</i>.</p>			
<p><i>The Pastour.</i>—* Man doeth not despight to the Spirit of grace at the first, but by little and little, <i>like clay before the Sunne</i>, his heart is hardened by the deceitfulness of sin.</p>			* Note.
<p>First, a man will know the Trueth, and will loue it with some sort of feruour for a space; after a little this loue becometh to lessen and grow colde, while at last it is turned</p>			

2 Thes. 2.  
10.

\* Note.  
Rom. 1. 25.  
Rom. 1. 28.  
Heb. 1. 6.

into hatred, man being *fallen in loue with lyes*, which fill his *bowels with a boiling hatred* of the Trueth. From thence commeth a persecution and a finall desertion, a just recompence of reward due to all these that will not receiue and keepe *the loue of the Trueth, that they might bee saued.*

\* If the poore *Pagan* for abusing his naturall wite, by *changing the Trueth of God into a lye*, by God's just judgements, *was giuen ouer to a reprobate minde*, what wonder if they who *hauiug once beene inlightened, fall away*, bee neuer possible renewed againe vnto repentance, *seeing they crucifie to themselues the Sonne of God afresh, and put him to an open shame?* Such men goe about presumptuously to *grinde the face of all godlinesse.*

*The Sicke Man.*—I see then, that in the sin against the Holie Ghost, there must first bee a knowledge of God's Trueth, and then a wilfull rebellion against it, with a lifted vp banner.

Heb. 10.  
26.  
Verse. 27.

*The Pastour.*—The Apostle is plaine : *If wee*, saith hee, *sin wilfullie after that wee haue receiued the knowledge of the Trueth, there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of judgement, and fierie indignation.*

\* Note.  
Galat. 1. 13

\* The poyson of that sin is in the word *wilfullie*, after a preceding knowledge. While *Peter* denyed his Master it was not *wilfullie*, but for feare of his life. *Saul* persecuted most bitterlie,—*beyond measure*, saide hee, *I persecuted the Church of God, and wasted it*,—but God had mercie on him, for it was in his *ignorance*.

\* Note.  
1 Tim. 1. 13

\* These two great men rode so neare vnto that vn pardonable sin, that betweene *Peter* and *it*, was nothing but *wilfullie*, and betweene *Paul* and *it*, was nothing but *ignorantlie*.

*The Sicke Man.*—Knew yee euer in Scripture or out of Scripture any that fell into that sin ?

\* Note.  
1 Sam. 16. 1  
\* Note.

*The Pastour.*—\* In the Old Testament, *Saul* fell into it, and therefore the Lord discharged *Samuel* to *mourne for him*. \* In the New Testament, *Iudas* was guiltie thereof, and therefore Christ would not pray for him. While hee

Ioh. 17. 12.  
1 Ioh. 5. 16

prayed his *holie Father* to keepe through his own Name the other Apostles, hee would not speake a word for the lost *sonne of perdition*. In that hee practised his precept, *There is a sin vnto death, I do not say that hee shall pray for it.*

Temp.	OF THE SOULE, &c.	3. day.	99
<p><i>The Sicke Man.</i>—Is this sin so great that God's mercie cannot bee able to ouercome it?</p>			
<p><i>The Pastour.</i>—Some thinke that it is called, irremissible, because that it is forgiuen with exceeding great difficultie. But certaineilie there is no remission for it. * The cause is this, God will not bee mocked with men, neither will hee suffer his Iustice to perish for the saluation of anie, for seeing <i>hee that despised Moses' Law died without mercie, vnder two or three witnesses, of how much sorer punishment, suppose yee, shall hee bee thought worthie, who hath troden vnder foote the Sonne of God, and hath counted the Blood of the Couenant, wherewith hee was sanctified, an vnholie thing, and hath done despight vnto the Spirit of grace?</i></p>			<p>* Note.</p> <p>Heb.10.28</p> <p>Verse 29.</p>
<p><i>The Sicke Man.</i>—I desire to know how men fall into such a desperate iniquitie.</p>			
<p><i>The Pastour.</i>—* Such men hauing receiued some generall graces of God in a reasonable great measure, first vnconscionable beginne to neglect them, suffering these sparkles of goodnesse to die out, after that they haue shaken out of their mouth the Bridle of restraining grace: while it is cast loose, <i>lying vpon their maine</i>, they plod on from one sin to another, till shame bee past the <i>shedde of their haire</i>, so that they bee <i>passed all feeling</i>.</p>			<p>* Note.</p>
<p>* The Spirit being often grieued, and the heart made hard with a custome of sin, whereby as with a canker the <i>noble buddes</i> of the Spirit are <i>fretted and blasted</i>, at last the Lord in his justice rolleth vp the sinner, and wrappeth him into a <i>reprobate sense</i>.</p>			<p>* Note.</p>
<p>* Thus men, by neglecting the inward secret checkes of the Spirit, and by harbouring priuie inward repynings, boiling lustes, murmurings, grudgings, and vnthankfulnesse, the craftie <i>empoisoners of grace</i>, do at last come to this point, that all the good things they seemed to haue are most licentiouslie <i>dissolued</i> into a publicke prophanitie, whereby they vpbraide the Spirit of grace to his face, and that with base and scarrell jests, yea, and often with most filthie <i>belghes of blasphemie</i>.</p>			<p>* Note.</p>
<p>That once done, all their grace clearlie melteth away like snailles, like the fat of Lambes, or like the winter yce, which once beeing thawed floweth away, and is seene no more. All such thinges bee fore-runners posting before the <i>prince</i></p>			



100	THE LAST BATTELL	<i>Spirituell</i>
Luk.11,15	of <i>sinnes</i> , euen the sin against the Holie Ghost, which is among all sinnes like <i>Beelzebub</i> among the deuills.	
* Note.	<p>* Obserue againe, I pray you, how the vnquencheable fire of this vnardonable sin is kindled. While man suffereth diuers sinnes to lye dispersed in his heart at their naturall libertie, without controlement, Sathan most craftilie, by some cunning sleight, as by an <i>hollow burning glasse</i>, so concentrates and vnites them together, like fierie beames, that they set on fire the whole bodie of man's corruption, whereby, as by a <i>powder plot</i>, the Soule is blowne vp in blaspheming, euen vp vnto the verie bosome of the <i>Prince of the Aire</i>. Well is the man who from his youth is sensible of <i>all appearance of euill</i>.</p>	
Ephes.2.2.		
1 Thes. 5. 22.	<p>Let vs then take heede, and consider how this sin against the Spirit of grace creepeth insensiblie vpon the heart of man : ordinarlie this sin followeth a long custome in sinning, as the head vncurable, <i>Scirrhus</i> in the liuer, affected with the <i>dropsie</i>, commeth after manie surfites. Thus according to that olde saying, though a created testimonie,</p>	
		<p style="text-align: center;"><i>Sero medecina paratur, Cum mala per longas invaluere moras.</i></p>
* Note.	<p>* O happie they who curbe their corruptions in time before they get edge and vigour !</p>	
		<p><i>The Sicke Man.</i>—While a man is in this life may it not bee knowne if hee bee guiltie of this sin ?</p>
Act.26.25	<p><i>The Pastour.</i>—Verie hardlie : for as <i>Agrippa</i> was almost <i>perswaded to bee a Christian</i>, and yet neuer came from almost vnto <i>altogether</i>, so will a man almost fall into this sin, and yet bee rescued, as a man will bee for a space in the hight of a feuer, that yee will neither know whether hee bee dead or quick. Manie haue benee reuiued at the putting on of their winding-sheet. * Euen so it will bee in the sicknesse drawing vnto this sin, which is a sin vnto death. Some will seeme to bee dead in it as a man into an <i>Apoplexie</i>, and yet it will bee seene that they will rise and repent. Of this assertion I take <i>Manasses</i> for a warrand, for after that hee had knowne the Trueth and had persecuted the <i>knowne</i> Trueth, making the <i>streets of Ierusalem to runne blood</i>, yet saith the Scripture, while hee was taken among the thornes, and bound with fetters, and carried to <i>Babylon</i>, in his affliction hee besought the Lord his God, and humbled himselfe greatlie before the God of his fathers.</p>	
* Note.		
2King.21. 16.		
2 Chron. 33. 2.		

Temp.	OF THE SOULE, &c.	3. day.	101
<p>* A man's flesh, whether on his cheeke or hand, cutted to a tacke, being taken in time, while the flesh and blood are yet warme, will againe sticke to, and receiue the life almost lost. If such bee the force of Nature, how much more powerfull are the workings of grace! except then that a man after knowledge bee, as <i>Paul</i> was in his ignorance, <i>exceedinglie mad</i> in persecuting the Trueth, I darre not define his sin to bee past remeede.</p>			<p>* Note.</p> <p>Act.26.11.</p>
<p><i>The Sicke Man.</i>—Indeede, Sir, these bee verie cleare similitudes, which illustrate our purpose wonderfullie.</p>			
<p>But seeing, as yee thinke, no man can certainlie know the particular man that is now guiltie of this sin, how is it that wee are forbidden to pray for such a man? <i>If any man</i>, saith <i>S. Iohn</i>, see his brother sin a sin which is not vnto death, hee shall pray for him: but there is a sin vnto death: I do not say that hee pray for it. So soone as such a man dyeth, without remeede hee must in all post haste gallop from the land of the liuing, vnto the abhorred region of euerlasting death. To what end serueth this inhabitation, if no man can know assuredlie who is guiltie of this sin?</p>			<p>1 Ioh.5.16.</p>
<p><i>The Pastour.</i>—* The opinion of the most learned is, that in the time of <i>S. Iohn</i>, the gift of discretion was given vnto the Church, whereby both sooner and surer they might discover the damnable sin. * As for vs wee can hardlie well perceiue it, but by finall impenitencie and most fearefull despaire, whereby such miserable <i>Apostates</i>, who haue reuolted from the Trueth, declare at last, with <i>Iulian</i>, that the <i>God of Galilee</i> hath fullie and fearefullie ouercome them. Till that appeare, let vs beware to judge rashlie, seeing <i>Peter</i>, speaking to <i>Simon Magus</i>, seemeth to set before him a certaine possibilitie to bee saued—a <i>perhaps</i>, that the thought of his heart might bee forgiuen him.</p>			<p>* Note.</p> <p>* Note.</p> <p>Act. 8. 2.</p>
<p><i>The Sicke Man.</i>—Now it appeareth by all your discourse, that the sin against the Holie Ghost is a reuolting from the Trueth, with a most wilfull persecuting. I thanke God, my Soule is free of that.</p>			
<p>But tell mee, I pray you, may not a man bee free of that most hainous sin, and yet bee damned? It would appeare that many Reprobates are free of that sin.</p>			
<p><i>The Pastour.</i>—It is most certaine, for it is onlie the sin of these who haue known the Trueth of God's word, and hath made a fearefull reuolt from it, with a persecuting hatred</p>			

Prou. 26.  
23.

against the same. Manie who haue liued in a true profession haue denied God in this life. There bee but too manie whose hollow heartes are couered with outwardnesse like a *potte shard ouer laide with siluer drosse*.

\* Note.

*The Sicke Man.*—Alas ! that putteth my Soule in terrible feare ; for this is my conscience in a qualme : I haue professed with great shew, and that without substance. I haue beene one of Sathan's revellers, hauing a *smiling countenance*, but a *bleeding Conscience*. God's judgements haue stayed till my sinnes was ripe. \* When the fire is kindled, woe to the stubble ! There is no place now for to escape. In Heauen, in Earth, and in the Sea, God's hand will finde mee out. Fye now on all my greatest pleasures, *the Darlings of account !* Though I haue not sinned that sin against the Holie Ghost, which God *cannot forgiue*, I am guiltie of sinnes which God *will neuer forgiue*. O these eyes of fire, ten thousand times brighter than the Sunne, what sin is able to escape them !—what *glistring golden* shewes of *outwardnesse* shall make you to dazle ?—and yee euerlasting eyes !

\* Note.

*The Pastour.*—Man had great neede to beware that his tongue walke not *without a bit*. There is no sin but God can forgiue it, if the sinner could repent. The sea of his mercie is bottomlesse. As for *that* that God will or will not, it is too great presumption for man to define. \* Yee continually flit from one temptation to another, whereon yee feede like a *Flee*, happing from scab to scab. Yee often seeme desirous to shift the comfortes of the Spirit, for to goe seeke a *knot in a rush*, a difficultie where none is. Bee earnest in prayer ; sigh to God for the assistance of his Spirit, that yee may bee capable of comfortes which the *Tempter* most enuyeth vnto you. \* When the sillie Soule would faintest heare the wordes of *spirituall peace*, then cryeth hee *red-warre*, stirring vp temptations like the fowles that combered *Abraham* when hee should offer sacrifice. Take heede to

Gen. 15. 11

\* Note.

your selfe, Sir : \* The Serpent now is more craftie, than when hee pointed *Adam* to another tree, for to deprive him of the *Tree of Life*. Resigune vp your selfe in all holie obedience to the will of your God. I can neuer perswade you

Gen. 3. 24

\* Note.

to take heede to that which I say. \* Betweene a *good tongue* and a *bored holie eare* is an happie harmonie ; such *musicke* is *melodious* ; but a *deafe eare* maketh a *dumbe tongue*.



Beware of the Spirit of giddinesse, which maketh the Soule to run round as it were in a Circle of needlesse doubts.

*The Sicke Man.*—I intreat you, Sir, for patience, for I am one of a sorrowfull spirit, as *Hannah* saide to *Eli*; a fierie wrath lurketh in my breast, which maketh mine heart to grone. Pittie mee, Sir, I pray you, for now I am come to the arraignment, and am called to the *barre*: like a *Crane* or a *Swallow* so do I chatter. The voyce of the Preacher did often glide by my faultes; but now God's Spirit speaketh home, and setteth all my sinnes in order before mee. Now must I end my yeares in the bitterness of my Soule. \* Well may I say, with that godlie Matrou, *Call mee not Nahomi*, that is, pleasant, but call mee *Marah*, that is, bitter, for the Almighty hath dealt verie bitterlie with mee.

1 Sam. 1.  
15.

Isa. 38. 14.

Psal.50. 2.  
Isa.38. 15.  
\* Note.  
Ruth,1.20

*The Pastour.*—\* That which is most bitter is often most wholesome. God's course with the godlie is from the *bitter* to the *sweete*. \* When *Israel* in their progresse had removed from *Marah* they came to *Elim*, from a place of *bitternesse* they came to refreshing fountaines of water, and to pleasant *palme trees*. \* All this world is but a *Marah*, a place of *bitternesse*. \* Let vs haue patience but for a space, till wee ariue in *Elim* vp into the Heauens, where wee shall dwell among most pleasant *palmes*, and drinke of the wholesome springs of the Well of Life, euen *pleasures for euermore*. The *Amen*, the faithfull and true witnesse, hath promised.

\* Note.

\* Note.

Num.33.9.

\* Note.

\* Note.

Psal.16.11

*The Sicke Man.*—My troubles are farre from such pleasures. I feare that such troubles bee but the *fore-runners* of a greater tempest. This maketh all the *bowels* of my *bellie* to wamble.

*The Pastour.*—\* Nay, by the contrarie, take them as I haue already saide to bee, *messengers* posting before the *calme*.  
\* It is good, as yee know, to see euerie season like it selfe.  
\* The Christian life in this world must bee like the *Winter season*, subject to frosts and to snowes, for killing of weedes and of wormes. \* If the earth and men's bodies bee not nipped with colde, great are the euills which ensue. \* The earth becommeth *barren*, and man's bodie becomes *sicklie* and subject to many *diseases*. \* It is euen so with the Soule, if it remaine not heere in a *wintrous estate*, laide open to the tempests and *nipping coldes* of temptations, profitable for to *mellowe* and to rot the *fallow ground* of the heart, there is no great appearance of anie good spirituall haruest. \* But

\* Note.

\* Note.

\* Note.

\* Note.

\* Note.

\* Note.

\* Note.

	if the winter tempests of afflictions come, whereby the weedes and wormes of the conscience are killed, then may we looke for a plentifull haruest of <i>the quiet fruit of righteousness</i> . God in mercie shall step with his mercifull feete thorow the fieldes of our heart, and <i>his steppes shall drop fatnesse</i> .
Heb.12.11	
Psal.65.11	
* Note.	* Let such hopes comfort you in this wearisome winter of your afflictions. * All God's <i>glowmes</i> are but like <i>winter cloudes</i> , or like the louring of the Skie, faire weather will bee nixt. Let such tempests fall but in their own season. Happie is hee whose heart with such boistrous blastes is not swaide awry!
* Note.	
	<i>The Sicke Man.</i> —O what a longsome Winter is this, wherein I can not once see the <i>Sunne of Righteousnesse</i> , neither feele the heate of his beames! the Comforter that should relieue my Soule is <i>farre from mee</i> .
Mal. 4. 2.	
Lam. 1.16.	
	<i>The Pastour.</i> —Let not that discourage you, Sir; heare what Christ himselfe, the bottomlesse fountaine of all comfortes, saith, <i>I goe away for a while, and yee shall bee sorrowfull, but I will come againe, and your joy shall none bee able to take away</i> . If yee finde Christ to bee <i>absent</i> ,
Ioh.16.22.	
* Note.	comfort your selfe with the hope of his <i>returne</i> . * His absence is but for a little. * While the day is at the shortest, and the <i>Sunne</i> farthest from vs, in the dead of winter, wee are comforted with this, that the day at once will grow longer, and that the <i>Sunne</i> will returne to vs by the degrees, by which hee went away. * Your day now, Sir, is at the shortest; tarie but a little, and yee shall shortlie perceiue a Spring <i>Ianuar</i> of joy, after this dead <i>December</i> of distresses.
* Note.	
* Note.	* The more <i>wintrous</i> the Season of the life hath beene, looke for the fairer <i>Summer</i> of pleasures for euermore. Haue patience a little. The <i>Euening</i> of your sorrowes is almost past, the day is at the breaking, your reward is a bright <i>morning starre</i> of joy. * At the dawning of these joyes your night cloudie and darkest dolours shall <i>decease</i> . * God, with some <i>ray</i> or <i>beame</i> of his <i>reconcealed face</i> , shall lighten you the way to Heauen's glorie.
* Note.	
Psal.16.11	
Reul.2.28.	
* Note.	* This sinfull life of man is like a <i>surgefull sea</i> , tossed with many blastes and billowes. Whiles, the floodes and waues of wrath so catch a man, till all the <i>bowels of his bellie begin to wamble</i> ; all that is within him will bee in a strange stir, while hee, is as it were with <i>Ionah</i> downe in the <i>bellie of Hell</i> , at the rootes of the mountaines, hauing for his
* Note.	
Iona. 2. 2.	

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best <i>garland</i> the <i>weeds</i> wrapt about his head; in such a pittifull plight, hee will bee tempted to say to God, with <i>Jonah</i> , <i>I am cast out of thy sight</i> , so darkened will the eye of his Conscience bee.			Iona. 2. 4.
But if so bee that in the <i>jawes of his anguish</i> , with <i>Jonah</i> , hee can say to his God, in his deepest plunge, <i>Yet I will looke againe toward thine holie Temple</i> (which I may call the godlie man's <i>Pole</i> , the directer of the Christian course,) hee shall bee saued. If, while his Soule fainteth within him, hee can with the weake eye of Faith beholde that <i>Pole of Peace</i> , and with the Mariners in the <i>Psalmes</i> , <i>cry vnto the Lord in his trouble</i> , the Lord shall deliuer him out of his distresses. Hee who, by speaking vnto the Fish, made it to vomite out the <i>prisoner</i> , by a word of his mercie, shall hale him out of such <i>seas of sorrowes</i> , and shall softlie and swiftlie bring him thorow the swelling surges to the hauen of peace, rest, and quietnesse, euen of <i>pleasures for euermore</i> . Waite on a little, and your God shall store you with spirituall comfortes.			Psal. 107. 28.  Psal. 16. 11
<i>The Sicke Man.</i> —But, oh, for the present, I am in the extremitie of anguish, which any created nature can possiblile endure!			
* My sillie Soule is lashed with a seuer whippe of <i>double cordes knottie at the end</i> . God's custome is to handle his own <i>nicelie</i> and <i>softlie</i> , like <i>glasses</i> , for feare of <i>crackes</i> . But I am crushed vnder the <i>milstones</i> of his wrath, which are readie euerie houre to settle downe vpon my Soule, for to sinke it from the <i>brimme</i> to the <i>bottome</i> of Hell.			* Note.
O the length and breadth of that flying roll and volume of wrath, that is comming vpon mee for to curse mee with the <i>Theefe and the Swearer</i> !			Zach. 5. 3.
There is such a freting canker into sin, that, in my judgement, if it could reach vnto the verie starres, it should make them to roust by staining their brightnesse and polish colour. I thinke that if sin could attaine therevnto, it should rotte these fair celestiall bodies.			
In my judgement, it should strike the <i>Sunne</i> and <i>Moone</i> , the two eyes of the world, with a <i>catarict suffusion</i> , or with a sort of <i>gutta serena</i> , so that the world should goe blinde.			
* All this woe is most justlie befallen mee, because while God's long suffering inuited mee to repentance, by delaying the day of my death, I turned his grace into wantonnesse; while I was threatened by his Iustice, I strained and racked			* Note



	his mercie beyond his trueth and promise. I wonder not now that God's judgements make mee to reele to and froe, and stagger like a drunken man. But heere is my grieve, and most piercing paine. I cannot thinke that GOD would suffer anie of his own Children to bee chaissed with such <i>bloodie bickerings</i> , and not incontinent runne to his helpe.
Isa. 49. 15.	<i>Can a Mother forget her Childe?</i> though shee should, God cannot forget these that are his. God's wrath continueth still against mee; my sinnes are mounted vp to his eares with a <i>noyse</i> , and hee hath taken <i>notice</i> . Beholde, and consider, if there bee anie sorrow like vnto my sorrow.
* Note.	<i>The Pastour.</i> —These bee the paines of new birth. * In such spirituall trauailing the Soule will bee in a wonderfull
Gen. 35. 17	distresse, like <i>Rachel</i> , of whom it is written, that in trauailing, <i>She was in hard labour</i> . The <i>hardest labour</i> of the first birth is soft being compared to the labours of the second. No sorrow in the flesh is able fullie to expresse it.
* Note.	* I see a shadow of such sorrowes in that mourning of <i>Hadadrimmon in the valley of Megiddon</i> .
	This is a mourning joyned with fasting, making man and wife for a space to shedde beddes, that the man may mourne in one place and the wife in another. <i>The familie of the house of Dauid apart, and their wiues apart. The familie of the house of Nathan apart, and their wiues apart. The familie of the house of Leui apart, and their wiues apart. The familie of Shimei apart, and their wiues apart. All the families that remaine, euerie familie apart, and their wiues apart.</i>
Zach. 12. 12.	
Verse 13.	
Verse 14.	
* Note.	* All this mourning is wrought in man's heart by a Spirit
Zac. 12. 10.	which <i>Zacharie</i> calleth, <i>the Spirit of grace</i> . Beholde, and see, Sir, what it is of this your great grieve. It is a sure token that <i>the Spirit of Grace</i> hath beene powred vpon your Soule. Too, too manie vnder a <i>smiling countenance</i> haue a <i>smarting Conscience</i> : while the wicked laugh their heart is sorrowfull. Rejoyce in such a tribulation; after this short <i>seede-time</i> of sorrow, if yee can haue patience, yee shall reape the <i>quiet fruite of righteousness</i> ; after the darke cloudie night of sorrow, the day will dawne. * At the breaking of the Skie a <i>starre of comfort</i> , shall arise, which shall neuer sette vnder a <i>night cloude of waterie teares</i> .
Heb. 12. 11	
* Note.	

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Man naturallie is so impatient, that hee cannot waite in a stayed temper till the Lord hath ended his work.			
<p><i>The Sicke Man.</i>—I vnderstand not such working. * I euer heard preached that God was mercifull to his own, and that hee did proportion, euen <i>at an haire's breadth</i>, their tryals and troubles to their spirituall temper, neuer surcharging anie about their force: in their greatest darknesse his custome is to <i>lighten them the way</i>,—to relieue with some <i>ray</i> or <i>beame</i> of a fatherlie fauour. But mine heart is altogether <i>soaked</i> and <i>sacked</i> with sorrow. Mine heart is nothing but a <i>gulf</i> of <i>griefe</i>.</p>			* Note.
<p><i>The Pastour.</i>—The hand of our God is wonderfullie in his workes: as for vs, wee cannot worke vpon a Creature but by the helpe of another. * As for God, while hee worketh, it often befalleth that either there is nothing, or that which would seeme to bee contrarie to his working.</p>			* Note.
<p>* In the Creation hee brought <i>some thing</i> out of <i>nothing</i>, from <i>no beeing</i> hee brought a <i>beeing</i>. Hee would not make some thing of some thing, but made <i>all</i> of <i>nothing</i>. God would not builde vpon another foundation. * Once hee destroyed the world with raine, now saith the Lord, I shall neuer do it againe. But how shall a man know it? euen by <i>his Raine-bow</i>, a certaine signe of raine. * Beholde, how in the Heauens hee setteth his <i>raine armour</i> for a signe of peace to the world, declaring that hee will no more shoote downe a <i>deluge</i>, for to drowne the Children of men. * Before that God would sende downe fire vpon the sacrifice of <i>Elias</i>, for the tryall of the true God, hee appointed the ditch about it first to bee <i>filled with water</i>. God is best knowne in the contrarie meanes. So Christ would open the blinde eyes by <i>spittle and clay</i>, which naturallie are more fitte to put out the sight than put it in. By the heauing vp of <i>Moses'</i> weake hands, helped vp by others, God made choise to ouerthrow <i>Amalek</i>, rather than by the sword of <i>Ioshuah</i>. <i>By the bluenesse of the wound hee purgeth away euill</i>. Christ, by death, ouercame Death and purchased life. <i>In wrath</i> hee remembereth <i>mercie</i> where <i>mercie</i> would seeme to bee forgotten. Hee first killeth, that after hee may make aliue. <i>His strength is made perfect in weakenesse</i>. Out of the <i>seede of teares</i> hee bringeth an <i>haruest of joy</i>. Applie all this to your selfe. * Before that God make a new Creation in you, hee will let you see first that there is nothing in</p>			* Note. * Note. * Note.
			* Note.
			1 King.18. 33.  Prou. 20. 30.  2 Cor.12.9  * Note.

\* Note. your selfe where of to make it. \* Though God for a space hath opened the *Windowes* of his wrath, and powred down vpon you *deluges* of troubles, and as yet seemeth to bend his *Bow* for a new shot, if hee were of minde to shoote hee would not shew his *Bow*. Beholde, and see a signe of peace, a  
 \* Note. *Bow* without a string. \* Though it were bended, as a token of warre, by God's mercie, it betokeneth peace. While the ditch about the sacrifice of the heart is fullest of water, viz. when all is swimming with abundance of teares, God then shall bee most readie to answer *by fire*.

\* Note. \* Bee of good courage, Sir, let Christe's *morter* lye still vpon your eyes vntill his worke bee finished, that yee may  
 \* Note. recouer your sight. \* Though *clay* blindfoldeth, his *spittle* inlighteneth.

*The Sicke Man.*—I am but a lumppe of clay shutte vp vnder vnbeliefe. I cannot practise your precepts; I haue a will to do so; but I finde stronger powers within mee leading this Will into Captiuitie. What can this bee? can both good and euill tarie together in one heart that is God's?

\* Note. *The Pastour.*—That is most certaine. \* There is both *fish* and *drosse* in God's net, both *corne* and *chaffe* in his barne, both *Wheat* and *darnall* in his field, both *Sheepe* and  
 Rom.7.18. *Goates* in his folde. *To will is present with mee*, saide *Paul*, *But how to performe that which is good I finde not*.

\* Note. *The Sicke Man.*—\* While I beholde such floodes of temptations, my braine is so troubled with *dizinesse* that all seeme to *goe round*. My Soule is like a Land lying far in the sea, which is beaten with billowes and with waues on all sides; mine head is giddie while I beholde the strict streame of such tumbling waues.

\* Note. *The Pastour.*—\* The temptations and troubles of this world, may well be compared to a *Riuer* that runneth with a

\* Note. quick stream. \* If while yee ride thorow yee euer look downe vpon *the streame*, your head will wax *dizie* indeede, so that yee shall bee in danger of a fall. But those who know what it is, euer behold the *yonder brinke* fixing their eyes vpon

\* Note. that which moueth not. \* It is so that wee should do while wee pass thorow the swift running streames of temptations, wee must not fixe our eyes vpon the streame which runneth, but vpon *yonder immouable shore of eternitie*, where wee minde to land after that wee haue *waded* thorow the combersome *foord* of this life. In hope against hope relye



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vpon God's mercie. Challenge your interest therein thorow Christe's bloodie merites.			
<p><i>The Sicke Man.</i>—* While I desire to do so, the <i>arrowes</i> of fearefull temptations come vpon mee with <i>poisoned points</i>. I heare a voyce within mee crying, What hast thou to do with the <i>shore of eternitie</i>? Thou who hast wearied thy selfe in the way of wickednesse, and hast spende thy whole life into blacke dismall dayes, by making others to mourne in <i>blacke</i>, thou shalt neuer weare the <i>white garments</i> of Christ's righteousness, neither in <i>grace</i>, nor <i>glorie</i>. Oh, that mine heart were in a true <i>spirituall temper</i>! Oh, that it were <i>seasoned</i> and <i>softened</i> with the dew of grace! Oh, where shall I hide mee, <i>untill these calamities bee ouerpast</i>?</p>			<p>* Note.</p> <p>Psal. 57. 1.</p>
<p><i>The Pastour.</i>—* Your Soule, Sir, within you, is like a man in a shippe tossed with a tempest. As the Disciples on the Sea, fearing to drowne, cryed to Christ, <i>Master, saue us, for wee perish</i>, so do yee. Though for a space hee seeme to sleepe, carelesse of your saluation, hee shall shew himselfe broad awake at your cry. <i>Beholde! Hee that keepeth Israel shall neither slumber nor sleepe</i>. * My counsell is, that yee wrap and infold your sillie Soule in his bloodie merites, as in a close warm garment, that shall keepe you safe and sure against the winde and weather of all temptations. * I like your feares better than the securitie of these, who thinking that they sleepe in a <i>sound skinne</i>, care not whether judgements <i>blast</i>, or mercie <i>blesse</i>. If the Hypocrite content man, hee careth not for God. All his best thinges are but forme and outwardnesse; hee hath a forme of knowledge, hee also hath a forme of godlinesse. * In this forme hee sleepeth, not troubled with any checke or counterblast of Conscience. Waite yee vpon Christ.</p>			<p>* Note.</p> <p>Matth. 8. 25.</p> <p>Psal. 121. 4</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p>
<p><i>The Sicke Man.</i>—* Christ hath forgotten mee. If hee had minde of mee, would hee suffer my Soule thus to bee eaten away with the <i>bloodie gangrene</i> of an euill Conscience? Happie are the <i>wicked, for they are not plagued like other men</i>.</p>			<p>* Note.</p> <p>Psal. 73. 5.</p>
<p><i>The Pastour.</i>—Nay, vnhappy are the wicked what euer their estate bee; while they studie to worldlie joy, encompassing themselues with carnall contentments, it is for nothing but that as the deuills desired, they should not bee <i>tormented before the time</i>. In such false joyes they are ledde <i>hood-winkt</i> to destruction. While God suffereth his own, for a</p>			<p>Mat. 8. 29.</p>

space, to bee afflicted, it is no token of forgetfulnesse, nor yet of vncomfortable strictnesse. Did hee not suffer his own Sonne to suffer, till hee cryed, *My God, my God, why hast thou forsaken mee?* God, in great mercie to vs, hath set out his own Sonne as a *patrene* of *patience*, for to let all the godlie see, that seeing hee hath torn, with *bloodie whippes*, the backe and shoulders of his onlie Sonne, that no man should take exception to drinke in the same *Cup*, as also that no man should despaire, or take in euill part to bee chastened of the Lord. *But when wee are judged*, saith the Apostle, *wee are chastened of the Lord, that wee should not bee condemned with the world.* \* Manie will suffer legs and armes to bee cut from them into a feaster, for to saue the rest. What recke what the bodie suffer, if so bee the Soule bee saued? What euer affliction yee suffer in bodie or minde, it is for the saluation of your sillie Soule. By such *panges* your God will preuent the *paines* of hell. \* In your greatest griefes, God is but practising his own precept of sauing Soules by feare, whereby they are *pulled out of the fire*. The *Sorrowes* of the godlie end in *joy*: but as for the wicked they are like the *Sea*, whiles *tossed*, whiles *tumbled*, but euer *inwardlie disquieted*.

*The Sicke Man.*—Is this then the estate of the godlie heere, to bee betimes crossed with most fearefull temptations, whereby as with an *Ocean sea* they will seeme to bee ouerwhelmed.

*The Pastour.*—It is certaine, *for many are the troubles of the righteous.* \* Christe's dearest heere are like *Lillies among the thornes*. \* This life is the *Winter* of their affliction. \* They are a *growing generation*, *Turtles* crowding with sighes and grones which their tongues cannot expresse. While *Abraham* began to sleepe, *loe an horror of great darknesse fell upon him*.

*The Sicke Man.*—But in such anguish of heart will they not haue some bosome comfortes? salt Sea water strained thorow the earth becometh sweete. At the greatest sense of wrath will they not aye haue some hope of mercie, though for a space they haue swimmied downe the current of the times, shifting their sailes to the turning of euerie winde.

\* Note. *The Pastour.*—They will bee in great distresse. \* Their Soule will bee shaken like a sea full of surges, tossed with contrarie Tydes. \* As for their comfort it will bee like the

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<p><i>smoke of flaxe</i> without a flame. * In their deepest temptations, they will haue some <i>bosome secret graces</i> into the heart, as <i>embers vnder an heape of ashes</i>. Some times, in all outward appearance they will bee so <i>dowked</i> that they will seem to bee drowned. * While they are all vnder the water, with <i>Ionah</i>, as it were at <i>the rootes of the mountaines</i> they will thinke, and so also will others thinke, that they are in <i>the bellie of hell</i>. * This is their estate, while for a space they are borne downe with the weight of wrath, and with the burden of their sinnes, they are as it were many fathome deepe vnder the water. But so soone as it pleaseth God for to remoue that <i>weight</i>, incontinent they come vp to the <i>brimme</i> of the water, because there is <i>breath</i> and <i>life</i> within them.</p>			<p>* Note.</p> <p>* Note.</p> <p>Ionah. 2. 6.</p> <p>* Note.</p>
<p>* So long as there is life in a man, hee may well at the first <i>plunge</i> goe downe to the bottome of a <i>poole</i>, but incontinent hee mounteth vp againe, because there is a <i>Spirit</i> and <i>breath</i> within him. But if hee bee once dead, hee sinketh downe like leade vnto the ground. * It is euen so with the wicked and the godlie, the wicked are dead in the waters of affliction, and therefore, with <i>Pharaoh</i> and his armie, they <i>sinke downe like Lead, into the mightie waters</i>. But as for the godlie, though heauie weights of sin for a space hang fast on, yet because the Spirit of God, a Spirit of life and of breath is within them, they may well at one plunge or other dowke downe, because of the weight of their corruptions, but incontinent they come vp againe. * By vertue of the Spirit, as by <i>Corke</i>, they are carried aboue, and so at last swimme thorow all the waues of their troubles and temptations, till they come to the <i>shallow</i>, where they may set their feete vpon a <i>Rocke</i>, euen the <i>Rocke</i> Christ.</p>			<p>* Note.</p> <p>* Note.</p> <p>Exod. 15. 10.</p> <p>* Note.</p>
<p>* When <i>Ionah</i> was cast into the Sea, who euer thought that hee should come out againe? yet heare how the <i>drouked</i> man sang at last, <i>Yet hast thou brought vp my life from corruption, my Lord my God</i>. So little was his hope once, that hee saide, being in <i>the bellie of hell</i>, The earth with her barres was <i>about mee for euer</i>.</p>			<p>* Note.</p> <p>Ionah. 2. 6.</p> <p>Verse. 2.</p> <p>Ion. 2. 6.</p>
<p>What hope of change can wee haue of that which wee call, <i>For euer</i>. * See what little hope that Prophet had for a certaine space, before that God would bring his life from corruption. * What out-gate could the poore man see into such a darke dungeon into the bellie of the fish, downe at the</p>			<p>* Note.</p> <p>* Note.</p>



	rootes of the mountains, into the bottome of the deepe?
* Note.	* That which the sillie man could not see, God saw. Hee whom the shippe could not saue, was saued in the <i>bellie of hell</i> . Hee who could saue <i>Ionah</i> in the water, could saue his seruant <i>Shadrach</i> and his fellowes in the <i>fire</i> . * While these three poore men were <i>bound in their coats, their hosen and their hattes</i> , and cast into that fearefull Furnace, there came in One that afraide them all, a <i>fourth man</i> , euen the <i>Sonne of God</i> , which by an absolute soueraignetie loosed the the other three, so that they all foure, in the King's sight, walked vp and down together without any hurt. * All the miracles of the old Testament, were but types and figures of God's mercie and spirituall blessings vnder the New. * The passage of the <i>Israelites</i> from <i>Egypt</i> to <i>Canaan</i> , was a type of our walking in this world, vnto that <i>Canaan</i> that is aboue. * The <i>Egyptians</i> behinde, the <i>Sea</i> before, the <i>Mountaines</i> on eurie side, were but types of our spirituall <i>enemies</i> . Some like Egyptians behinde, are chaissing vs, some like Mountaines on euerie side, hedge vs in to keepe vs from escape. Some before, like a sea are before vs, between vs and <i>Canaan</i> . Christ is a cloudie <i>Pillar</i> which in the day time is darknesse, and commeth betweene vs and the rage of the <i>Egyptians</i> of this world, so that for mist they cannot see vs. * In the darke night of our tribulations hee goeth before vs in a <i>pillar of fire</i> , for to bee a light vnto our steppes. * At last, after wee haue passed by many mountaines of miseries, and are come to the <i>red sea</i> of temptations, euen to the last temptations on our deathbedde, where all our sinnes <i>red like scarlet</i> stand like a red sea between vs and the place of promise, God by the <i>rod</i> of his mercifull power, giueth that <i>sea</i> such a <i>blow</i> that all its <i>billowes</i> make roome to let his people <i>passe thorow</i> . * Then all <i>mourning</i> is turned into <i>musicke</i> : <i>Moses</i> singeth with the men and <i>Miriam</i> with the women. Nothing is heard there but songs and sounding Timbrels. Manie a sore <i>sigh</i> had they before they came to this <i>Song</i> . * Many a pittifull looke gaue they backe to <i>Pharaoh</i> , breathing out rage behinde them, they quaked like an <i>Haire</i> that heareth the barke of the <i>Dog</i> breathing to bee at it. But while at last they saw themselues <i>bounded</i> with an enemy that <i>boasted</i> them with drowning, then God in their greatest feares sent a powerfull deliuerance. * Beholde, heere as in a <i>Cart</i> the draughts of the Christian, man's journey vnto Heauen. Read into it, <i>That thorow manie</i>
* Note.	
* Note.	
Dan. 3.21.	
* Note.	
* Note.	
* Note.	
Exod. 13. 21.	
* Note.	
* Note.	
Isa. 1. 18.	
* Note.	
Exod. 15. 1 ver. 20.	
* Note.	
* Note.	

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tribulations wee must enter into the Kingdome of Heauen, euen thorow burning Riuers of Brimstone.			Act. 14. 21.
<p><i>The Sicke Man.</i>—But alas! they came thorow all their troubles and were at last deliuered, but I see none appearance that God will do the like to mee. I haue beene prodigall of the peace of my Conscience, my sinnes doubled, do daylie ripen God's wrath against mee. In all likelielihood God's <i>decree</i> is gone out, that I should perish. * My <i>Faith</i> faileth mee, <i>Hope</i> is flowne away. Oh, for that <i>peace</i> in believing!</p>			* Note. Rom. 15. 13.
<p><i>The Pastour.</i>—As by bitter <i>Succorie</i> the burning blood is cooled and refreshed, so by such bitter bloodie blowes, the pride of life is subdued and hemmed within a compass. * By such torturing and tormenting feares, the good Lord is working for your well, that thereby hee may driue you from all <i>selfe-conceitednesse</i> and <i>partiall ouervaluuing</i> of your own worth. * It is God's custome by such meanes to double man's zeale, to blow at the <i>smoking flaxe</i>, till the weake reeking sparkle of grace bee kindled into a bright burning flame. By such troubles and temptations, the good Lord keepeth your Soule in watchfulnesse. * Manie in this world sleepe soundlie in their sinnes, beeing fullie stufte and swelled therewith, and for all that neuer waken till they bee wakened in the fire of hell. * Others who are troubled with some inward <i>checkes</i>, runne to <i>Tauerns</i> for to drowne their sorrow for sin, by powring in of strong drinke. Others thinke to smoke it out by the reeke of <i>Tabacca</i>. Some runne to the dinne of the world among loud laughter.</p>			* Note.  * Note. Isa. 42. 3.  * Note.  * Note.
<p>* As the <i>Israelites</i> in <i>Tophet</i> sounded their <i>Drummes</i>, that they should not heare the squeeles of their Infants burning in the fire, so goe some about by the noise of <i>sports</i> and worldlie joyes, to <i>deafen</i> so their Soules, that they should not heare the <i>shrighes</i> of their troubled Conscience. * But all such comfortes and companionrie are like that red wine <i>giving colour in the cuppe, and mouing it selfe aright</i>; but what is the end of all? * Such things may seeme to <i>coole</i> and <i>refresh</i> for a space, like as when a <i>burnt finger</i> is dipped into cold water, where one qualitie encirculeth another. But shortlie after that little <i>antiperistasis</i> is past, in come <i>doubled dolours</i> with all the <i>anwels</i> of the principall summe, at last all such drunken comfortes <i>bite like a Serpent, and sting like a Cockatrice</i>, as doeth the drunkards best claret wine.</p>			* Note.  * Note. Prou. 33. 31.  * Note.  Prou. 33. 32.

* Note.	* Well is that Soule which God in mercie exerciseth daylie, either with one crosse or other, not suffering it to bee rocked and lulled with Sathan's <i>balowes</i> in the cradle of <i>Securitie</i> .
Mar. 10. 25	Rejoyce then in tribulation, put all your trust in God, yea, though hee should slay you, inwarpe yourselfe in the Mantle of his mercies. Relye vpon him with whom nothing is impossible. Hee who can make the great <i>Camell</i> passe thorow the needel's eye, can open the narrow gate, and let your Soule enter into his rest.
* Note.	* Learne of the Father of the faithfull to <i>believe in hope against hope</i> . God thinketh himselfe most glorified when men believe in him, while there is least outward appearance.
Rom. 4. 18. Hos. 2. 18.	His delight is <i>to allure in the wilderness</i> , where is least appearance. Forget neuer these couragious wordes of <i>Iob</i> , <i>Though hee should slay mee, yet will I trust in him</i> .
* Note.	* Not to haue Faith, except wee feele and see, is to bee faithlesse with <i>Thomas</i> , while hee saide, that hee would not believe till hee was assured by the two witnesses of his senses,
Ioh. 20. 25.	viz. <i>Sight</i> and <i>Feeling</i> . * Christ out of pittie granted to him contentment of sense, but with a sore and a nipping checke,
* Note.	Because thou hast seene mee, thou hast believed; blessed are they that haue not seene, and yet believed. If yee would bee blessed, believe before yee either feele or see. Hee who brought meate out of the deuourer, and light out of darkness, can enlighten your mistie minde.
Verse 29.	<i>The Sicke Man</i> .—What then would yee haue mee to do, Sir, while within and without I can perceiue no token of comfort, none appearance of fauour? seeing hee hath hid his countenance from my Soule, what thinke yee best that I should do?
* Note.	<i>The Pastour</i> .—* Do as <i>Isaiah</i> did, <i>I will</i> , saide hee, <i>waite vpon the Lord, that hideth his face from the house of Iacob, and I will looke for him</i> . God is like a <i>Mother</i> that cannot
Isa. 8. 17. Isa. 49. 15.	forget her child. * Shee may <i>hide</i> herselfe a little, and let it get a <i>knocke</i> , that it may feare and learne to beware of greater dangers.
* Note.	* Though God <i>glourme in outward countenance</i> at the faultes of his Children, yet in his heart are euer thoughts of peace and of mercie.
Psal. 72. 11	Of this <i>Dauid</i> produced two witnesses, <i>Once I heard</i> , saide hee, <i>yea, twise, that mercie belongeth to God</i> . * Once in all appearance hee heard this read or preached by the <i>Prophets</i> , and another time by the <i>Spirit</i> , the inward teacher of the Soule.
* Note.	* Beholde how the Spirit and the Word, <i>once</i> .



yea, *twise*, both outwardlie and inwardlie, haue testified *that mercie is with God*, yea, as a thing which most properlie belongeth vnto him. In your more *sober moode, and colde blood*, yee shall confesse this to bee true. \* God for a space will seeme to bee vncouth. Hee, as *Naomi* bade *Ruth* returne home with her Sister *Orpah*, will bidde a sinner goe seeke his comfortes in his bypast pleasures. But if with *Ruth* hee see him *stedfastlie* minded, hee will incontinent leaue off such speaking.

\* Note.

*The Sicke Man.*—I know that God is full of mercie. Of this the deuills did neuer doubt. \* Within the *compasse* of his *compassions* is mercie for a thousand worldes, but what is that to mee? how shall I come by it?

\* Note.

*The Pastour.*—The Scripture is plaine, *Aske*, saide Christ, *and yee shall receiue, seeke and yee shall finde*. Sticke to him with a truelie Christian and vnshaken resolution.

Mat. 7. 7.

What euer yee shall seeke from the Father in my Name, saide Christ, hee will giue it vnto you. If yee belieue Christ to bee true, practise his precept. \* Take once but a prooue

\* Note.

of his promise, seeke in the Name of Iesus whatsoever thing may do you good, and see whether or not God shall proue faithfull in his promise. \* Before that a man will distrust

\* Note.

another, hee will first at least bee beguiled once. \* Vpon Christe's wordes then with freedome of Spirit, *aske, seeke, and knocke*, and see whether or not your Soule shall bee answered with these three, viz. *receiuing, finding, and opening*.

\* Note.

\* There is a worthie historie in the Gospel which pointeth at this, that wee should do what Christ commandeth, though there bee little appearance of any good successe. After that Christ had teachd the people out of *Peter's* shippe, the Sermon beeing ended, the Lord saide vnto *Simon*, *Launch*

\* Note.

*out into the deepe, and let downe your nettes for a draught*, *Simon answered, saide vnto him, Master, wee haue toiled all the night, and haue taken nothing, neuerthesse at thy word I will let downe the nette*. What ensued vpon his obedience? they inclosed such a multitude of fishes that for the weight thereof their nette brake, the abundance was so great, that they beckoned to their partners, which were into another shippe, that they should come to helpe them; *and they came and filled both the shippes, so that they beganne to sinke*.

Luk. 5. 4, 5.

\* Let your wearied Soule learne of *Peter* to obey Christ; though they had toiled all the night and had taken

Verse. 7.

\* Note.

nothing, and had lost all hope of any taking, yet at Christe's word they let downe the nette.

\* Note. \* Christ in his Miracle would not cause the fish to leap into their Shippe, but hee would haue them to launch and

\* Note. labour, yea, and seeke helpe of others. \* Moreouer, before Christ did this, they had toiled all the night before, without

\* Note. anie profit. \* Christ came not to abrogate the Law by feed- ing idle men, but hee came to fulfill the Law, and to giue a

Gen. 2. 19. blessing to these that did eate their bread *in the sweate of their face*. \* Trust first in God, Sir, and at his word launch

\* Note. in the deepe. \* Labour in the sweate of your face, *seeke,*

Reul. 3. 14. *aske, knocke,* and bee assured to finde and receiue, for *Yea and Amen* hath spoken it. \* Though your sinnes bee great,

\* Note. if yee belieue his word, hee hath giuen both his word and his oath to forgiue, *two immutable thinges wherein it is impos- sible that God should lie*. O the vnlimited and boundlesse bowels of his mercie !

Heb. 6. 18. *The Sicke Man*.—I haue alreadie rapped at the doore of grace, but I haue gotten none answeere. \* God will not cast vp his gates to let in such a rotten *rascall* as I am. The dinne of temptations within mee is like the *rumbling of a Linne*, wherein waters rush with a noise. I by my sinnes haue growne so heauie vpon the Lord, that I *presse him as a Cart is pressed, that is full of sheaues*. While I pray, Christ letteth not on him,† that hee either heareth or seeth mee.

† appears not to take notice.—Ed. *The Pastour*.—Though at the first prayer yee receiue not, yet cry againe, and againe. \* The poore receiue not almes

\* Note. at your doore at the first cry, and therefore they cry againe, and againe, till their almes come. \* That *Cananitish* wo-

\* Note. man that came from the coastes from *Tyre* and *Sidon*, for to seeke helpe of Christ for her daughter troubled with a

deuill, was not heard at her first prayer ; shee receiued none answeere at all ; at the second, shee receiued a verie hard an-

swere, viz. that hee was sent vnto others, (rather) than to the like of her, viz. *vnto the lost sheepe of the house of Israel*. At

Matth. 15. 23, 24. the third prayer, shee receiued the hardest answeere of all, viz. that shee and her Daughter were but *dogges*, to whom *the*

Children's bread did not belong. What did shee then ?

\* Note. † the re- Shee tooke the *buffet* for the *bit*.† Wee are but dogges, saide shee, why then, *let vs eate the crumbes*. At that word

Christ could refuse her no more, but gaue her all her will, O *Woman*, saide hee, *great is thy Faith, bee it vnto thee*

Ed. Verse 28.

Temp.	OF THE SOULE, &c.	3. day.	117
<i>euen as thou wilt.</i>			* Note.
* Though while yee cry, Christ make none answere, yet cry againe. If hee call you a <i>dog</i> , cry for a <i>crumbe</i> .			* Note.
* Often his comfortes are folded in his Iudgements. <i>S. Paul</i> prayed thrise before God gaue to him an answere. While the angel of the Deuill did <i>buffet him</i> , hee cryed			2 Cor. 12. 7.
for helpe once and againe ; after the third time God made answere, that <i>his grace should bee sufficient for him</i> . <i>Iacob</i>			Verse 9.
got not his blessing at the first sute; no, not: at last it came to worsling, and weeping, and wresting, <i>hee wept and made supplication</i> , and then the Lord blessed him. Did not Christ			Hos. 12.4.
himselfe in his great agonie pray, and after one prayer, pray againe for the remouing of the painfull <i>cuppe</i> ?			* Note.
* If yee haue prayed, pray yet againe, were it in the same prayer, as Christ did, of whom it is saide, that <i>againe hee went away and prayed, and spake the same wordes</i> . God may let his			Mat. 26.42
own cry, and cry againe, but hee will not let them cry till they bee confounded. At last when his time is come, hee			Mar. 14.39
will arise to their helpe. * Hee cannot sit the importunate cryes of wearied spirites. * Because of the <i>importunitie</i> of			* Note.
the seeker, that <i>neighbour</i> in the Gospel could not get his friend refused: the one friend came to the other friend's			* Note.
doore, but for the lend of <i>three loaues</i> , for to set downe before another friend, who was in his journey, (and) came late vnto his			
house. <i>A friend of mine</i> , saide hee, <i>in his journey is come to mee, and I haue nothing to set before him</i> . From within,			
the other answered, that hee should not trouble him, because the doore was shute, and his Children were with him into			Luk. 11.9.
the bedde. <i>I say vnto you</i> , saide Christ, <i>though hee will not rise and giue him, because hee is his friend, yet because of his importunitie, hee will rise and giue him as many as hee</i>			
<i>needeth</i> .			
The spirituall vse of this is subjoynd vnto the verse following, <i>Aske, and it shall bee giuen you, seeke, and yee shall finde, &amp;c.</i>			
* Because of the earnest sute of the poore <i>Widow</i> , the euill Iudge, who neither feared God nor respected man, was forced to do her justice. * These thinges are			Verse 8.
written for our learning, not to take a refusall from our God in any thing that may bee good for our Soule; Man's <i>importunitie</i> in seeking, is God's <i>opportunitie</i> in giuing.			
* The <i>Sicke Man</i> .—These thinges cannot bee written for mee. What doeth Christ care for mee? haue not I treade vnder the			
filthie feete of mine affections that precious Blood? Haue			



Heb. 10. 29	not I counted that <i>Blood of the Couenant as an vnholie thing?</i> My Spirit is in a feare that it hath <i>done despight</i> vnto the Spirit of grace. * This is the chiefe gash and wound of my Soule ; this is a gangrene, which eateth out mine heart : the temptation is come from the <i>barke</i> to the <i>bone</i> .
* Note.	
* Note.	<i>The Pastour.</i> —* If yee were <i>guiltie</i> of that sin, yee would not bee so <i>griued</i> for it. * These who do despight vnto the Spirit of grace, mourne not for that sin as it is an hainous offence against God, but as it procureth the wages of euerlasting woe. * In such a man the <i>feare of judgement</i> is greater than the <i>hatred of sin</i> . <i>Iudas</i> could say, <i>Oh, I haue sinned in betraying the innocent blood!</i> The feare of judgement, and not the <i>loue</i> of Christ, made him bewaile his treason. The sin against the Holie Ghost is not so great but God could forgiue it, if the sinner could repent. The <i>bosome</i> of God's mercie is not so streightened that it cannot receiue a sinner, because of the hudge greatnesse of his sinnes. There was no disease which Christ could not cure in the dayes of his flesh. But because of the vnbeliefe of men, in
Mat. 27. 4.	some partes <i>hee could not do manie miracles</i> . * Obserue a strange word, spoken of God, by God himselfe, <i>Hee could not do</i> . * Vnbeliefe in a manner putteth the Almighty in a sort of <i>weaknesse</i> , so that hee <i>cannot do</i> . * As there was no sicknesse but Christ could <i>cure</i> it, if men could <i>believe</i> , so there is no <i>sin</i> but God can <i>forgiue it</i> , if man can <i>repent</i> . * If any sin vnpardoned lye still, and beare vpon the Soule of man, it is because of his vnbeliefe. * Bee earnest with God, that hee would increase your Faith. * Bee of good
* Note.	
* Note.	
* Note.	
* Note.	
* Note.	
* Note.	
Psal. 34. 9	courage, Sir, though <i>manie bee the troubles of the righteous</i> , yet heere is his comfort, <i>the end of that man is peace</i> . Your Soule is trauailling in the paines of the new birth. Let the Spirit of Christ bee doing, till hee end the worke of your Saluation within you. * There is <i>sweete</i> in his <i>glowmes</i> , and <i>loue</i> in his <i>looke</i> , euen while hee seemeth to bee angrie.
Psal. 37. 37	
* Note.	
* Note.	* Hee who with a <i>silent looke</i> , first pricked, and then <i>healed</i> the heart of <i>Peter</i> , shall at last after your troubles <i>wipe away</i> your teares, and yee shall <i>weepe</i> no more. * The looke of our Lord is a working looke. * Our beholding is but by <i>reception of spaces</i> , but Christe's looking is by <i>emission of graces</i> , which like <i>streames of heate and light</i> come from the Sunne, the <i>worlde's eye</i> , with a most powerfull <i>influence</i> .
* Note.	
* Note.	
	Bee of good courage, Sir; bee not dismayed in your afflic-

tions. \* Such is the courage of Christe's Spouse that shee calleth all her troubles but a *looke of the Sunne*, a little *black blink* wherewith the outward *skinne* is onlie made *duskie*.

\* Note.  
Cant. 1. 6.

\* Christe's will is that wee suffer heere such *flea-bitings*, that wee may know what hee hath suffered for vs in sauing vs from eternall woe. Fixe your Faith in his merites, which are the onlie *Oyle* that maketh all thinges easie, euen a most precious restorative for a languishing and sorrow beaten Soule.

\* Note.

Bee wise, and ware by your doubting to *confine the boundlesse* mercies of your God, belieue and bee saued, this is the trueth of the Gospel.

*The Sicke Man*.—But the Law of God is of a great *stricknesse*; it bindeth all the senses, and all the thoughts and imaginations of the heart, to a perfect obedience, vnder the paine of *Maranatha*. This thought straineth hard mine heart, and wringeth it together into a narrow roome, with a predominant power.

*The Pastour*.—\* Indeede, Sir, the Law of God, striketh vpon all that is in man, and oblisheth most strict to a perfect and sincere obedience, for not only dischargeth it *actuall* Murther, Adulterie, Theft, and such like, but also the *counsells*, and *plots*, and *desires* to practise such villanies. \* Yea,

\* Note.

not onlie such *plots*, which are forbidden in the Commandement, which forbiddeth the euill action, but also the *least desire* of ill, though detested and abhorred with speede. \* The

\* Note.

tenth Command which is last, requireth such a puritie into the heart of man, that it will not onlie haue it to bee cleane of grosse euill thoughts, *fedde* and *petted* with yielding and consent, but also it requireth that it bee free of the least impression of anie euill thought. \* The Soule of man is like a

\* Note

*Cristall looking Glasse*: If a man but *blow* vpon it with his *breath*, at once it is darkened with a *duskie skumme*, wherewith it is dimmed, that till it bee swept, the image of a man's face will not appear into it. \* So it is of sin and of

\* Note.

our Soule, the least affection or inclination to sin is like a *dimme skumme* vpon the face of the Soule, caused by the *stinking breath* of the Deuill. What is a filthie temptation, but *afflatus illius impuri Spiritus*, a breathing of that vncleane Spirit? Thus as yee see, God indeede requireth a great puritie to bee in his creature, for the hammering downe of the pride of flesh, puffed vp with vaine and ouerweening conceits. \* His

\* Note.

\* Note.

Law requireth that his Children bee so cleane, that there bee not so much as the *breath* of euill vpon them, for to darken, or make dimme the *polish* of their cristall colour.

\* Note. \* But heere is our comfort, there is an *hand* in the *heauen* that is able to sweepe away all our sinnes whatsoever, and make our Soule, were it neuer so *roustie*, to become cleare like gold new come out of the fornace. *Though yee haue*

Psal.68.13

*lyen among the pottes yet shall yee bee as the winges of a Doue couered with siluer, and her feathers with yellow gold.*

Let not the rigour of the Law affright you. Christ is hee

\* Note. who hath fulfilled the Law. \* Hee hath nailed that hand writing vpon his Crosse, and so hath made vs free of its rigour. Sin reigneth not in a godlie heart; but so long as man is heere, sin hath in him some poisonous and pestilent rootes.

\* Note. \* If wee do what wee can to imploy God's graces faithfullie, for to render his *Talents* with some profit,

Mat.25.23

hee shall say vnto vs, *faithfull seruant come and enter into thy Master's joy.* Bee of good heart, after that God's anger like the *Moone* is come to its hight, it shall beginne to *waine* as it beganne to *wave*. After a *full flood* shall come a low ebbe.

*The Sicke Man.*—What then thinke yee best that I do, while I am enuironed with so many troubles and temptations?

\* Note. *The Pastour.*—\* Your best is to runne euer vnto Christ in whom alone is vertue for to cure your *filthie floore*. Let

\* Note. nothing hinder you in the way till yee bee at him. \* By his blood hee shall present you harmlesse and guiltlesse before God's Tribunall. Though swarmes of temptations, wherein is *Beelzebub* the master flee, *buzze* about you, bee not astoni-

\* Note. shed. \* Hold on your course, till yee come to him. Though many troubles lye into your way, *gird vp your loynes* and run with courage through this *snakie field*, having your feet *shod with the preparation of the Gospel of peace*. Let *griefe* bee a whetstone vnto *grace*.

Ephes. 6.  
15.

\* Note. *The Sicke Man.*—\* If I should now run to Christ, thinke yee that I would bee welcome to him, after that I haue sported so long, and solaced myselfe in securitie, in the *soft and greene way of fading pleasures*. \* While his precious word

\* Note. was preached, I like the craftie *Adder* closed mine eares, as from the voyce of a *Charmer*. But thinke yee that hee can loue mee, who is one so vnworthie to bee loued, a lazie drouisie drooping drone, altogether carelesse in the worke of my saluation.

Psal.58.1



Temp.	OF THE SOULE, &c.	3. day.	121
<p><i>The Pastour.</i>—There is a great misconceit of God in most men's heartes. * Some there bee who with amplifying conceits, make the way to Heauen broader than the Scripture, like the Pharisees' broad <i>Philacteries</i> or shaking ribbands. Others againe, as <i>Balaam's Asse thrust his master to the wall</i> in a rourne way, with lesse reason than the <i>Asse</i>, they thrust aside vpon the <i>walles of doubts or despaire</i>, as though God's mercies were so narrow that no possibilitie were for to passe thorow. By this meanes they fasten vpon God an impossibilitie to forgiue. But to come to the point, your question is, if I thinke that God can loue you, who is so vnworthie to bee loued.</p>			<p>* Note.</p> <p>Mat. 23. 5.</p> <p>Numb. 22. 25.</p>
<p>I thinke it verilie, and I am perswaded. * God, I confesse, cannot loue <i>sin in man</i>, but hee may loue <i>man in sin</i>. * God inuiteth not these whom hee loueth not. <i>Come vnto mee</i>, saith hee, <i>all yee that are wearied</i>. * Your wearinesse cryeth vnto you, that which was saide to the blinde man, <i>Bee of good comfort, arise, the Master calleth thee</i>. An humble confession in the mouth, is the speech of contrition in the heart. God hath sworne that hee liketh not a sinner's death. Hee is more glad to finde vs for to <i>helpe vs</i>, than wee can rejoyce to finde him for to bee <i>helped by him</i>. * Who can thinke but hee is glad to <i>finde vs</i>, that tooke such paines to <i>seeke vs</i>, that not caring for the vnwholesome and noysome night aire, came to our doore hauing <i>his head full of dewe, and his lockes full of the droppes of the night</i>? which is more, such was his loue and liking of vs, that for to save our life, hee would die a cursed death. The last wordes of your complaint are, that yee are one who is <i>vnworthie to bee loued</i>.</p>			<p>* Note.</p> <p>* Note.</p> <p>Mat. 11. 28</p> <p>* Note.</p> <p>Mar. 10. 49</p> <p>* Note.</p> <p>Cant. 5. 2.</p>
<p>* I had rather heare a sinner calling himselfe wretched and vnworthie with the <i>Publicane</i>, than boasting of his worthinesse with the <i>Pharisee</i>. * The swelled <i>hydroppie wordes</i> of thankesgiuing that <i>wee are not like other men</i>, are a sure token of a deadlie and incurable disease. Man naturallie goeth about to lessen and impaire his faultes, yea, often rather than hee will cry <i>guiltie</i>, hee will fasten his follie by consequent vpon his Maker. <i>Adam saide, The woman which thou gauest mee, gaue mee of the tree, and made mee to eate</i>. * Manie are carried downe the <i>muddie streame</i> of ouerweening their <i>own worth</i>. Our greatest <i>worthinesse</i> is in the sense of our own <i>vnworthinesse</i>, and in the seeking of</p>			<p>* Note.</p> <p>Luk. 18. 13</p> <p>• Note.</p> <p>Gen. 3. 12.</p> <p>* Note.</p>

122	THE LAST BATTELL	<i>Spirituell</i>
* Note.	Christe's <i>worthinesse</i> . * That man is worthie before God,	
* Note.	who findeth himselfe vnable to do that which is <i>worthie</i> , and	
* Note.	vnwilling to do that which is <i>vnworthie</i> . * The verie strife	
* Note.	and battell betweene grace and nature in the regenerate, is a	
* Note.	victorie in God's eyes. * A broken <i>imperfection</i> , if it bee	
* Note.	sincere without guile, is put vp in his mercifull <i>count booke</i> ,	
Prou.30.2.	for a <i>perfection</i> indeede, such is the mercie of God, while	
* Note.	wee mislike ourselues. * These were the wisest wordes of	
Prou. 18.	<i>Agur</i> , in God's account, when hee saide, <i>I am more foolish</i>	
* Note.	<i>than any man</i> . <i>S. Paul</i> was neuer more dearelie beloued	
Prou. 18.	of God as when hee, <i>hating</i> himselfe, called himselfe the <i>first</i>	
10.	<i>of sinners</i> . * Cast your eyes off yourselfe, and looke vnto	
* Note.	God your strength and your stay. <i>The name of the Lord</i>	
* Note.	<i>is a strong towre, the righteous runneth into it, and is safe.</i>	
* Note.	<i>The Sicke Man</i> .—O that I could practise your precepts!	
* Note.	O that my God would inspire mee with such a blessed and	
* Note.	liuelie vigour of his Spirit, that might quicken my Soule to	
* Note.	euerlasting life! O that it would please my God, stronglie	
* Note.	to refresh mee with the comfort of his countenance! But	
* Note.	alas! out of this most filthie puddle of my heart, arise such	
* Note.	filthie vapours which so ouer-cloude the <i>Sunne of Righteous-</i>	
* Note.	<i>nesse</i> , that I am not able to beholde his face. While hee did	
* Note.	shine vpon mee, his most bright and vnspotted beames were	
* Note.	fullie darkened. * The more the <i>heate</i> of his word did	
* Note.	beate vpon mee, the more my conuersation became stinking	
* Note.	and loathsome like a <i>carion</i> cast out before the <i>Sunne</i> , this I	
* Note.	cannot denie; at the remembrance thereof, I finde myselfe	
* Note.	charged afresh vpon the Conscience with terrours and vexa-	
* Note.	tions. O the dead slubber of securitie, wherein I haue slept	
* Note.	vnto this houre! my custome euer was to post ouer my sinnes,	
* Note.	in the lumpe with a generall slubbet confession.	
* Note.	There is nothing within mee but matter of feare; I feel my	
* Note.	faith fainting, I feare my sinnes, I feare the wrath of God, I	
* Note.	feare the force of Sathan the <i>king of feare</i> . * I may well bee	
* Note.	called that which <i>Ieremie</i> called <i>Pashur</i> , viz. <i>Magor-missa-</i>	
* Note.	<i>bib</i> , that is, Feare round about, yea, I not onlie feare, but I	
* Note.	feele a fearefull wrath. * My <i>stubbornesse and stonie heart</i>	
* Note.	hath brought vpon my Soule God's <i>brazen handes</i> . * Now	
* Note.	is hee doing to mee that which of olde hee threatened against	
* Note.	these that were like mee, <i>If yee walke stubbornlie against</i>	
* Note.	<i>me, I will walke stubbornlie with you</i> . In my youth I	
* Note.	was <i>guided</i> by the <i>guise</i> of times, my delight was <i>to goe</i>	

Temp.	OF THE SOULE, &c.	3. day.	123
with the droue, now I am lost, beeing colde, dead frozen in the dregges of my vncleannesse.			
<p><i>The Pastour.</i>—The force of temptation wringeth such wordes out of you, as though yee had none hope at all. * Your Soule, Sir, is like the <i>Moone</i> into an ecllipse. * There bee darknesse and changing of colours for a time, because your sinnes like an <i>earth</i> come betweene you and the beames of Christ, <i>the Sunne of Righteousnesse</i>. * I haue seene the <i>Moone</i> in her ecllipse for a space as though shee had not beene at all into the heauens, but as shee darkened by little and little, so after the greatest darknesse was past, the light returned by degrees.</p>			<p>* Note. * Note.  * Note.</p>
<p>Despaire not, Sir, of an infinite mercie, let not your heart bee wasted with wearinesse. Though the <i>earth</i> of your sinnes, which in comparison of God's mercie is but a <i>point</i>, ouer-shadow the Soule for a space, while it is in this low region, the time shall come that God shall mount your Soule aboue the circle of the Starres, wherevnto the shadow of such an earth is not able to attaine. * Though God for a space walke stubbornlie with you, hee is not stubborn. When yee shall beginne to <i>walke humblie with your God</i>, God shall walke no more stubbornlie with you, but shall deliuer you from all your feares. <i>Build yourselve vpon your holie faith.</i></p>			<p>* Note. Mic. 6. 8. Iudg. 5.20.</p>
<p><i>The Sicke Man.</i>—I may well say, with <i>Iob</i>, <i>my stroke is heavier than my groning</i>. Whereon can my Faith lay holde? * God is armed with wrath, and Sathan is armed with despight. * I see nothing for the present but blowes and bloodie battells, most dreadfull feares teare in pieces mine heart strings, and sucke out the inmost of mine heartes blood.</p>			<p>Iob. 13. 2.  * Note. * Note.</p>
<p><i>The Pastour.</i>—Though there bee manie aduersaries, yet Christ is with you. * Make all your boast of him who is the <i>Captaine of your Saluation</i>. Hee hath winne the field, hee hath tread vnder foote principalities and powers, and hath <i>ledde Captiuitie captiue</i>. * Hee whose Faith is founded vpon him, shall neuer bee confounded. * His fresh bleeding woundes are euer filled with compassions. * Though God by our sinnes bee moued to shew some wrath, heere is our great comfort, <i>There is no condemnation to these that are in Christ</i>. Belieue yee not the Scriptures? I know yee be-lieue. If Christ bee with vs, who shall bee against vs? * These who thinke that their sinnes ouer-reach God's mercie, make the <i>Centre</i> to compasse about the <i>Circumference</i>.</p>			<p>* Note. Heb. 2. 20. Ephes. 4. 8. * Note. * Note. * Note. Rom. 8. 1.  * Note.</p>



Though hee should receiue a world of sinners in the *bosome* of his mercie, it will not for that bee the more streightned. O the vnspeakable compasse of God's compassions !

*The Sicke Man.*—I doubt not of the infinite compasse of his mercie, but whether or not hee will shew that mercie to such sinners as I am ; this often troubleth my *darkened* and *drooping Soule*.

\* Note. *The Pastour.*—\* To shew mercie to most miserable persons, is most familiar to God's Nature. \* Hee neuer executeth judgement till wee *egge him* and inforce him vnto. \* For

Isa. 28. 21. this cause, where hee punisheth, hee is saide, *to do his worke, his strange worke, and to bring to pass his act, his strange act.* Hee hath sworne by his life, that hee taketh no delight in our death.

\* Note. \* Our God is not rigorous against these that would faine do well. No, not, but *like as a father that pitttieth his children, so the Lord pitttieth them that feare him, for hee knoweth our frame, hee remembereth that wee are but dust.*

\* Note. \* Our God will not exact strictlie a perfection in the life of his Children. \* If wee haue an affection to do well, though wee cannot effect it, hee will accept it.

\* Note. \* A godlie Father hath saide well concerning this, *Deus magis delectatur affectu quam effectu*, that is, God is more pleased with the *affection* of a man than with the *effect* it selfe.

\* Note. \* Christ thought more of the poore woman's *mites* than of rich *men's millions*, and that all because of her good affection. Well is the Soule in whose bosome it lodgeth.

Luk. 21. 2. *The Sicke Man.*—But the good *affection* must euer bee followed with some *effect*.

\* Note. \* Mine heart hath beene nothing but a filthie puddle, a false *Fox hole*. The more I *dig* into this *dung hill* I am the more confounded.

O what a jewell is a good *Conscience* coffered vp into the heart of a Christian ! It is like a precious pearle in a ring. I am ashamed to come into God's presence while I looke vpon my sinnes.

\* Note. *The Pastour.*—Shall the sicke man bee ashamed to lay out his sores to a secret and wise Surgeon ? \* It is good to thinke shame of sin before wee do it, for to abstaine from it.

\* Note. It is also good to thinke shame of it after it is done, for to repent vs of it. But wee must neuer thinke shame to confesse it. \* This is the craft of Sathan, hee taketh away shame from man at the commission of sin, and restoreth it againe to man at the confession of sin.

\* Note. \* That which hee hath once taken away from a man by forged cauillation like

Temp.	OF THE SOULE, &c.	3. day.	125
<p><i>Zacheus</i>, hee, though in a worse sense, restoreth him <i>fourfold</i>. * A wicked man after that hee hath sinned, hath <i>fourfold</i> more shame to confesse his sin before a Congregation, which indeede, should bee his honour, than hee had at the committing of sin, the onlie cause of shame. * If hee had beene as ashamed to commit sin <i>priuilie</i>, as hee is ashamed to confesse it <i>publickly</i>, hee had neuer taken pleasure into sin.</p>			<p>* Note.</p>
<p>* Men of widest Consciences, whose heartes are stufte and engrossed with wickednesse, will often I confesse seeme shamefaced before men. * In the presence of a carnall eye, they <i>will straine the gnate</i> like <i>nice Maidens</i>, who cannot eate at Table where they are seene. Their throat is so narrowe, that hardlie can any meate pass ouer, <i>quasi vero</i>. O but in secret, greatest gluttons, deuouring blacke bread embrued with yesterdays broth.</p>			<p>* Note.</p>
<p>* Shee that but <i>pitissat sippes</i> before the <i>Sober</i>, can <i>skippe</i> at the <i>scols</i> with her <i>Commers</i> till shee bee sicke with <i>healths</i>.</p>			<p>* Note.</p>
<p>Euen so it is of such sinners, most modest they are and shamefaced while they are seene. The <i>gnate</i> of a light vaine word they cannot digest if men haue heard it, but in the meane time, in the polluted thoughts of their prophane hearts, they are <i>filthie dreamers</i>, and if secret occasion serve, without shame of God they will swallow <i>Camells</i>, making no bones. * Though their sin bee neuer so hudge in greatnesse, euen <i>Adulterie</i>, the wracke of <i>most famous Families</i>, if they can <i>straine</i> and passe it with a <i>close conueyance</i>, their heart will say of it as <i>Lot</i> saide of <i>Bela</i>, <i>Is it not a little one</i>.</p>			<p>Iudg .5.8.</p>
<p>* Well is that Soule which, while it is tempted to sin, <i>hath euer an eye vpon its God</i>, saying with <i>Ioseph</i>, Now, beholde, my God seeth mee, and hee is a witnesse of this my doing. <i>How then can I do this great wickednesse and sin against God?</i></p>			<p>* Note.</p>
<p>As for that yee say now, that yee are ashamed to come before God while yee looke vpon your sinnes. It is good, Sir, that yee thinke shame to come into God's presence, because of your sin, but thinke not shame in God's presence to confesse your sin. * Sin, whether secret or confessed, is euill, but the confession of sin is euer good. God's word is true: <i>If wee confesse our sinnes, hee is faithfull and just to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse</i>. * Trust in God, Sir; relye vpon his mercifull bowels, who out of his great compassions hath saide, <i>I haue</i></p>			<p>Gen.19.20</p> <p>* Note.</p> <p>Gen. 39.9.</p> <p>* Note.</p> <p>Ioh. 1. 9.</p> <p>* Note.</p> <p>Iob,33.24.</p>

*receiued a ransome.* God loueth those that are *feelinglie affected*, and wakened out of the slumber of Conscience.

*The Sicke Man.*—But thinke yee verilie that God will bee mercifull to mee, whose Soule hath beene but a soile for weedes?

\* Note.  
Prou. 12.  
10.

\* Note.

\* Note.  
Gen. 4.13.

\* Note.  
Mat. 27. 3.

\* Note.  
Mat. 26. 49

1 King. 21.  
27.

\* Note.

\* Note.

Psal. 108. 4  
Psal. 145. 9

\* Note.

\* Note.

Luk. 17. 4.

*The Pastour.*—\* I thinke that yee your selfe should thinke none otherwise. *A good man*, saith *Solomon*, is *mercifull to his beast*. \* It is a beastlie thing for a man to thinke, that God will not bee more mercifull *to his Soule* than anie man can bee *to his beast*. \* God was more offended at *Cain* for despairing of his mercie than for killing of his brother. \* *Judas* kindled more God's wrath for the desperate hanging of himselfe, than for the betraying of his Lord that was hanged by his treason. \* Hee who offered his mouth to receiue a *kisse* from that Treatour, had neuer refused him mercie, if hee had sought it with a repenting heart. Because prophane *Ahab* had but a shew or outward scroofe of repentance, hauing *Sackcloth* nearest his skinne, the Lord spaired him all his dayes, to let men see what hee will do to true repentance, seeing hee is so gracious vnto that which is but an outward likenesse thereof.

\* There is no sin that offendeth God more highlie than distrust. \* Heere is the great injurie of doubt or despaire, it maketh the sin of a little *Grashopper* to ouer-reach the infinite mercie of the *Most High*, as though man, a little clat of clay, could bee more *sinfull* than that infinite Majestic can bee *mercifull*. Happie is that Soule which God hath singled out in time, for to make it loath its best loued pleasures. God delighteth to take vp a seate in a bruised heart, sorrow beaten for displeasing of its God.

Take a good heart, Sir; yee haue to do with a God whose *Name* and *Nature* is mercie, a God whose *mercie is great about the Heauens*, yea, and *ouer all his workes*. \* That which *ouer-reacheth* all God's workes, may easilie *ouertoppe* all your sinnes and iniquities. \* God will haue man with his narrow bowels of mercie to forgiue his brother *seuen times in a day*, if hee shall retorne *seuen times in a day*, saying, *It repenteth mee*. \* If God requireth such mercie of man, whose bowels in the widest are not of a *span breadth*, what shall Hee do, whose compassions are rouled together into bowels broader than the sea, yea, wider than the heauens?



Temp.	OF THE SOULE, &c.	3. day.	127
If yee can repent, Sir, God can forgiue. When man ceaseth to <i>spurne</i> , God beginneth to <i>spare</i> .			
<p><i>The Sicke Man.</i>—I take God to witnesse, that I am sorie for my sinnes, and so ashamed that, with the <i>Publicane</i>, I cannot lift vp mine eyes to the heauens. * I would bee content to <i>kisse the ground</i> a thousand times for to get but one <i>kisse of the feete of Him</i> who is the onlie <i>helpe</i> of the <i>conscience</i> and <i>health</i> of the <i>countenance</i>. I finde myselve <i>deepe to the Chin</i> in a gulfe of miserie. Tell mee truelie, Sir, I pray you: Thinke yee that if with a mourning heart I confesse my sinnes to God, that hee will haue pittie of mee? I am sore perplexed; the deepe thoughts of mine own guiltinesse strike mee with such a <i>set silence</i> that I am not able to vtter my grieve. My feare is that I bee of the familie of Hell, an heire of horrour and vtter woe. Bee free with mee, I pray you. Thinke yee that such an horde of miserie as mine can euer <i>meete</i> with his <i>mercie</i>?</p>			<p>Luk.18.13</p> <p>* Note.</p>
<p><i>The Pastour.</i>—* It is great ignorance, Sir, to thinke that anie miserie of man can ouer-reach the infinite power of his pittie, and boundlesse <i>compasse</i> of his <i>compassions</i>. It were more easie to turne the Sunne from his course, than God from shewing mercie to repenting sinners: both his Name and Nature is mercie. See wee not out of what myres of miserie, God's mercie hath deliuered repenting sinners. * In Scripture wee may read long Catologes of pardoning sinnes. Consider well, I pray you, thinke deeplie vpon the mercies of your God. * Looke well what hee hath done to others. Could the adulterie of <i>Dauid</i>, the incest of <i>Lot</i>, the drunkenesse of <i>Noah</i>, the murther of <i>Simeon</i> and <i>Leui</i>, the persecutions of <i>Paul</i>, the perjurie of <i>Peter</i>, or any other like sin, hinder God to bee mercifull to them so soone as they repented? * Wherefore were all these pardons printed into God's Booke, but for to tell all ages that no man, were hee euer so sinfull, should despaire of the mercie of his God? <i>As I liue</i>, saith the Lord, <i>I take no delight into the death of sinners, but rather that they should repent and liue</i>. Those bee his own wordes. If wordes beare no weight, be-holde effects: <i>God hath so loued the world, that hee hath giuen his onlie Sonne, that whosoever belieueth in him, should not perish, but haue euermore life</i>. * This is not a <i>verball loue</i>, when a man giueth his <i>best beloued</i> for to die for another. * God hath not spared his <i>onlie Sonne</i>, that</p>			<p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>2Sam.11.4 Gen.19.33 ch. 9. 21. ch. 34. 25. Act. 8. 3. Mat.26.74</p> <p>* Note.</p> <p>Ezek. 33. 11.</p> <p>Ioh. 3. 16.</p> <p>* Note.</p> <p>* Note.</p>

	by his <i>satisfying sufferings</i> , his Iustice beeing payed, hee might shew mercie to man, his poore vnworthie creature. Not onlie the Father hath loued the world; but also the Sonne, out of vnspeakable loue, was as desirous to die for man as the Father was to send him. <i>This</i> out of his own mouth hee
Ioh. 15. 13.	declared, that no loue could ouer-reach his loue, <i>No man</i> , saide hee, <i>hath greater loue than this, as when a man layeth downe his life for his friend.</i> * The highest of man's
* Note.	loue is to die for his friend. * But Christe's loue was greater,
* Note.	hee died for vs euen when wee were his enemies. * In
Rom. 5. 7, 8	another point, beholde the loue of Christ: <i>scarselie</i> , saith the Apostle, <i>for a righteous man will one die, yet peradventure for a good man some would euen dare to die. But God commendeth his loue towards vs, in that, while wee were</i>
* Note.	<i>yet sinners, Christ died for vs.</i> * Who shall doubt of this loue which the Lord hath registered on earth with the dearest
* Note.	blood of his onlie begotten Sonne? * There is such a loue in the Father, and such a loue in the Sonne, and such a loue in the Holie Ghost, toward the saluation of man, that all the heauens are filled with loue of our well, so that at the conuersion of one sinner on earth, <i>there is more joy among the</i>
Luk. 15. 7.	<i>Saintes and Angels, than for fourescore and nineteene righteous who neede not repentance.</i>
* Note.	* If, Sir, yee would haue the heauens to rejoyce, cast your selfe into the armes of your God, with these wordes, <i>Lord, do with mee what thou wilt; though thou should slay mee, yet will I trust in thee.</i> If yee would see the <i>picture</i> of God's mercie, yee must draw aside the curtaine of all carnall surmises.
	<i>The Sicke Man.</i> —Oh, that I might cast my Soule into his Armes! But how can I do this? The Lord hath turned
Heb. 12. 29	his backe on mee: shall I cast my selfe into a <i>consuming fire</i> ? At the first sight of his angrie face my Soule will die for feare.
	<i>The Pastour.</i> —Men often are deceiued. So soone as
Iudg. 13. 22.	<i>Manoah</i> had seene the Angel, hee saide to his wife, <i>Wee shall surelie die, because wee haue seene God.</i> But his wife
Verse 22.	answered more wiselie, <i>If the Lord were pleased to kill vs, hee would not haue receiued a sacrifice from vs.</i> As shee saide to him, so say I to you, If the Lord were pleased to kill you, hee would not haue giuen his Sonne in a <i>Sacrifice</i>
* Note.	for you. * It is a greater loue token, that God hath giuen

his Sonne in a *Sacrifice for you*, than that hee should receiue anie *sacrifice from you*.

It is the Apostle's argument, that since God hath giuen vnto vs his own Sonne, hee will not refuse vs anie other thing that may do vs good. Christ alone is the sinner's refuge; hee is a Rocke of comfort which cannot bee shaken, a Rocke which commandeth all *seas of sorrowes*, the pole of our peace. Bee earnest in prayer with God; cry till hee heare.

*The Sicke Man.*—I am wearied with crying to God; my prayers may bee called, *the voyce of my roaring*. But what shall I say? I cry, but there is none that maketh answer. God hath couered himselfe with a cloude, that my prayers should not passe thorow; hee hath stopped his eares, that my prayer should not bee heard. This is a most fearefull blast and blow in this *bloodie battell*.

Psal. 22. 2.

*The Pastour.*—Deceiue not your selfe; often our prayer framed and followed by the Spirit of grace is heard, though the sense of grant bee not yet brought to vs. God for causes will let a time goe betweene *seeking and finding*. After this the Angel spake vnto *Daniel*, *At the beginning of thy prayer God heard thee, and now I am come to tell thee.* \* See

Dan. 9. 23.

\* Note.

how a space will intercede betweene God's hearing of man's prayer, and man's knowledge that God hath heard him. Though yee as yet know not, whether God hath heard you or not, yee must not infer that God hath not heard you at all.

\* Waite on a little, with *Daniel*, till God thinke it time to sende you a *Messenger* for to tell you that hee hath heard you, yea, that hee heard you at the beginning of your prayer.

\* Note.

Till this Messenger come, depend whollie vpon Christe's good will. Let all your trust bee in him, who is your most faithfull *Advocate* for to plead your cause. \* Hee will bee a

\* Note.

guide to all these that seeke him, and a light to all these that see him, and life to all these that loue him. Though a *Mother* should forget her *Childe*, the Lord will not forget his own, whom hee hath printed vpon the *palmes of his hands*.

Isa. 49. 15.

Manie Mothers thinke it enough to beare and bring forth their Children; that done, they sendethem out a fostering vnto others. \* But Christ not onlie is as a *Mother*, (who) beareth

\* Note.

and bringeth vs forth by the second birth, but also feedeth and fostereth vs vpon his own breastes as a louing *Nourse*.

*I haue*, saide hee, *carried Ephraim as a Nourse in mine armes.* \* Bee of good comfort, Sir; let the joye of Christ

Osea. 11. 3

\* Note.



Isa. 53. 3.	relish all your sorrowes. Hee was the <i>man of griefe</i> , that hee might bring joye to the world; hee was beaten with stripes, that of his stripes hee might make <i>physicke</i> for sicke
* Note.	Soules: <i>by his stripes wee haue health.</i> * In a word, his flesh was pierced and bored, that in these holes there might
* Note.	bee a <i>Citie of refuge</i> for sinfull Soules, pursued with the tempest of God's wrath, the Auenger. * Woe to him that
	maketh an idole of his own sufficiencie! As the Thunder chieflie beateth the highest steeple-heades, so doeth the fire of
	God's wrath strike at the hight and top of proudest spirites.
	<i>The Sicke Man.</i> —By the most part of your speach, Sir, I thinke that your chiefe comfortes against Death and all
	other troubles, are grounded vpon Christe's Blood, and his woundes.
* Note.	<i>The Pastour.</i> —That which I say, Sir, is true. * When as all thinges will forsake vs and fall from vs, Christ will
	sticke and stand fast by vs. That I speake truelie, I darre
* Note.	bee answerable for it in the presence of my God. * As yee must one day make a reckoning to God, of that which yee
	<i>heare</i> , so must I that selfe same day, giue an account of that which I <i>teach.</i> My Sermons must bee read before him that
	sent mee to preach, for hee will know how I have fedde his
* Note.	Lambes. * If I builde vpon Christ the fundamentall Stone,
1 Cor. 3. 21	<i>the Pearles and precious Stones</i> of Christe's passions, I shall
Verse 14.	get a <i>reward</i> ; but if I builde vpon him <i>Stubble, Hay, or</i>
	<i>Wood</i> , because I holde fast the foundation, hee will saue my
	Soule, when hee shall trye my Doctrine with the fire and light of his Word. But, because I builded vpon him the
	combustible light <i>Stubble and Hay</i> of humane wordes, of worldlie eloquence, I shall bee saued verie hardlie, <i>as by the</i>
* Note.	<i>fire</i> of great affliction. * For this cause, knowing the great danger, I wish that all my comfortes to you, and all others,
	bee onlie of Christ, who is both our suretie and our Sauour.
* Note.	* Hee in loue swallowed the <i>bitter pill</i> of death, the cure of all our diseases. After that, for our cause his face had beene
	couered with our <i>blasphemous spittle</i> , and his <i>backe battered with bruises</i> , hee continued in his loue, and for our cause
	would bee hanged vpon that <i>stinking hill, Mount Caluarie</i> , suffering a death which God had blasted with a curse.
* Note.	* I will tell you plainlie, Sir, that there is no meditation so comfortable to a wearied Soule, as that which is concern-
	ing the bleeding woundes of Iesus, the vanquisher of Hell.

\* His *woundes* are as manie *windowes* wherethorow wee may see the vnspeakable aboundance of our Lord's loue.

\* Note.

\* Let men runne from East to West, from South to North, they shall finde no place of auoydance from the fierie wrath, but onlie into these his woundes, which well may bee called, *The refuge or Sanctuarie of a troubled Soule*. Heere is libertie for a Soule that is enfolded into the snares of God's judgements. \* Heere is a *hiding place* against the euill day. Heere is the *hole of the Rocke*, the windowe of the *Arke* where poore Soules, like *Doues* that can finde no footing, may enter in. \* Heere is a Citie of refuge for chaised sinners. *The people that dwell therein shall bee forgiven their iniquitie*. There bee wide boundes within the *compasse* of his *compassions*. Seeing Christ is such an One, runne and hie you as fast as yee can vnto this *Rocke of refuge*. Hee who shall bee *founded* thereon, shall neuer bee confounded. \* Take vp all the matter in a word, the righteousness of Christ Iesus purchased vnto vs by his Blood is the onlie *cure* and *couer* of our sinnes. \* All other thinges are but like *fig leaues*, too short and thinne a couer, like these *cutted coates* of *Dauid's* seruants, which *couered not their buttockes*.

\* Note.

\* Note.

Ex. 33.22.

Gen. 8. 9.

\* Note.

Isa. 33.24.

\* Note.

2 Sam. 10.

1. \* Note.

\* How darre anie rotten stinking attainted flesh attempt to attribute anie worth into itselfe, in the atchieuement of that Pearle and peerelesse work of man's Saluation, whereof Christ Iesus is the onlie *Author and Actor*?

\* Note.

Manie who would seeme in this world to carrie away the *Garland of godlinesse*, are hanged in this snare. Away with such a *pang of pride* and eleuation of spirit!

*The Sicke Man*.—I see now, Sir, that Christ is the onlie *Salue* which is able to heale the sores of the Soule, the blisters and bitinges of our Conscience. I see that his Blood is the onlie liquour of that *Fountaine of David for sin and uncleannesse*. \* But I am so defiled with wilfull wallowing in the puddle of sin, that hardlie thinke I, that euer hee will daine to looke vpon such a bemired Dog as I am, who haue followed the swing and the sway of the most filthie. Of mee it is written, *Let him that is filthie bee filthie still*.

Ezec. 33.1.

\* Note.

*The Pastour*.—Let not that discourage you. \* Yee cannot bee ignorant in what estate hee found his Church. At the first before hee married her, hee found her in her *first birth*, a cast away, a *bloodie brood*, a misshapen creature,

\* Note.

Ezek. 16. 5.	with a long <i>Nauell</i> , <i>vn cut</i> , vn salted, and not swaddled, lying in the open field to the loathing of her person in the day shee was borne. Yet all <i>that</i> made not him to loath her.
* Note.	* But after that by two commands of life hee had bidden
Verse 6.	her <i>Liue</i> , <i>liue</i> , whereby shee got strength, hee decked her, and sware vnto her, and entered into couenant with her, and shee became His. Beholde, and wonder at the
* Note.	loue of our Lord, the Spouse of our Soules. * All our filthie and bloodie deformities could not scarre him from the loue of our Soules. If any bee defiled with sin and vn cleanness, let them come to him, who will not refuse to wash
* Note.	them. Hee is the onlie lauer of the Church. * There is nothing <i>pure</i> , but that which hee hath <i>purged</i> . It is hee alone who hath repaired all our ruines. Listen vnto his voyce, crying to all sorrow beaten sinners, <i>Come vnto mee</i> .
* Note.	Thinke often vpon this, Sir, if yee desire comfortes in your distresse. * The great work of man's redemption, finished by the blood and death of God, is a work worthie of continuall wondering. As for the work of the <i>Creation</i> , it
* Note.	cost the Lord but his <i>Will</i> and his <i>Word</i> . * But the work of man's redemption was a costlie work, it was chargeable to God, it cost him the best thing that hee could giue, euen the
* Note.	<i>life</i> of his <i>Loue</i> , our Lord. * O what a mercie ! O what a <i>huelie Loue</i> ! The meditation of this work should work in
* Note.	our heart a louing compulsion and a compelling loue. * The
2 Cor. 5. 14.	thought of this made <i>S. Paul</i> to say, <i>The loue of Christ constraineth mee</i> . * What shall a Christian man feare
* Note.	hauing Christ his Brother to bee both his Aduocate and his
* Note.	Iudge, his Suretie and his Sauour ? * Was not his blessed Bodie displayed abroad vpon the crosse, with his armes
Mat. 11. 28	spread, a crying jesture, a jesture crying with a voyce, <i>Come vnto mee all yee that are ladened and wearied</i> ? * Oh,
* Note.	that wee were sicke for the loue of him who died for the loue of vs ! Oh, that wee were wounded with loue, when wee remember his precious woundes, from which <i>gushed out</i>
* Note.	<i>the streames of our Saluation</i> . * Flee, Sir, to the <i>holes of this Rocke</i> , flee to the bores of his woundes, runne not with <i>Adam</i> vnto the shrubbes for to hide yourselfe from God ; heere is your hiding place in the Lord's deepest woundes.
* Note.	* Hee is the <i>fortresse</i> of your <i>Faith</i> , our <i>strength</i> and our <i>stay</i> , the onlie <i>helpe</i> and ground of all our <i>hopes</i> , our warrantable justice. Hee onlie is the bodie of all spirituall com-



fort : all other things, were they neuer so specious, are but shew and resemblance. Shroud yourselfe vnder his protection, and throw no more yourselfe vpon temptations, whereby yee may bee disabled from *manfullie fighting* out the good fight, followed with a Crowne, filled with *massinesse of glorie*.

*The Sicke Man.*—Now well is mee that euer I heard tell of Christ. Blessed bee the day the Sonne of God was borne. But, alas! where are the holes of that Rocke, where my wearied Soule may enter in?

*The Pastour.*—Lift vp your lumpish thoughts ; seek first to the naile holes in his feete, beginne humble, creep in into these lowest woundes, and there for a space settle your abode ; kisse his sacred Feete, wash them with the true teares of repentance, wyper them with the haire of your head ; from thence looke vp, and come to the naile holes of his hands.

\* Bee busie there like a *Bee*, sucke out of them the Honey of Heauen ; from thence go to the Speare hole in his side.

\* Let your Soule sitte downe there, and croude like a Doue, euer till Christ let it in, into the hole of the *Rocke*, the place of its euerlasting rest. \* If once the faithfull Soule, Christe's

Turtle, winne in, into the fortresse of his woundes, from thence it will boast all the enemies of its Saluation. From thence will it cry to the flesh, Crouch. There it careth not for the Serpent's hissing, nor for the *Cockatrice's denne*, nor for the *Graue's gaping*, nor for *Deathe's dungeon*, nor for the *Pope's Purgatorie*, his pardons, his dirges, and his Trentals, which bring fatte morsels to Baal's Priestes. *Christ is mine*, will hee say, Hee is to mee *advantage both in death and life*.

\* As the *Doue* found no footing till shee came to the *Arke*, so the Soule can finde no rest, till it come to Christ. It euer totters, till it leane vpon his Loue. Happie is the Soule that is secured with the seale and secret impression of God's fauour.

*The Sicke Man.*—If I had faith to belieue, all would bee well. I acknowledge that there is sufficient helpe in Iesus, but such an helpe is onlie for these who are strong in faith : my faith is both fainte and fecklesse.

*The Pastour.*—Christ hath saide plainlie, that hee will not *quench the smoking flaxe*. *S. Peter* was not a man of strong faith, when hee beganne to sinke downe into the Sea. Saide not Christ vnto him, *Thou man of little Faith, why*

\* Note.

\* Note.

\* Note.

[isa. 11. 8.]

\* Note.  
Gen. 8. 9.

[isa. 42. 3.]

[Mat. 14. 31]

\* Note. *hast thou doubted?* \* Hee reprov'd him for the weaknesse thereof, but cast him not off for the littlenesse thereof.

\* Note. *The Sicke Man.*—That was another matter. Christ was with him, Christ took him by the hand. \* There was vertue in the gripe of Christe's hand, as was in *the hem of his garment* while it was touched. Such a weake faith as mine cannot mount vp so high as that it may reach vnto Christ into the heauens.

\* Note. *The Pastour.*—Though your faith bee weake, and Christ also bee absent in bodie, yet bee not for that disquieted. Hee is present in his Godhead. As for the weaknesse of your faith, pray God to strengthen and increase your faith. \* Faith, though little, is of great force; a *graine* of it is able to remoue Mountaines, and cast them into the Sea.

\* Note. I pray you, Sir, to intreat God for a *fixed heart*, for as I perceiue, endlesse are the *mazes* of Sathan's *circular temptations*, which vnavoidable, if they bee not barred out by grace, winde themselues into man's heart with a *slie and craftie insinuation*.

*The Sicke Man.*—O man of little faith that I am! If I had Faith, I would belieue that I had it; if I had Faith, I am perswaded that I should haue Peace. *Breing justified by Faith, wee haue peace towards God.* That peace I seeke, and cannot finde. These troubles wherewith I am tossed, plainlie argue that my Faith is failed.

\* Note. *The Pastour.*—I answere, that who euer are justified by Faith, they also haue peace toward God, though such a Peace bee not euer felt. That which a man feeleth not, is not euer absent. \* A man in a *trance* knoweth not that hee liueth, and yet hee is not altogether depriv'd of life. The *tree* seemeth to bee dead in time of *Snow and frost*, and yet it hath life, and sappe at the roote. These then that are justified by Faith, haue Peace; but their peace is not euer sensible, but often is disturbed with fearefull temptations.

*The Sicke Man.*—I desire to know of you what is that yee properlie call the peace of Conscience.

\* Note. *The Pastour.*—I take the *qualmes of Conscience* chieflie to proceede from a sense of God's wrath kindled for some sinnes of commission or omission. \* Sathan also with his *bellowes* bloweth at this fire, yea, often while God is pacified, hee assaulteth the sillie Soule with *false feares and counterfeited alarms*.

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<p>* Now when by the vertue of Christe's intercession the fire of God's wrath is quenched, the Conscience of man be-  ginneth to <i>settle</i> and <i>grow calme</i>, and instead of accusing vs  any further, it beinneth to excuse and acquite vs before the  <i>Tribunall</i> of our God. * Vpon this doeth ensue a pleasant  calmnesse, quietnesse, and rest, in the Soule of a sinner.</p>			* Note.
<p>Though this Peace bee sore enuied, and often troubled by  Sathan's railing and raging, yet the Soule hauing peace with  God, is at last after a little space made free of all its feares,  and is made sensible of that truce and atonement, euen of  that Peace which <i>passeth all vnderstanding</i>.</p>			Phil. 4. 7.
<p><i>The Sicke Man.</i>—I would earnestlie learne of you how a  man whose Conscience is troubled, may recouer that Peace  which once hee had ?</p>			
<p><i>The Pastour.</i>—The best method I know, is that a man  ripe first vp his Conscience, and spie what <i>mote of sin</i> is  fallen into his Conscience, which is the <i>eye of the Soule</i>.</p>			
<p>* The eye beeing hurt will water and powre out teares, so  must the Conscience bee sore griued for offending of God.  Secondlie, out of this griefe it must sigh before the Lord in  feruant prayer, first, for forgiuenesse, chieflie of that sin  which lyeth heauiest vpon the heart. Thirdlie and last of all,  the Soule must sute earnestlie for the restoring of that joye.</p>			* Note.
<p>After this manner <i>David</i> did proceede in that penitentiall  Psalme. First of all, hee was exceedingly griued, which  griefe did burst out in wordes watered with teares, <i>Haue</i>  <i>mercie vpon mee, O God; according to thy louing kindnesse,</i>  &amp;c. Thus after hee had cryed for to bee washen, and purged  with <i>Hysope</i>, hee cryed that God would <i>restore vnto him the</i>  <i>joyes of his Saluation</i>. Aboue all thinges let such a person  bee often groning to God in prayer, for to catch some blink  of God's reconcealed face in Iesus his bloodie woundes.</p>			Psal. 51.1
<p>* That blood of sprinkling is the onlie Salue for the sores of  the Soule. To all this let not these helps bee neglected,  viz. that such troubled Soules make vse of good Bookes, by  whose helpe their deuotion may bee roused vp, for to remem-  ber the dayes of olde. * My chiefe counsell is, that such  persons fixe stedfastlie the eye of their Faith vpon Iesus  bleeding on the Crosse, wherevpon hee payed our ransome,  and triumphed ouer all the enemies of our Saluation. This  is <i>the trueth</i>, whereof <i>Israel</i> had <i>the type</i> in the brazen Ser-  pent which healed all the beholders. My counsell also is,</p>			Verse 7. Verse. 32.
			* Note.
			* Note.



that such troubled persons frequent the Sermons of powerfull Preachers, and seeke conference with them, whom God hath stamped with a powerfull gift of Teaching and integritie of life, men who haue had great experience in the wayes of God, and who haue *smarted* themselues at other times by such fearefull *nipping checkes*, men who are not ignorant of the Deuill's deuices.

Luk. 1. 78.

Heb. 2. 17.

Verse 18.

It is saide of Christ himselfe, the Orient and Day-spring, *That in all things it behoued him to bee made like vnto his Brethren, that hee might bee a mercifull and faithfull High Priest in thinges pertaining to God, to make reconciliation for the sinnes of the people. For in that hee himselfe hath suffered, beeing tempted, hee is able to succour them that are tempted.* See how it behoued Christ himselfe for to suffer temptation, that hee might bee able to succour vs in our temptations.

While the troubled sinner is in doing all these duties, hee must carefullie watch ouer all his wayes, that by no sin either in thought, word, or deede, hee grieue the Spirit of God againe. For a new sin thrust vpon the heart, will make all the closed woundes of the Conscience to gap and to bleed afresh. A Soule that is become relapse shall finde God harder to bee intreated than of before : not without much ado shall it get peace, that after by anie knowne sin it hath quarrelled againe the Spirit of comfort.

But, indeede, hee or shee whose Conscience hath bene once well *lashed with God's whippe*, and *battered with his blowes*, had rather runne thorow a fire than anger the Lord againe. At the first appearance of a temptation they will start for feare, and with a sigh will cry to God with a trembling voyce, O my God, how should I thinke this wickednesse, let bee to do it? *Who knoweth the power of thy wrath? According to thy feare, so is thine anger.*

Psal.90.11

\* Note.

\* Too, too manie in this nation affect this sicknesse of Conscience, as beeing onlie the *disease of the holiest*. This they will vtter as yee would thinke with *bleeding grones* before men; while indeede they are but scorning the world *sporting wantons*, laughing vnder a *painted maske of miserie*. Their teares are *præfearum lachrymæ*, teares without trouble, *water* solde for the *winde* of man's praise. They are *spots* in the Church, which make the wayes of God to bee euill spoken of: such open a wide doore vnto Atheisme.

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<p><i>The Sicke Man.</i>—Fye vpon hypocrisie ! God will not bee scorned ; there is nothing so secret but at last it shall bee made manifest. I am assured, that who for to catch men's applauses, faine a mourning for their sinnes, the Lord shall suffer them to fall either in some scandalous sin, or other fearefull inconuenient, whereby they shall bee forced in earnest to mourne to their shame. In my judgement there is no such bitter and comfortlesse mourning, as is that of these for their manifested sinnes, who once did most faine deepe grones for catching of applauses.</p>			
<p><i>The Pastour.</i>—To such may well bee applyed that of the Prophet, <i>Thine own wickednesse shall correct thee, and thy backslidings shall reprove thee ; know therefore and see, that it is an euill thing and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of Hostes.</i></p>			Ier. 2. 19.
<p>Let no man sport in secret sinnes, were it in a thought, for <i>that which hath winges will declare the matter.</i></p>			Eccles.10. 20.
<p><i>The Sicke Man.</i>—I haue often been seeking out the reason, wherefore the wicked in the world for the most part, know not what trouble of Conscience meaneth. What thinke yee ?</p>			
<p><i>The Pastour.</i>—Their heauen is on earth. <i>David</i> seeing their peace and prosperitie, did beare them at enuie, yea, so that his feete were almost gone. <i>They are not in trouble, saide hee, in trouble like other men, neither are they plagued like other men, &amp;c.</i> Euen at their death hee could perceiue no <i>bands</i> of any vehement paines, after that the whole space of their life, they had enjoyed more than their heart could wish.</p>			Psal. 73.5
<p>* Howeuver it bee that they prosper in this world, yet certainlie if a man will goe and seeke God in his <i>Sanctuarie</i>, there hee shall tell him that hee hath set them <i>in slipperie places</i>, and that when hee awaketh, hee shall <i>despise their image</i>. There is a hell for them after the heauen of this earth.</p>			* Note. Verse 18. Verse. 20.
<p><i>The Sicke Man.</i>—I would gladlie bee instructed of you, that I might discerne betweene the true solide Peace of conscience which the godlie enjoye, and that senselesse benumbednesse of the wicked, wherein they beeing deceiued, cry <i>Peace, peace</i>, euen while God is putting the <i>fierie lunt vnto the mosine</i> of their <i>sudden destruction</i>. Let mee heare of the peace both of the one and other. I thinke all men should studie to marke the difference.</p>			1 Thes.5.3

\* Note.

*The Pastour.*—The Reprobates, who haue their portion in this life, will seeme indeede to haue that true Peace of Conscience, because nothing within troubleth them. \* Their peace indeede is nothing but a dead *benumbednesse of spirit*; their Conscience, being *seared*, is not capable of feeling.

I shall giue you two speciall markes whereby yee shall discerne a true Peace and quietnesse of Conscience, from the dead benumbednesse which the wicked haue.

\* Note.

First, a Conscience which hath God's peace is *awfull of sin*, wittinglie and willinglie for a world it would not despight the Spirit of grace. \* But the wicked who is in a false peace, flitteth from sin to sin, as a Flie from scab to scab, laying all his burden securelie vpon the *broad shoulders* of God's mercie.

\* Note.

Secondlie, the seared dead Conscience of the wicked hath but a part of that which is called Peace. Their heartes will bee senselesse of all euill, they will haue no warre within; no sorrow is there. \* But as they haue no *spirituall sorrow* for their sinnes *committed*, neither haue they anie *spirituall joye* for the sense of their sinnes *remitted*.

\* Note.

Heere then know the true Peace of God in the Conscience. \* The vnspeakable grieffe for sin is asswaged, the fearefull qualmes are calmed, the raging and roaring tempestes are allayed, the swelling seas are fallen and ebbd, God is come in the calme, not onlie for to *wipe away the teares* of sorrow from *their eyes*, but also for to *fill their mouthes with laughers of joye*. \* So not onlie are they voyd at last of the sense of most terrible horrors, but they are sensible of a joye which will make them to dance with *Dauid* before the Arke, yea, to laude the Lord at a Stake, amidst tarrie powdered flammes of fire. This is that *continuall feaste* which cheareth the godlie Soule, amidst the *bloodie bickerings* of Sathan, and burning persecutions of *mercilesse missacrours*.

\* Note.

Let all men try their Peace at this *Touchstone*, if not onlie they finde their former paines lessened, but also a joye in GOD, whereby their Soule is *feasted* with such contentment, that for all the *gold of Ophir* they would not losse it: their estate is doubtlesse happie. \* Whoouer hee bee that findeth this, hee may sing to GOD, *Glorie bee to God in the highest heauens, peace on earth, and toward my Soule good will*.

\* Note.

*The Sicke Man.*—Blessed bee God who hath inlightened your eyes for the spyng out of that remarkable difference be-



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tweene the true and false peace of men's Conscience. I neuer heard it so clearlie discussed.			
<p>* O but Sathan is euer busie to marre this Peace of the godlie who will not warre and wage battell vnder his colours ! I haue seen these who are <i>now</i> godlie, before their conuersion to bee verie vaine, light, and wanton sinners, while they thus did <i>runne ryote</i> in sin with the wicked world ; I haue seene them most mirrie and solacious companie: I often wondered to see them dance and sing, <i>roare</i> and <i>reuell</i>. I could see no <i>bands of sorrowes</i> in their life. They neuer complained of Sathan's malice against them.</p>			* Note.
<p>* But so soone as once they beganne to loue the Preaching of the Word, and to loath the carnall pleasures which once they <i>loued</i>, I haue seene them againe so courbed downe with grieffe and mainelie crossed, as though it had no more beene they. Sathan letteth them not rest, neither night nor day.</p>			* Note.
<p><i>The Pastour.</i>—In that is no wonder : Sathan will bee verie loath to trouble his own. So soone as hee hath lulled them asleepe into the <i>cradle of securitie</i>, hee will bee verie carefull that none waken them. Out of a counterfeit loue hee will adjure the watchmen, <i>by the Roes and by the Hindes</i>, that they waken not his beloued, till hee please. * Hee will say of him, as Christe's Disciples saide of <i>Lazarus</i>, but in another sense, <i>If hee sleepe, hee shall do well</i>. See how carefull Sathan is for the rest of his own, lest that beeing wakened, they runne away from him. * This Christ himselfe in the dayes of his flesh made cleare by a similitude, <i>When</i>, saide hee, <i>a strong man armed keepeth his Palace, his goods are in peace</i>.</p>			Cant. 2.7. * Note. Ioh. 11.12. * Note.
<p>* So long as Sathan like a strong armed man keepeth the palace of a wicked man's heart, hee is alone, so that none bee welcome but hee, hee will let that man bee, lest that by troubling and disquieting his peace, hee grow sorie and mislike his seruice. But if once hee perceiue the Soule to shrink, seeking an occasion to bee quite of him, hee will put all the powers of hell in armes and vproare, and will <i>drive furiouslie, like Iehu</i>, for to regaine it againe into his kingdom. * While a Theefe or a murtherer is in the stockes, fast in fetters, the <i>Iaylor</i> will bee mirrie, and will sing beside him, as though hee were his friend, but if (in) the most secret houre of the night hee heare him <i>knocking off his bolts</i>,</p>			* Note. 2Kin 9.20 * Note.

\* Note.

and perceiue him to haue escaped, hee will waken all the citie, and pursew him with *hue* and with *cryes*. \* Sathan

\* Note.

is like the *Taylor*, a peaceable spirit so long as the Soule is fast in his fetters, and *clogged with his bolts*, in a deepe dungeon ; \* but if once hee perceiue that the Spirit of Iesus hath, as the Angel did to *Peter* in the prison, smote him on the side and raised him vp, making all his chaines to fall from him, and that the man ariseth vp quicklie, and girdeth himselfe, and bindeth on his Sandales, and casteth his garment about him, as *Peter* did, for to runne and follow his God, it is a wonder how that cruell Spirit will roare, and rage like a *Beare bereeued of her whelpes*. If hee gette a grippe of the poore man, hee will cause him roare with *gasping grones*, till God come with a helping hand.

Proh. 17.  
12.

*The Sicke Man.*—Indeede, Sir, yee by your both plaine and learned discourse haue dispelled the mist of manie difficulties.

Rom.5.1.

The last difficultie wherein my Soule did sticke, as yee may remember, was concerning my Faith, which I concluded not to *bee*, because I had no peace of Conscience. This did marre and deface all my comfortes. My ground was from the Apostle, whose wordes are, *That beeing justified by Faith, wee haue peace toward God*. I haue heard you declare, that a man may haue Faith and yet for some space not to bee sensible of that peace.

O my God, let thy mercie bee closelie applyed to my Soule ! strengthen my Faith, that I may grippe and apprehend it with a sure and euerlasting holde. Oh, that my Soule might lye downe in that peace that passeth all vnderstanding ! I am sore troubled with a weake and wauering heart, which is yet tossed and swayed to and froe with doubts and difficulties, like a feather in the winde.

Alas ! Sir, I complaine of the weaknesse of my Faith. That Faith must bee strong which is able to draw downe Saluation from the heauens, and batter downe strong holdes, and ouerthrow principalities and powers, and conquere and subdue, tame, repress, and repell our strongest corruptions.

Let mee see, I pray you, anie particular example of a *weake Faith*, whereby anie at anie time haue beene saued. By the Light of God's Word dispell this *mist of ignorance* : make mee free of this *shrewd temptation*.

*The Pastour.*—That of *Peter* in the *New Testament* is

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<p>remarkable. Christ himselfe called him, <i>A man of little Faith</i>; and yet who doubteth of his Saluation? The other example, in the <i>Olde Testament</i>, was in <i>type and figure</i>. When the <i>Israelites</i> were biten with the fierie <i>Serpents</i>, their onlie remeede was to looke vp to the <i>brazen Serpent</i>. All this was a <i>type and figure</i> of a Soule wounded with sin, looking vp vnto Christ <i>with the eye of Faith</i>. * Now it is certaine, that some in <i>Israel</i> were <i>bleared</i>, and some of a <i>weaker sight</i> than others; but the weaknesse of their sight could not hinder the cure, nay, the <i>olde man</i>, with his dimmed eyes, beholding as thorow a mist that <i>type</i> of Christ, was as soone and soundlie cured as hee whose eyes were in their <i>greatest vigour</i>. * The meate taken with a <i>paraliticke and trembling hand</i> will not refuse nourishment to the bodie, no more than if it were taken with a strong and stable arme. * Faith is the <i>eye of the Soule</i>, whereof the <i>Israelites'</i> eyes were but a <i>figure</i>. Christ is the trueth of the <i>brazen Serpent</i>. * Though this eye bee <i>dimmer</i> into some, yet if it see, that sight is <i>Saluation</i>. Faith is the <i>hand</i> of the Soule, Christ is the <i>foode</i>. Though this Faith <i>tremble</i>, Christ <i>trembleth not</i>; the <i>palsie</i> is not in the foode.</p>			Matth. 14. 31.
<p>Bee of good courage, Sir; feare not this trembling feare; the work of Saluation cannot bee wrought but with <i>feare and trembling</i>. Though yee feare, yet despaire not; there is mercie with God in an vnspeakable measure. * In one Psalmes it is saide againe and againe, vnto sixe and twentie times, <i>that his mercie endureth for euer</i>.</p>			Num. 21.9
<p>This mercie, I confesse, is whiles <i>concealed</i> from the godlie, for ends best knowne vnto their heauenlie Father. * Who is hee that often shall not spie, at diuerse times, his minde to bee dulled or ouercast with some <i>cloude of Melancholie</i>? * While this humour <i>domineeres</i>, Sathan maketh choise of it, for therein to set a seate for grimme and grieuous temptations. * While hee perceiueth the bodie to bee troubled and <i>distempered</i>, hee quicklie <i>afresh</i> representeth vnto the view of our Soule the greatest and most grieuous sinnes of our <i>vnregeneration</i>, and that into their <i>fullest and foulest shape</i>. By this meanes deepe <i>gashes</i> and wide <i>gappes</i> are made in men's Consciences.</p>			* Note.
<p>Bee strong in God, Sir; <i>saue his honour</i>, by putting your trust in him. * Shall God's word cry to man, <i>sixe and twentie times</i>, that hee is a mercifull God, and shall man doubt</p>			* Note.
			* Note.
			* Note.
			* Note.
			Psal. 6.5.
			* Note.
			Psal. 136.
			* Note.
			* Note.
			* Note.



of such a mercie? If such mercies were but for some dayes, sinners might thinke in some *dismall dayes* of the yeare, mercie by no meanes could bee found. But, beholde! the *musicall tune* of God's mercie is vpon an *euermlasting Note*, for *his mercie endureth for euer*.

Psal. 136.

Hee who doubteth of God's fauour, after so manie testimonies, may prouoke the Lord against himselfe. \* *Moses*, by his doubting at *Meribah*, made the Lord's wrath to waxe hote against him. While hee should haue *spoken* to the *Rocke*, hee *scourged the Rocke* more with these wordes of doubt, *shall wee cause water come foorth*, than hee did with the *Rod*. That *Rocke was Christ*. *Moses*, while by doubting hee scourged the *Rocke*, hee *scourged Christ*, for that *Rocke was Christ*. Who would euer haue thought, that *Moses* with his *Law Rod* would haue *scourged Christ the substance both of Law and Gospel*?

\* Note.

Num. 20.8

Verse 10.

1 Cor. 10.4

Heb. 6. 6.

Who euer hee bee that doubteth thinking that God either cannot, or will not bee mercifull vnto him, so farre as in him is, hee *scourgeth the Lord Iesus*, as these who by their euill life, are saide to *crucifie to themselues the Sonne of God afresh, and to put him to an open shame*.

Rom. 12.8.

2 Cor. 1. 3

Ephes. 2.4

Hos. 11. 8.

Belieue and bee saued. God is both mild and mercifull. Is not his command directed vnto man, that hee *shew mercie with chearefulness*? Is hee not called *the Father of mercies*? Is it not written, that hee is a *God rich in mercie*? O these bleeding bowels of compassions! What saide hee at last, while hee saw the great affliction of *Ephraim*? *How*, saide hee, *shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? How shall I make thee as Admah? how shall I set thee as Zeboim?* After these foure, *How*, *how*, *how*, *how*, Mercie in a manner did turne about his heart with such a force, that hee cryed out, *Mine heart is turned within mee, my repentinges are kindled together*. If mercie bee not in *his* diuine breast, where shall it bee found?

*The Sicke Man*.—All that yee haue saide, Sir, concerning the mercie of God in Christ belongeth onlie to *repenting sinners*, who haue bewailed the *errours* of their life, but not to such a *varnished hypocrite* as I am, who haue remained fast *rooted* in the *rottennesse* of most filthie corruptions, which I had neuer care to *curbe* or *controle*.

My secret sinnes, like a *consuming canker*, haue fretted out

Temp.	OF THE SOULE, &c.	3. day.	143
the verie <i>heart of Grace</i> . * From my youth I haue <i>wandered</i> from the <i>way of happinesse</i> , and haue beene like an idle <i>Begger</i> in the way, readie to goe which way so euer the <i>staffe fell</i> .			* Note.
My greatest feare now is, that I haue too long delayed the day of my repentance : what know I, if God will forgiue a man so grieuous sinnes not repented of, till hee come to his death-bedde. * Hardlie can I thinke that in so short a time a man can binde vp friendship with his God, with whom hee hath beene at feede his whole life time.			* Note.
O mercifull God, <i>melt my marble heart</i> . Put into my breast the precious <i>pearle of Faith</i> . O that with vnspeakable grones of grieve for my by past euill spent life, I might <i>redeeme the time</i> which I haue so lauishlie mispent ! Oh, that the moisture of my bodie were all melted into teares, if thereby I could bee perswaded that my sillie Soule were alreadie vtterlie out of the reach of all the <i>powers of Hell</i> ! I haue too long most vainelie sported my selfe in <i>Mesech</i> , and ruffled in the tents of <i>Kedar</i> . * If I had not so long delayed to returne to my God, my Soule alreadie in hope should bee feasting vpon the ioyes of eternitie.			* Note.
<i>The Pastour</i> .—* Indeede, Sir, it is a verie dangerous thing for to delay repentance to the last gaspe, or to <i>one God's mercie</i> , as many do, who neuer lay downe the weapons of rebellion, till they can sin no more.			* Note.
Oh, that men would vnderstand their danger ! * Are not our enemies both strong and neare ? <i>Hannibal ad portas</i> , the Deuill is at the doore. * But such is the madnesse of manie, were their Soules neuer so <i>soiled with sin</i> , that if once they can get out but these few wordes, <i>God bee mercifull to mee</i> , they thinke they shall bee in heauen before their <i>feete bee colde</i> . Such men thinke that in death it is easie to <i>conjure</i> the Deuill with a word.			* Note. * Note.
It is but folie to put Saluation vpon such <i>hap-hazard</i> as manie do. * But yet yee must know that hee that <i>made the Time</i> , will not bee <i>subject vnto Time</i> . The <i>King of Time</i> is <i>Eternall</i> . GOD is <i>eternall</i> , and hath all <i>Times</i> at his command. * There is no Time that can hinder him to bee <i>mercifull</i> to a sinner, at whatsoeuer time hee shall repent. * For this cause Christ, for to let the world see that hee can <i>forgiue</i> , when a sinner can <i>repent</i> , hee tooke from the Crosse the Soule of a condemned <i>Theefe</i> , and after that			* Note. * Note. * Note.

Luk.23.43 hee had absolued it, hee carried it to *Paradise*. God hath saide, that at whatsoever time a sinner shall repent, that hee will put away his wickednesse out of his remembrance.

Numb. 23. 19. Frae once hee hath saide the word, hee cannot take his word againe. Hee is constant in all his wayes, and therefore neuer *saith* and *unsaith* one thing. *Hath hee saide, and shall hee not do it?* \* If yee can but waite a little, yee shall finde all the *fiercenesse of his furie* to bee turned into the *fulnesse of his fauour*. \* Hee who shall seeke him earnestlie, shall not receiue an emptie answer. There is mercie in heauen, for an hell of conscience vpon earth.

Psal.55.22 Cast all your cares aside, cast yourselfe into the armes of your God. *Cast thy burden vpon the Lord, and hee shall sustaine thee*. Bee strong in the Faith of God. *In hope belieue against hope*. Though for a space your Spirit bee *distempered*, yet still relye vpon the mercie of your God. Go not off this, that the Blood of Iesus was shedde for you, and that Christ hath payed your *ransome*. Whateuer Sathan by his temptations *suggest* vnto you, belieue him not. Take my counsell I pray you, Sir, that I speake the trueth; heere I darre take it vpon my Soule's Salvation.

*The Sicke Man*.—I thanke God from mine heart, that euer I heard you: your wordes are full of comfort. O how indebted am I to the mercie of my God, who hath *unlocked the bowels* of his loue towards mee! At our first meeting I found my selfe *inuolued* with much miserie and mischief, but since I haue heard you, I finde, I blesse God, some *stirring* of God's Spirit within mine heart. Mine heart before this time hath beene like that *Altar at Athens*, wherein was ingrauen in great letters, TO THE UNKNOWNNE GOD. I heard often of God, but I neuer knew him truelie vntill now. *This is the infancie of my regeneration*. I haue beene too long a *stranger* from so good a God. My Soule now rejoyceth after many *toes and froes*. \* I finde mine heart *loosed* from the *cartropes* of my sinnes, and *linked* vnto my Sauour with *stronger chaines* than of before. There bee better motions within, than euer I did feele before this houre.

1 Ioh. 4. 8. O thou who is *Loue*, let my Soule bee possess of a sound and constant loue to thy most mercifull Majestie. Bring my Soule from the *shadow of death* to the light of thy countenance. O Lord, my strength and my Redeemer.

Mat. 4. 16.

Psal. 19. 14



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<p><i>O Lord of Hostes</i>, giue mee strength and courage to fight out this <i>Christian fight</i>, whereof the victorie is glorious, and the reward a <i>Crowne of immortalitie</i>. Inspire mine heart with the life of grace. * If thy care had not hitherto <i>preserued my Spirit</i>, my Soule had long since beene drowned in a <i>sea of sin and sorrow</i>. There haue beene such <i>lecks</i> into mine heart, that except the Lord in time had <i>pumped</i> it with repentance, my Soule long since had made <i>shipwracke of Faith</i>.</p>			Isa. 1. 9. 1 Pet. 5. 4. * Note. 1 Tim. 1. 19
<p>O how much am I beholden to my God, who hath <i>taken longer day</i> with mee, than with anie others, from whom before they were provided, hee hath <i>demande</i>d his <i>due</i> ! Blessed bee my God, who hath made mee free from the <i>frenzie of Spirit</i>, by appearing vnto mee in a greater <i>calme</i>. The feeling of his <i>wrath past</i>, I hope shall bee a <i>sauce</i> for to sharpen my <i>blunted loue</i> towards him in all times to come, with <i>undaunted constancie</i>.</p>			
<p>I perceiue now that the day is darkened, and that the night approacheth. Oh, that I might continue conference with you ! but lest I should wearie you, from the <i>best</i> of my <i>bowels</i>, my dear Pastour, I bidde you farewell.</p>			
<p>I looke to-morrow for a new conference, for with manie difficulties mine heart is yet <i>troubled and tossed</i>. I requeast you before yee goe, to helpe mee with your prayers.</p>			
<p><i>The Pastour</i>.—I blesse God, who hath begunne to <i>intermingle</i> the sweete honie of some comfortes with the bitter <i>gall</i> of painefull temptations. * GOD who hath begunne to make you his <i>Prentice in Grace</i>, shall anone make you a <i>freeman in Glorie</i>. * As <i>Ministers</i> must first sitte at <i>Gama-leel's</i> feete for to learne, before they sitte in <i>Moses'</i> chaire for to <i>teach</i>, so must <i>Christians</i> first bee <i>humbled with temptations on earth</i>, before they bee <i>honoured with exaltations into the Heauens</i>.</p>			* Note. * Note.
<p>* Well is the man that is truelie humbled by GOD, and made a <i>foole in his own eyes</i> ; for hee which thinketh himselfe wise, is a foole, <i>ipso facto</i>. * All <i>naturall wisdome</i> without <i>Spirituall humilitie</i> is like <i>ouernight's Manna</i>, which did no good but <i>mould and fust</i>. God by diuers temptations, first <i>carnall</i> and after <i>spirituall</i>, hath <i>besieged</i> the corruptions of your nature, and hath battered downe the <i>strong holdes</i> and fortified <i>Castles</i> of your imaginations and reasoning, the <i>high thinges</i> which exalt themselues against the knowledge</p>			* Note. * Note.

2Cor. 10.5 of GOD. Before hee leaue you, hee shall *bring into Captiuitie euerie thought of your heart to the obedience of Christ*. According to your desire wee shall bend our knees to GOD in prayer, that yee may *spell his loue* out of such a Fatherlie correction, and learne in time to stay yourselfe vpon his kindnesse and good will.

A PRAYER FOR THE *SICKE MAN*.

Psal. 123.2 **O** LORD of Mercie, whose *bowels are turned within thee*, when thou beholdest the grieve of the godlie, bee heere present for the reliefe of this thy poore distressed Seruant. His eyes are stedfastlie fixed vpon thee, *as the eyes of the handmaide are fixed vpon the hands of her Mistressse*.

Psal. 42.1 Beholde, LORD, and heare his amazed broken heart, *braying after thee* as an *Hart* panting after the *Riuers of waters*. Pittie this sillie Soule which is like the drye ground gaping for droppes of Raine.

Oh LORD, his strength is dried vp like a *Potte shard*, his tongue cleaueth vnto his jawes, and thou hast brought him vnto the dust of death. Let the sweetest comfortes of thy bleeding bowels, bee powred into his broken heart. Make the joyfull Light of thy countenance breake forth vpon his drooping and cloudie Conscience. O strengthen his sillie Soule in this heauie houre! Pacifie the pangs of his remorse, that hee may laye holde vpon the merites and mercies of thy Sonne IESVS.

Come, gracious GOD, with thy strength for his succoure. Sathan, a most bitter enemie, hath besieged his Soule with most fearefull temptations. There is no mischief which could bee deuised, but hee hath *mustered* it and set it in *battell arraye* against him. While hee had health and youth, this enemie was the chiefe *entiser* of him vnto sin, by *bearing him in hand*, that it was an easie thing after many sinfull pleasures enjoyed, to returne vnto God, whose fauour and kindnesse might bee *procured by and by* without anie labour.

But now, *Father*, while hee seeth his day declining and the *Sunne* of his life neare its setting, of an *Entiser* hee is become an *Accuser*, striuing by all meanes to cause him make *shipwracke* vpon the *bankes of despaire*. Night and day hee vexeth and teareth his Soule by *whispering into his eare* most impudent lyes against thy Truth, viz. that hee is so

miserable that thou art not able to bee mercifull vnto him. Hee suggesteth most craftilie that it is in vain for him to sue to thee for thy grace, that there is none hope of mercie left for such a sinner, that there is none accesse vnto the *Throne of Grace* for the prayers of such a miserable wretch, and that it is (to) no purpose for him to pray.

Heb. 4. 16.

But what? LORD, thou who art *Truth itselfe*, wilt thou suffer this *father of lyes* to trouble still thy seruant? Wilt thou heare anie longer thine infinite mercie thus *reproached and reuiled*, as though thou were not able to pardon the faultes of thine own poore creature? What is that to say, but that God shall cease to bee *that God, whose mercie is about all his workes*?

Ioh. 8. 44.

O LORD, most mercifull, can the sinfull *scarlet rednesse* and the *Crimsin colour* of man's corruptions bee so dyed that it cannot bee washen away with the Blood of thy *Lambe*? O seale vp the sense of thy loue in his heart, make thy Spirit to *whisper* in his eare, that mercie is with thee, that thou may bee both feared and loued.

Shall anie thing, LORD, withhold the heart broken-sinner from the *Throne of Grace*? Is not this the voyce of thy Spirit, *Come vnto mee all yee that are wearied and ladened with sinnes*? Is not thy promise written in thy Booke, that thou wilt *ease them*?

Heb. 4. 16.

Mat. 11. 28

O most louing Father, euen in despite of Sathan, and his most despitfull suggestions, make his Soule bolde and confident, that it may aduenture itselfe to the mercifull Throne of thy Grace. Cleare, and cleanse his eyes from the *spirituall goare* of sin, that with *Simeon* hee may *see thy Salvation, which thou hast prepared before the face of all people*.

Luk. 2. 30,  
31.

O deare IESVS, deliuer this Darling from the power of the Dog. Incline thine eares and heare the grieuous grones of this poore prisoner. Make him a *prisoner of hope*. Turne thee now about, and refresh his wearied heart with a blink of thy mercie. Shew him the light of thy Countenance, and hee shall bee saued. Enlarge his heart, that thy Graces finding a spacious roome, may plentifulle harbour in his Soule.

Alas! LORD, what shall wee say, if thou shalt say to him, *I haue no delight in thee*? Beholde, heere hee is, do to him as shall seeme good in thine own eyes.

Thou hast not forgotten, neither can thou forget, but that thy *delight* is in mercie. Where sin doeth abound, shall not



there thy Grace abound much more? Thou, LORD, hast often bathed this sillie Soule in most *bitter brimie teares*. Thou hast hid thyselfe from it, and it hath beene troubled. Now amide the vexations of so many temptations, blink vpon him with a reconcealed face.

O God of Battells, in this Battell of the Soule sende downe thy strength for to gard him against the assaultes of Sathan, who pursueth him so eagerlie with most sharpe and fearefull assaultes, like a *Dog hunting after a sillie straggling sheepe*. Though for a space thou suffer him to bee buffeted with a *messenger of Sathan*, yet let him know that thy *Grace shall bee sufficient for him*. Let thy *right hand* holde him vp, and let thy *gentlenesse* make him great. Renewe his heart with the power of thy Spirit, and *reinuest* him with the image of thine holinesse, which once hee lost in *Adam*. Cast his Spirit againe in thine own *mould*.

At last, LORD, put Sathan to silence, let thine own Spirit speake vnto this Sicke in his *inward partes*. Say vnto his Soule, *I am thy Salvation*. Make thy good Spirit of comfort to *whisper* in his eare, that thou art well pleased, and that thou hast receiued a ransome. Such wordes of mercie will bee a *blessed Balme*, whereby thou shalt heale this sorrow beaten Soule, stung with a checke and smart for his sinnes.

Though, LORD, hee hath but some poore beginnings of Grace, in a time wee confesse when thy graces in him should haue beene ripe, for that glorie which is now shortlie to bee reuealed vnto him; yet, notwithstanding let it please thee of thy meere mercie to pittie and pardon. Remember thy mercies of olde which were neuer wont to *break the bruised reede, nor to quench the smoking flaxe*. If thy great mercie bee not his strength and stay, hee must needes bee ouercome. For *whom hath hee in Heauen but thee? or who is on earth whom hee can desire besides thee?*

O Thou, whom his Soule loueth, tell him where thou makest thy flocke to rest at *Noone* in the greatest heate of affliction. Seeing hee seeketh after thee onlie, let him bee refreshed with thy comfortes; for *why should hee turne aside by the flockes of thy companions?*

Consider well, wee pray thee, LORD, how hee hath beene vexed and disquieted with manie fearefull temptations: now at last come with thine helping hand, come, and abate the

Temp.	OF THE SOULE, &c.	3. day.	149
<p>force and furie of all his enemies, whether within or without; subdue their raging and reigning power, that when the houre of his departing shall come, hee may with <i>Simeon depart in peace</i>. Stand, LORD, fast by him, forsake him not in this perelous time. Let thy Spirit guide and leade him in the Land of <i>righteousnesse</i>. Let thy grace bee vnto him a <i>Sunne</i> by day and a <i>Moone</i> by night. Take all impedimentes out of the way; bridle and so curbe all his vnurlic affections, that they may folde vnder thine obedience. Suppress all his carking and heart deuiding cares, whype out of his heart all treacherous temptations. Embalme his heart with the sweetnesse of thy new fresh graces. Settle in his Soule that godlie sorrow, which causes <i>Repentance neuer to bee repented of</i>.</p>			
<p>This sillie Soule, LORD, hath beene fearefullie tossed to and froe with the waues of thy wrath, Let it please thee to command a calme. Settle thou his heart, and stablish it with thy <i>free Spirit</i>.</p>			Psal.51.12
<p>Mercifull GOD, thou knoweth how Sathan hath sought to <i>sift and to winnow</i> him, but of thy mercie thou shalt neuer suffer his <i>Faith to faile</i>. Builde vpon the <i>Rocke</i> which cannot bee <i>shaken</i>. Through thy fauour giue him peace in belieuing, and joye in the Holie Ghost, that by the grace and power of thy Spirit hee may finish his course with comfort.</p>			Luk.22.31
<p>Let it now bee made manifest, that his life hath beene <i>hid with Christ in God</i>. Thou who hast numbered his <i>haire</i>s, obserue his <i>griefe</i> and his <i>gro</i>nes; pittie the crouding of thy <i>Turtle Doue</i>. Take thou to heart the anguish of his Spirit.</p>			Col. 3. 3.
<p>Beholde, LORD, how hee renounceth himselfe, despairing of his own worth. Giue him grace to flee to thy promises, that as in the fearefull and perelous path of this <i>valey of death</i>, hee looketh for nothing but hell torments and paine for his own sake, so hee may assuredlie looke for heauen's glorie, euen <i>pleasures for euermore</i>, and <i>that</i> for thy promise sake, <i>for thy Name's sake, for thy Christ's sake, in whom thy Soule is best pleased</i>. Make the bones which thou hast bruised to rejoyce. Leaue him neuer to himselfe, LORD, till thou hast made thy graces, now <i>blooming</i> in his heart, to become rype for thy glorie.</p>			Psal.16.11
<p>LORD, blesse thy beloued <i>Church</i> which is hated of the world; shée is now pricked with persecutions as a <i>Lillie among the thornes</i>. Let this comfort Her in all Her dis-</p>			Cant. 2. 2.

tresses, that thou shalt neuer forsake Her ; but that thorow manie tribulations thou shall bring Her vnto Glorie. Lord, pittie and pardon the vnthankfull Church of this Land. Binde Her vnto Thee by the vnion of Faith, and fasten euerie one of our heartes to another by the bond of loue ; lest at last by our misdemeanour, thou bee forced to roote vs out of thy good Land as a fruitlesse Nation.

GOD bee gracious to our dread SOVERAIGNE the Kinges's Majestie. Gard His Royall Person from the rage of His enemies. Infatuate their plots ; make giddie their braines ; discouer their enterprises. Make Him the Man of thy right Hand ; anoint His Head with the blessed dropes of the Oyle of thy Grace and gladnesse ; make Him an *humble Homager* to IESVS who hath written on His thigh the *King of kinges*. LORD giue Him *Grace* according to His *Place*.

Psal.45.10

Say vnto His Queene, *Hearken, O Daughter, and consider, and incline thy eare*. Make her to forget her own people, and Father's House. Instead of Her olde acquaintance, giue her Children whom thou mayest make *Princes on the Earth*. Aboue all thinges wee intreat Thee to discharge vpon Her Soule, the beames and brightnesse of sauing Knowledge.

Act. 17.11

Blesse all the Nobilitie of this Land. Make them truelie Noble, like the men of *Berea* who were couragious for the Trueth.

Make euerie one of vs faithfull in our place and calling ; keepe our Soules euer waking and waiting for thy comming. Preserue vs from *slumber of Conscience*, and deadnesse of heart, that liuing according to thy law, wee may bee in this wicked world godlie professours, like *burning and shining Lampes* for to shew light vnto others.

We all heere, O gracious Father, relying vpon thy promised readinesse to helpe thy little Ones, and to listen to their cryes, haue powred out our Soules in thy presence. Wee intreate Thee from the sinceritie of our *inward partes*, that of thy Fatherlie indulgence, it would please Thee to vouchsafe a fauourable audience both to these and to all other our most humble and godlie desires, and that for IESVS thy deare Sonne's sake,—to whom with Thee and the Spirit of Grace bee all glorie and honour, world without end. AMEN.

Cause read vnto you this Night, *Psalme 38, Ps. 39, Ps. 40, Ps. 41, Ps. 42, Ps. 130, Isa. 38, Isa. 53, Iohn 16.*



Let the end of euerie day remember you of the end of your life. Though euerie day of our age should bee as long as that day of *Ioshuah*, when at his word the Sunne stood still in *Gibeon*, yet it would bee night at last.

Iosh.10.12

The Lord *teach vs to number our dayes, that wee may applie our heartes to wisdome*, and to well doing.

Psal.90.12

The grace of Iesvs and the peace of his Spirit rest with you, and comfort you in all the grones of your grieve. The Lord turn your *smoking flaxe* into a burning fire of zeale. The God of all mercie and compassion refresh your weake and wounded heart with the softest oyle of his sauing grace.

Nothing, Sir, is vnpossible to your God, who of a *bruised Reede* can make a *pillar of brasse*, which the Prince of the powers of darknesse shall not bee able to shake.

I intreat the Lord to giue you such Grace that may lead you vnto the face and presence of your GOD. Bee more and more earnest with your GOD, that hee would inspire your heart with Life, Spirit, and motion, that thereby yee may bee made fit for that blessed association with Sainctes and Angels, farre from the crossing checkes of Conscience.





## THE FOVRTH DAYE'S CONFERENCE.

### The Pastour.

**A**CCORDING to your desire, Sir, I am come againe this morning, for to visit you, and for also to reape the fruites of yesterday's conference.

Prou. 14. 32. This is the sweete fruites of a godlie life, *It hath*, saith Solomon, *hope in the end*. I pray God to blesse you with such an hope, whereby, *in hope against hope*, yee may cleaue fast vnto your God. Finde yee the storme of your temptations allayed? hath the Spirit of God giuen edge and vigour to these comfortes which yee heard yesterday? Haue yee put on a Christian courage with a resolute and contented patience, to abide the blessed will of your God?

Psal. 32. 1. *The Sicke Man*.—Well is the man and blessed, yea, thrise blessed is hee *whose transgressions is forgiven, whose sin is couered*, for hee is free from that sting of Conscience that will for euer torment the Soule of the vngodlie.

\* Note. All this night I haue beene sore cumbered with manie spirituall temptations, as yee haue heard. My Soule for a space hath beene wonderfullie perplexed. The spirit of man, alas! is but too ingenious to debar itselfe from glorie. \* It is a wonder how this should bee in such a glorious *Noonetide* of the Gospel hitherto. Glorie bee to God, yee haue comforted mee much; yee haue handled my sores with the soft and smooth hand of a most wise and charitable discretion; wiselie haue yee singled out comfortes most expedient for the cure of my Soule. Now seeing by your former discourse I haue reaped comfort, let mee bee so bolde as to intreat you to declare breafly how a man may know by the workinges of the *Spirit within*, whether hee bee a Reprobate or one of God's chosen ones. It is no time for mee now to bee beguiled, men which looke to die, haue neede to looke well what they do.

I desire earnestlie to bee instructed touching the diuerse workinges of the *Spirit* into the wicked and the godlie. My chiefe desire is to make my Saluation sure.

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<p><i>The Pastour.</i>—I shall do what I can to giue you contentment in that point. The matter indeede is not without difficultie: but yet the <i>Lord God will do nothing which hee will not reueale vnto his seruants the Prophets</i>, so farre as is needfull for his glorie and the well of his People. <i>Mine helpe is in the Name of the Lord, that made Heauen and Earth.</i></p>			<p>Amos, 3. 7.</p> <p>Psal. 124. 8</p>
<p>The Spirit of God in man hath <i>two sortes of operations</i>, one <i>generall</i> another <i>speciall</i>. As for the <i>generall</i>, common to all men, by the <i>Spirit</i> the wicked will say, Iesvs is the Lord. <i>I know Iesvs</i>, saide the Deuill to the sonnes of <i>Sceuah</i>. * By this Spirit also the wicked will refraine from <i>outward scandals</i>, yea, they may <i>preach</i>, yea, <i>prophecie</i> with <i>Saul, Caiaphas</i>, and <i>Iudas</i>, so that they will bee wondered at, like <i>Saul among the Prophets</i>, or like <i>Simon Magus</i>, to whom the world for a space <i>gaue heede from the least to the greatest</i>, saying, <i>This man is the great power of God</i>. Manie hauing but this superficiall glistering of grace, applaude and content themselues, thinking that they are <i>wise while they indeede are fooles</i>.</p>			<p>Act. 19. 15.</p> <p>* Note.</p> <p>1 Sam. 10. 11.</p> <p>Act. 8. 10.</p>
<p>By this Spirit also they will <i>taste the good gift of God</i>, but anone they spite it out againe. * Meate <i>tasted</i> in the mouth onlie, and not let downe to bee digested in the stomacke, is vnprofitable for nourishment.</p>			<p>* Note.</p>
<p>* By this same Spirit also they will bee <i>inlightened</i>, so that they will loue the deare <i>Saintes</i> of God, and will <i>reuerence</i> them as King <i>Herod</i> did <i>Iohn</i>. * But heere is their stay, they haue euer an <i>Herodias</i>, which they will not forsake. Some one <i>reigning sin</i> or other like <i>pestilent canker</i>, cleaueth fast vnto them and beareth rule into their <i>mortall bodies</i>. Either one sin or other, <i>secret</i> or <i>publicke</i>, must bee their <i>Darling</i>. * And this againe, like a <i>mother, sin</i> must haue a <i>dancing daughter</i>, called <i>Hatred of reproofe</i>, whose chiefest sute is, that the preacher, were hee an <i>Iohn</i>, either <i>want the head</i>, or else bee <i>silenced</i>.</p>			<p>* Note.</p> <p>Mat. 14. 13</p> <p>* Note.</p> <p>* Note.</p>
<p>This is the verie border of the wicked man's progresse with all his might and maine in the way to glorie. Further, I cannot see that hee can winne, but onlie to a <i>taste in the mouth</i> of the goodnesse of God's giftes, and to a <i>certaine</i>, or rather <i>encertaine</i>, liking of that which is good, which at last shall <i>losse the head</i> with the <i>Baptist</i>, before hee losse his pleasures with <i>Herod</i>. Thus as yee see, manie are deceived with</p>			



the *false flashes of an euill grounded assurance*, that they are in the *readie and right way to Heauen*, when as indeede they are but *faggots prepared for euerlasting burnings*.

*The Sicke Man.*—There bee one passage in Scripture which hath often affrighted my Soule, in it I see a *Reprobate* to make such a progresse in the way to Heauen, that hardlie can I thinke that euer I did match him. \* The Apostle saith, 1. that hee will bee *inlightened*, 2. that hee will *taste of the heauenlie gift*, 3. that hee will bee made *partaker of the Holie Ghost*, 4. that hee will *taste the good word of GOD*, 5. that hee will *taste the powers of the world to come*; and yet for all that hee shall fall away, so that hee cannot bee *renewed by Repentance*, and so shall die a *Reprobate*, and last, after death, shall bee carried with the wicked into the same streame, till hee fall downe into the *gulfes and poole of perdition*.

I intreat you, Sir, to giue mee some *light* for the clearing of these wordes, for often haue they troubled my Soule, and *dryuine it deepe into the dumps*. \* At the first view of these wordes it would seeme that a man may get *seisin* of Heauen, and yet thereafter bee *discised* by some sinnes and iniquities, and depriued of all *hope of eternitie*.

*The Pastour.*—The Lord inlighten my *mistie minde*, that I may cleare these your doubts to your well and contentment.

I confesse that at the first sight of these wordes I myselfe was *amazed*, so that I did wonder how all that could bee. Indeede, at the first view as yee say, it would seeme that a man may get *seisin* of Heauen, and yet thereafter bee *discised* by one sin or other, whereby all his *former vertues shall losse their grace*. \* But let a man lift vp his heart to God in prayer, and thereafter consider well the wordes, and weigh them in the *Balance of the Sanctuarie*, hee shall easilie perceiue that a *Reprobate* may bee endowed with all these giftes, and after all bee debarred from entering into glorie.

In the wordes yee haue obserued *five difficulties*, vnto which, God willing, I shall make answere *seuerallie*. First of all, it is saide that the *Reprobate* who is but a *Bellie-blinde*, will bee *inlightened*. For to stand vnder this, yee must first consider that into that place of Scripture the Apostle speaketh of *Apostates*. that is, of men that haue forsaken the true Religion, which once they did professe, for to become *pro-*

\* Note.  
Heb. 6. 4.

\* Note.

\* Note.

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<p><i>fessours of lyes</i>, men who haue reuolted from the Trueth after that the windowes of their Soule were shute close, for to barre out the <i>Light</i>, and that willinglie and of set purpose.</p>			
<p>* First then it is saide, that they were <i>inlightened</i>, that is, once they <i>knew the Trueth</i>, for knowledge is light. * But because that hauing <i>light</i>, they wanted loue, God sent them <i>strong delusions</i> to belieue <i>lies</i>. * <i>S. Paul</i>, speaking of these that had but the light of nature, the <i>twilight of reason</i>, saide, that they were inlightened in such a sort that thereby they knew God. But <i>because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations</i>, how grievous was their punishment! * A little after, both their sin and their punishment is more plainelie set downe. <i>Euen</i>, saith hee, <i>as they did not like to retaine God in their knowledge, God gaue them ouer to a Reprobate minde</i>. * That is, hee put out and quenched that little light of Nature which once they had, as hee tooke the <i>Talent</i> from the idle man that rolled it vp into a napkin. * The greater <i>that</i> light bee within a man, if it bee abused, the greater is the punishment which is for to ensue. But to come to that Light wherewith a <i>Reprobate</i> brought vp in the Church may bee inlightened. * The Light of knowledge within a man who hath not the <i>loue</i> of the Trueth, is but like the light of a <i>blazing Comet</i>, which shortlie dyeth out, and filleth the world with a <i>pestiferous stinke</i>. * An <i>Apostate</i> on earth is like a <i>Comet</i> in the heauens, a <i>starre but in appearance</i>. Such men, with all their <i>apparent eminences of zeale</i> and <i>dazeling shewes</i>, bee but <i>blazing starres</i>, such as the <i>Dragon</i> is saide to sweepe downe with his taile. * <i>S. Iude</i> calleth them <i>wandering starres</i>, they keepe not their <i>Station</i>. * They are <i>Planets</i> in their motion, and <i>Comets</i> in their substance, not fixed in the heauens, but kindled <i>meteores</i> in the <i>aire</i>, which seeme to bee in the <i>heauens</i>, and therefore they losse at last their light, so that, as <i>S. Iude</i> saith, <i>to them is reserued blacknesse of darknesse</i>. Such may haue the spirit of <i>illumination</i>, for the good of others, without the Spirit of <i>Sanctification</i>, for the good of their own Soules. * Though they haue some <i>light of knowledge</i>, yet in <i>loue</i> and <i>life</i> they walke by the <i>darke side of the cloude</i> with the <i>Egyptians</i>. * There is <i>Loue</i> and <i>Light</i> in the life of all true <i>Israelites</i>, whose course is by the <i>light side of the fierie pillar</i>. * The wicked for</p>			<p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>Rom.1.21.</p> <p>* Note.</p> <p>Verse 28.</p> <p>* Note.</p> <p>Mat. 16.28</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>Iud. 5. 13.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p>

- Gen.19.11 the most part are with the *Sodomites*, either stricken with  
 2Kin.6.19 *blindnesse*, or if they see, they see as these *Syrians* saw that  
 came to apprehend *Elishah* at *Dothan*, they saw indeede, but  
 their judgement was so troubled, that though they saw, yet  
 they could not *perceiue*, till out of *Dothan* they were entered  
 \* Note. into *Samariah*, the citie of their enemies. \* That was the  
 Isa. 6. 9. *figure* whereof this is the *substance*, *Heare yee indeede, but*  
*vnderstand not, and see yee indeede, but perceiue not.* O  
 how the eyes of the Soule of man are dimmed with the *mis-*  
*tie vapours of vanitie*, thorow which it is hard euen for the  
 godlie often to see anie *glimmerings of grace* !  
 \* Note. But to the purpose, obserue well what I say. \* The god-  
 lie and the wicked will both bee *inlightened*. But the god-  
 lie is *inlightened* like a *starre fixed* into the heauens, whose  
 light is firm and constant. But the wicked *inlightened* is  
 but like a *blazing Comet*, which for a space will haue a  
 greater glance than a true starre into the eyes of the igno-  
 \* Note. rants. \* But the learned *Philosopher* knoweth it to bee no-  
 \* Note. thing, but a *bundle of filthie matter* kindled into the Aire,  
 which shall shortlie bee *quenched*. \* Thus as yee see, the  
 wicked like a *Comet* will bee kindled with some *strange fire*,  
 hee will bee so inlightened, that hee will giue light vnto  
 \* Note. others for a space with his *hoarie beames*. \* But this *Stella*  
*crinita*, hoarie *starre*, because hee is not fixed into the hea-  
 uens by faith, hee not beeing in the same *Firmament* with  
 Mal. 4. 3. the *Sunne of Righteousnesse*, within some fewe Moneths hee  
*dyeth out*, leauing nothing behinde him but the *pestiferous*  
*smoke and stinke of an euill name, and of filthie scandals*,  
 \* Note. a *cause pest* wherewith manie are infected. \* Thus as yee  
 see, manie like a *Comet* or a *Candle*, will for a time *blaze*  
 with beautifull brightnesse, beeing full of *godlie shewes*,  
*without anie life of grace*, but at last dye out with a filthie  
*smell*. The *twilight* of Nature is no light but darknesse.  
 \* Note. \* Let therefore euerie man trye his *Light*, by his *loue*.  
 \* Note. \* Though a man should know Christ neuer so well, if hee  
 loh. 21.17. cannot say to him, as *Peter* saide, *Lord, thou knowest that*  
*I loue thee*, the light of that man shall not continue, but  
 soone or since, with one sin or other, it shall bee put out as  
 \* Note. with a *dampe*. \* Then manie shall wonder what can bee  
 wordie of such a *blazing professour*, when they shall see all  
 his *rootlesse graces withered and wasted*.  
 \* Note. Now, Sir, examine well your selfe. \* If yee finde a *loue*



in your heart with your *light*, a loue of God, not so much for his benefites as for himselfe, who is *most loue-worthie*, bee not affrighted to heare that Reprobates may bee *inlightened*. \* All their graces at the best are *rootlesse*,—*glorious glances*, *foolish flashes*, euanishing in a moment.

\* Note.

Let mee yet a little illustrate the matter, that it may appeare how *Reprobates* are saide to be inlightened.

The *Godlie* and the *Reprobates* are both saide to bee *inlightened*, but diuerslie: the *Godlie* are inlightened like the *Sunne*, but the wicked are like the *Moone*. In the *Sunne*, as all know, the light is *rooted and fixed*, so that not onlie doeth it shew light vnto others, but also it hath light within itselfe. \* As for the Wicked, they are inlightened like the *Moone*, which sheweth light vnto others, beeing *darke within*, like a Glasse which in the sight of the *Sunne* will glance with some beames vnto others, hauing no light within itselfe.

\* Note.

\* In this the wicked also are like the *Moone*, that while they are in *pleni-lunio*, in their fullest light, in the midst appeareth some blacke spots. In the greatest light of the wicked, if men can looke vp, and beholde, they shall perceiue often one grosse *sin or other*, where the light haue no reflexe, which is like the *blacke spot* of the *Moone*.

\* Note.

Thus as yee see, all the light of the Wicked is but in an *outward reflexe*, whileas they are *darke within*. But the *Godlie* are like *Iohn the Baptist*, whom Christ called a *burning and a shining light*. Not onlie *shine* they *outwardlie* vnto others, but also they *burne within themselves*, like these Disciples, whose heartes while Christ spake, did *burne within them in going to Emaus*: these were their wordes, *Did not our heartes burne within vs, while hee talked with us by the way?*

Ioh. 5. 35.

Luk. 24. 32

\* The Wicked may well *blaze without*, but neuer *burne within*. God may so dispence, that like a *burning Glasse* they may make others to burne, while like the *burning Glasse* they remaine themselves colde, or at the best but *luke warme*. Now I thinke that all men may easilie perceiue how the wicked are saide to bee inlightened.

\* Note.

Such men I confesse are hard to bee knowne at the first.

\* A man at least for a moneth must bee acquainted with the *Moone* before hee can know that it is but a *darke bodie*, which hath no light in itselfe, but borrowed and outward. A life time is not often sufficient for to trye Hypocrites trans-

\* Note.

2 Cor. 10. 14. formed, *like Sathan, into Angels of light*. Such *Moone-men* beguile manie with outward reflexes.

Reu. 3. 14. Though these which are outwardlie adorned with such colours, blesse themselues with *Laodicea*, as hauing *neede of nothing*, yet their sinnes by the hand of God's Iustice are written in the *Register* of their Conscience, yea, deeplie ingrauen as with *the penne of a dyamond*.

\* Note. Thus *Reprobates* cannot now vnderstand, because their Consciences are *seared* and *senselesse*. They are in such a *Slumber* and *benumbednesse of Conscience*, that they cannot consider nor make a *sound search* into the state of their Soules. \* Nay, though they could, they would not, for feare that thereby they should bee *enchained to melancholie*, a *marr-mirth* of all their carnall delights.

\* Note. \* Of such I will say something, (I pray God that it may chase them to seeke sinceritie). Except that such, who care onlie for colours and shewes of godlinesse, for to bee well thought of among men, except, say I, they turne to God with true, sound, and timelie repentance, in my judgement hardlie shall they escape some fearefull and remarkable judgement, euen in this life. Cannot God appoint them to bee his own executioners, for to bee *Burriors* to themselues? After that, in his wrath, hee hath kept an *assise* in their Conscience, and hath made them with *Iudas* to crye out Guiltie against themselues, hee can make them *hang vp themselues in the loupe of a corde*, for to bee spectacles of his wrath before the world. Hee can make them *poyson themselues*, or powre out their life with their blood, *by sword or by knife*. \* This judgement shall crye to the liuing, *Thus shall it bee done with him who dallies with his God*.

\* Note. If hee escape that: \* woe, woe, woe vnto him on his death-bedde, where Sathan with hellish malice and bloodie crueltie, shall wound him with his *empoysoned darts*, which hee shall fasten deeplie in his Soule. Then with manie a sore sigh shall hee crye, that hee is enthralled in the snares and fetters of the Deuill. Some I know will winne out of this world without anie seene *blot*, or *blow* for secret *blots*, they will die also with some *formall and perfunctory appearance of repentance*. Others will die in a *quiete drowsinesse*, and so poore like *Nabal*. Manie as yee see may die without anie *scene signe* of God's wrath. But in the day of the Lord, God shall pull that *painted rizard* off their face, for

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<p>the discovering of all their abominations, and that before the face of all Saintes and Angels, who shall wonder to see all the filthinesse which they in their life could so cunninglie <i>colour</i> and <i>couer</i>, with most <i>painefull painting</i>. Then men's <i>applause</i> and the world's <i>praise</i>, which they did once vnder the colour of <i>vnhalloved zeale</i> most <i>eagerlie pursue</i>, shall by no meanes auaille them, for the righteous Lord with a <i>glowme</i> of his justice shall banish them to the <i>loathsome dungeon</i> of the bottomlesse pit.</p>			
<p>Thus after they haue carried the matter <i>smoothlie</i> for a time by <i>juggling dissimulation</i>, at last all their abominations are set in open view.</p>			
<p><i>The Sicke Man.</i>—I finde myselfe satisfied concerning that doubt of the inlightening of the Wicked, who as I see are <i>starke blinde</i>, grosslie and palpablie ignorant in the mysteries of Saluation. Now teach mee what this is, that hee <i>will taste of the heauenlie gift</i>. How can <i>vsanctified mortalitie</i> bee capable of <i>celestiall benefites</i>?</p>			
<p><i>The Pastour.</i>—By the <i>heauenlie gift</i> I vnderstand the <i>fauour of God and eternall life</i>. * The wicked man whose <i>portion is onlie in this life</i>, will taste these thinges, that is, betimes hee will <i>finde a certaine sweetnesse in God</i>. * The most wicked man that is, will at one time or other lift vp his eyes to God, yea, and thinke himselfe <i>much beholden vnto God</i>. But all this goodnesse is but like the <i>morning dewe</i>; it hath none abiding, <i>a sound of feare is euer into the wicked man's eares</i>. * As a man may <i>taste poyson</i> and yet not bee the worse, because incontinent he spitteth it out againe; so a wicked man may <i>taste good thinges</i>, and yet not bee the better, because that after he hath tasted them, hee letteth them not ouer his throat, but spitteth them out againe. * That which hee hath tasted with the one eare, hee spitteth out at the other eare. * The good wordes may flow a little into his <i>braine</i> and rin into his <i>memorie</i>, so that thereof hee may prattle like a <i>Paroquet</i>, but nothing goeth down to his heart, which I may call <i>the stomacke of the Soule</i>. * If a man should but <i>taste food</i>, were it neuer so fit of it selfe for to feed, hee should not bee able to liue thereby. It is euen so of the wicked spirituellie. They cannot liue by <i>tasting of graces</i>, where God hath not opened <i>the heart</i> as hee opened the heart of <i>Lydia</i>, there is nothing but a <i>tasted grace</i>. Let mee yet cleare the matter.</p>			
			* Note.
			* Note.
			Hos. 6. 4. * Note.
			* Note.
			* Note.
			* Note.
			• Note.
			Act. 16. 14.



- \* Note. \* The wicked will get a *taste of heauen*, as the godlie will get a *taste of hell*. \* In this doing, I obserue a *secret Iustice*, and a *secret mercie* of God. It is a mercie for the godlie that they *taste the bitternesse of wrath heere*, that they
- \* Note. may esteeme the more of *heauen's glorie heere after*. \* The baser our estate bee before wee bee exalted, wee shall *thinke the more* of honour when it commeth. What *am I*, saide
- 1 Sam. 18. Daughter? *Who am I?* saide hee, and *what is my life, or my father's familie in Israel, that I should bee Sonne in law to the King?* \* If *David* had beene a *King's Sonne*, hee could haue well thought himselfe an *equall match* for a *King's Daughter*; but while hee considered his own base estate and the basenesse of *his father's familie*, hee thought himselfe so ouermatcht, that hee wondered at such honour, which
- 2 Sam. 9. 5 made him say, *Who am I? What am I*, saide lamed *Mephibosheth*, that I, a dead dog, should sitte at the Table of a King? \* The greater aduersitie a man bee come out of, the more sweete is his prosperitie when it commeth. \* The tempestuous bypast blastes of *Winter* commend the beautie of the *Spring*. \* Bring mee a man who is daylie accustomed to good cheare, to a Banquet, and little shall hee thinke of it, because such is his ordinarie fare. But, O if bread was not sweete to that *hunger-bitten forlorne*, when hee came
- Luk. 15. 16 home from his *huskes*! \* I thinke that the *godlie* in heauen shall remember of the *bitter taste of wrath* they felt on earth, which shall so rauish them with joye of their changed
- \* Note. estate, that no tongue shall bee able to expresse. \* But againe, heere is Iustice and wrath for the wicked. God in this life giueth vnto them a *taste of his sweete things*. Some *common spirituell confections* hee putteth into their mouth, whereof they finde some *heauenlie relish*. \* I am of this opinion, that while they shall bee in *hell*, the remembrance of that sweete taste shall neuer goe out of their heart, which shall bee a most powerfull meanes for the increasing of their smart. \* What a sting was this vnto the *glutton* in hell,
- Luk. 16. 25 when *Abraham* saide to him, *Sonne, remember that thou in thy life-time receiuedst thy good things*! \* Yee may see heere that the wicked haue remembrance in *hell* of what good things they haue receiued on *earth*, which is an *hell in hell*.
- \* Note. Thus as yee see, God in Iustice and in wrath will let the Wicked heere on earth *taste his good things*, for the increase

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of their woe thereafter. * By the <i>sweete taste</i> they had of God on earth while they liued, they know now in <i>Hell</i> , which * is a part of their torment, what joye the godlie haue in <i>Heauen</i> .			* Note.
* And againe, the godlie, by that <i>bitter taste of wrath</i> which once they felt on earth, shall know, which shall wonderfullie increase their joye, what tormentes the wicked suffer in <i>hell</i> , from which the Lord in his vnspeakable mercie hath made them free.			* Note.
By this, as yee perceiue, both the godlie and the wicked taste heere both of <i>Hell</i> and of <i>Heauen</i> . The godlie taste of <i>Hell</i> , that <i>Heauen</i> may bee to them the sweeter. The wicked taste of <i>Heauen</i> , that <i>Hell</i> may bee to them the sowrer. God loueth not the wicked, but hateth them as hee hated <i>Esau</i> .			
* For this cause, while hee giueth them a taste of his good thinges, it is that while they shall bee in easelesse and endlesse tormentes, they may remember how <i>sweete a God they haue despised</i> , and how <i>sowre a Sathan they haue serued</i> .			* Note.
* All these good thinges which are jointlie in the wicked man, are but like <i>faire attyre vpon a leperous bodie</i> , or like <i>jewels about the necke of an hanged man</i> . Hee hath nothing but the dead portraiture of an <i>Israelite indeede</i> .			* Note.
* But in all this time, while vnder the shewes of godlinesse, hee is <i>drinking in iniquitie like water</i> : a dreadfull sound is in his eares, for hee knoweth that the <i>day of darknesse is readie at his hand</i> . God at last in great wrath <i>shall runne vpon him, euen on his necke, vpon the thicke bosses of his buckler</i> , because hee did couer his face with fatnesse, and made collops of fatte on his flankes, not caring for the leanesse of his poore Soule. * Woe to these, who content with <i>bare tasting</i> of graces, inwrappe themselues in <i>cloudes of hypocrisie</i> !			Ioh. 1. 47.
			* Note.
			Iob. 15. 16.
			Verse. 23.
* The <i>Sicke Man</i> .—My Soule, Sir, rejoyceth to heare you speake. * I perceiue now by your speach, that the wicked will get a <i>taste of spirituall good thinges</i> into their mouth, but that from thence nothing commeth downe to their heart, because the passage is stopped.			* Note.
* The <i>Pastour</i> .—It is euen so. * <i>Quod non deglutiunt multo minus concoquunt</i> , that which they cannot swallow downe, lesse can they digest. * The heartes of all men are naturallie fast <i>shute</i> for to holde out God. Christ found the doore of his Spouse <i>barred</i> when hee came, neither would shee open it, till the sauour of his <i>Mirre</i> had wrought vpon			* Note.
			* Note.
			Cant. 5. 2.
			Verse 5.

her heart. At the best of men's heartes hee must often stand and knocke, againe and againe. But as for the wicked man's heart, it hath no entrie for grace, *not in all his thoughts*. The heart of a Reprobate is like a *Pest house*, closed vp. *Lidiah's* heart was closed till God opened it.

*Act. 16. 14.* \* Thus as yee see, the wicked may, for to speak so, get a *mouthfull of God's good thinges*, which they will taste (and) as it were, *roll vp and downe with their tongue*, like a sweete morsell, with some sort of pleasure. \* But at once they *loath* that which they *loued*, and spitte out these *heauenlie confecti-  
ons*. Thus doing they are saide to do *despight vnto the Spirit of Grace*. O but the *hollow heart of man harbour-  
eth manie close corruptions!*

*The Sicke Man.*—Now, Sir, I pray you proceede. Let mee heare some thing concerning the third difficultie, which is, that a Reprobate may bee made partaker of the *Holie Ghost*. How can this bee? \* This seemeth to bee verie hard and *knottie*, that a man can bee a Reprobate, *a limbe of Sathan*, and one of the *familie of hell*, and yet bee made partaker of the *Holie Ghost*. Let mee vnderstand what is that to say.

\* *Note.* *The Pastour.*—\* By the *Holie Ghost* in Scripture are often vnderstood the giftes and graces of the *Holie Ghost*. According to this it is saide, that these of *Samaritah* receiued the *Holie Ghost*; after that *Peter* and *Iohn* had prayed for them, and laide hands vpon them, they receiued the *Holie Ghost*, that is, *spirituall giftes*. It was for to haue a power to giue such giftes, that *Simon Magus* offered money to the Apostles. \* Whereas then it is saide that *Reprobates are partakers of the Holie Ghost*, it is too bee vnderstood of such giftes that are common both to the Godlie and Wicked. The best *temper* of their religion, and the highest pitch of all their holinesse, is nothing but outwardnesse and formall Christianitie.

*The Sicke Man.*—I desire earnestlie to know what common giftes these bee that the *Holie Ghost* will bestow vpon a Reprobate.

\* *Note.* *The Pastour.*—A *Reprobate* may carrie the matter *smoothlie* for a time. \* Hee may wonderfullie inwrappe himselfe in *godlie glancing shewes*, so that hee cannot bee espyed for a space; by a *juggling dissimulation*, hee will euen bleare the eyes of the *Prophets*, which are God's *Seers*.



\* When hee is clothed with a *coat of formes*, men will thinke that vnder such *formes* bee the *true substance*. While hee hath that *μὲρ φωσις τῆς γνώσεως forme of knowledge*, and that *μὲρ φωσις εὐσεβείας, forme of godlinesse*, men who see not as *God seeth*, will take him to bee some great *Diuine*, while indeede all the graces hee hath are but *formes and outwardnesse*, without anie life or roote of sound inward sanctifying grace. All such *formes* in end proue starke nought.

\* Note.

Rom.2.29.

2 Tim.3.5.

\* A *Reprobate* may bee a teacher of God's word, a *builder* of God's House, like *Noah's Carpenters*, who builded the *Arke*, and yet drowned into the flood. \* Hee may blaze like a *Comet* with colourable pretences of pietie, and shew light vnto others for a space, yea, so that with most *glorious glances* hee shall make men's eyes to *dazzle*, and yet shall at last *dye out*, leauing nothing behinde but the *smoke and stinke of an euill life*, like the *snuffe of a Candle* when there is loathsome reeke without a *flamme*. \* An Hypocrite may bee a man of a *milde and mercifull disposition*, yea, *zealous* in appearance, without any seene *blot or blemish*. By his hypocrisie hee may do good to others. Men seeing him will stand in awe to offend, thinking him to bee a *sincere man*.

\* Note.

\* Note.

\* Note.

\* A *Reprobate* will bee like the man that beareth the *Lanterne* in the darke night, wherewith while hee giueth light vnto others, hee is least inlightened himselfe. \* While others by that light will see the best and cleanest way, *hee himselfe and lanterne together* will fall into a mire. \* Thus after that his light is quenched in some *scandalous puddle*, the followers know what a man hee was.

\* Note.

\* Note.

\* Note.

A *Reprobate* may haue *immunitie* from grosse and infamous sinnes, hee may bee a man of great giftes, wondered at by manie, as was *Simon Magus*, to whom all gaue heede, from the least to the greatest, saying, *This man is the great power of God*. \* A whole people's applause is no sure token of God's fauour.

Act. 8. 9.

\* Note.

\* As *Sirion*, which is *Hermon*, was called by *Moses*, *Sion*, so may a godlie man both thinke and call an Hypocrite a *chosen vessel*. \* Of such a man often may a godlie man say, as *Elisha* saide of the *Shunamite* lying at his feete, *The Lord hath hid it from mee, and hath not tolde mee*. \* The godlie and wicked are *sibber* vnto other in outward shewes than *Sirion* and *Sion* are *sibbe* in syllables. Nay, in outwardnesse and glorious glances, the wicked beare the *Bell*,

\* Note.

Deut.3.48

\* Note.

\* Note.

because their greatest care is cunninglie to manage and eagerlie to catch such vaine applause.

\* Note.

1 Sam. 16. 6

Verse 7.

\* The high stature and faire face of *Eliab* deceiued the *Seer*: *Surelie*, saide hee, *the Lord's anointed is before him*, and yet for all that the voyce come out from God, declaring that God had *refused him*.

Iudg. 12. 6

That which is like vnto another, is not that wherevnto it is like. There is but an *H* betweene *Sibboleth* and *Shibboleth*, and yet the losse of that letter cost the *Ephraimites* their liues *at the passage of Iordan*. The want of that note of *Aspiration* made them to losse their breath with their life. Manie vnder a *maske of mildnesse* may deceiue men with fair wordes, as *Ioab* did *Amasa*; but God well knoweth the *Galilean accent*, though *Peter* should denye with an oath.

2 Sam. 20.

9.

\* Note.

The craft of Hypocrites is wonderfull. \* While they walke in a plodding course of glorious shewes, beeing fast *nailed vnto outward formalitie*, they will wonderfullie bleare the eyes of men, so that they will out-stepe the best in low, louring, and counterfeit crouching. Who would not haue thought *Ahab* a true repenting man, while *sicke in sacke* hee went *softlie* with sackcloth nearest his skinne? Man's eyes are easilie, easilie juggled with *soddered shewes*. But God, who *seeth not as man seeth, looketh on the heart*. They that see such painted men, as they themselues also, may thinke that they are already *possessed of the Kingdome of grace*, and also *intituled to the Kingdome of glorie*, while indeede they are but prophane men of *seared Consciencs*, seeking for nothing but *popular applauses*, for the aduancement either of their profite or preferment, or reputation and worth. By some worldlie respect they euer are *carried on the by*, where-by they euer come short of sinceritie.

1 King 21.

27.

1 Sam. 17.

6.

\* Note.

\* Note.

\* Woe vnto them euen when all men shall speake good of them! \* For a space they may well thinke, in their own *fond conceite*, that they are stored with all the riches of God's graces, like *Beggars* in their sleepe, dreaming that they are *tumbling* themselues amid great *heapes of gold*. O but when such *awake*, they are not onlie *emptie* of their imagined good, but *filled* with sorrow for beeing depriued of that which they had, in their *imagination*, the greatest ground of their *contentment*. Thus all comfortes shall bee swept from them with the besome of vtter desolation.

Ier. 17. 9.

O the deceitfulnesse of man's heart! *Who can know*

*it?* saide *Ieremie*. \* What eye can pierce and passe thorow all the *wyles* and *windings* of this *juggling sin* of Hypocrites, which hauing nothing but *μορφοσις ενσεβειας*, a *forme of godlinesse*, which beare the world in hand that they are *scalded* and *burnt* with the *zeale of God's House*? The best things that are in such are nothing but *ciuill outwardnesse*, clothed with colourable *pretences of pietie*, without any *justifying faith* in the heart, or *renewing power* in the Soule, wherein is the *practise of pietie*.

What shall I say more? A Reprobate, as yee see, may bee both courtesse and kinde, solacious in conuersation, a man beloued of his neighbours; yea, such a man may *drue out his dayes* without anie seene blot, or outward scandal. Hypocrisie may bee so small spunne that no carnall eye can perceiue it.

Such a man also may haue some *troubles of conscience*, some *secrete checkes of remorse*, for his by-gone folies, euen *Iudas* his *μεταμέλεια*, *repenting* or *forethinking*: but his Soule was neuer acquainted with *trauailing and hard labour* in the newe birth, which is borne with that *μετάνοια*, euen an vniuersall change of minde, will, and affections, which is onlie peculiar to the godlie.

I will yet say more: a Reprobate, while hee possesseth a true doctrine, though but outwardlie, hee may haue the gift of prophecie, with *Saul* and *Caiaphas*, yea, of miracles, and also of healings, of helps in gouernments, and of diuersities of tongues. \* Beholde how a wicked man may bee a Preacher, and a Prophet, or *among the Prophets*, and a worker of miracles. *Haue wee not cast out deuills in thy Name?* shall manie say to Christ at the day of judgement; to whom Christ shall answer, *Depart from mee, for I know you not*.

All these good things may a man haue, and yet bee a *stranger from the life of God*. \* Though such outward things haue a *glorious appearance*, and bee great in the eye of the world, yet they are no sure token of God's loue. \* Did not Christ call *Iudas*, *Friend*? All the common giftes and graces of the wicked, are nothing but like the friendship that was betweene Christ and *Iudas*, whom Christ called *Friend*, for to let him know that the greater was his sin. Such, for all their glistering shewes, are strangers from the life of God, holden fast vnder the power of the *first death*; and yet none so much as they, are puffed vp with a conceite of imaginarie

\* Note.

\* Note.

1 Sam. 10.  
12.

Mat. 7. 22.

Verse 32.

\* Note.

\* Note.

Mat. 26. 50



perfection, so powerfull is the deuillish influence of pride. The greater God's giftes shall bee into the wicked, the greater shall bee their woe.

*The Sicke Man.*—I haue heard, and am satisfied concerning that the wicked may bee made *partakers of the Holie Ghost*. I pray you to discusse the fourth difficultie, which is, that a man may *taste the good word of God*, and yet bee a Reprobate.

*The Pastour.*—Hee will indeede, Sir, *taste the good word of God*, as I haue expounded that hee will *taste the heauenlie gift*. \* Hee will *taste the good word of God*, that is, hee

\* Note.

will vnderstand the Word, hee will take pleasure to read it, and to heare it preached, with some flashes of comfort, whereby hee will bee moued to *harbour* some good meanings and intentions, not onlie that, but also hee will *do manie thinges*,

Mar. 6. 20.

\* Note.

as *Herod*, who heard *Iohn* gladlie, and did also manie thinges. \* But such a man hath euer some *Herodias*, a darling sin, secrete or knowne, which hee would preferre to the head of *Iohn the Baptist*. \* While hee is in the Church,

\* Note.

it may bee, hee heare the Word with some gladnesse, yea, and weete his cheekes with teares at the preaching of Christe's Passion, but let him goe from thence to his Banqueting, a dancing of a daughter of this *Herodias*, viz. some little *tickling* joye of his *Mistresse*, and *predominant sin*, will make him to forget all that was preached. A small request of some *dancing deuill* will make such a man, if hee bee of power, to lay the Preacher's head in a *platter*.

Mar. 6. 28.

\* Note.

\* There bee manie who, while they heare the Word preached in the Church, are like a *Siffe* or *Riddle* into the water : so long as they are in hearing, they seeme to bee full of God's word, euen to the brim ; but so soone as they are once departed, all that they heard runneth out, and they to their *olde byas* againe. The best thinges that are in the wicked are to God, as who, for a sacrifice should cut off a *Dog's necke*, or offer *Swyne's blood*.

*The Sicke Man.*—This is a strange matter. This world, as I see, is like *Sardis* : *Thou hast a fewe names in Sardis, which haue not defiled their garments*. The Godlie are as the shaking of the *Olive*, *Two or three Berries in the toppe of*

Reu. 3. 4

Isa. 17. 6.

Luk. 12. 32

\* Note.

*the vppermost bough*. Christ called them well, *The little flocke*. Great, as I see, is the *deceitfulness of sin*. \* I thought when I saw a man or a woman, hearing the Word

with *great attention*, and whiles with *teares*, that these could not bee but the *Lord's chosen and dearest ones*. And yet I see that a man may heare the Word with great appearance of godlinesse, yea, and thinke the Word most sweete for the time, yea, loue and reuerence God's Messengers, and yet for all that bee kept short of the state of Grace.

*The Pastour.*—All that is true; for *Herod* reuerenced *John* for a space, and heard him gladlie; *Simon Magus* believed with a temporarie *faith*; and *Esau*, though hee wept and sought the blessing with manie teares, yet could finde no place in his heart where hee could lodge true Repentance.

Act. 8. 13.

Heb. 12. 17

Manie are endewed with *painted graces*, which hauing but the *face* and not the *heart* of grace, are meere hypocrisie, euen vices masked with the appearance of vertues. Such formall holie persons come farre short of beeing in Christ Iesvs, in whom all true goodnesse is *most liuelie incorporate*.

*The Sicke Man.*—I haue heard you, Sir, discusse, verie pertinently, foure difficulties; the fift and last, and greatest, is behinde. Often haue I wondered what could bee the true sense and meaning thereof: the wordes are these, *hee will taste of the powers of the world to come*. What can a *Reprobate* haue to do with the world to come? I vnderstand not well these wordes.

*The Pastour.*—Indeede, Sir, they want not difficultie. Some of the Learned thinke, with *S. Chrysostome*, that by the powers of the world to come, are to bee vnderstood, *the powerfull working and miracles vnder the Gospel*, which in respect of the Law was called, *The world to come*, as if the dayes of the *Gospel* were the dayes of a *newe world*, since Christ, that *Day Spring from on high*, and most glorious *Sunne of Righteousnesse*, did appeare for to inlighten euerie man that commeth into this world. But in my judgement that bee more subtile than solide. \* I had rather thinke that Reprobates are saide to taste of the *powers of the world to come* when they finde some sort of sweetnesse in God, with a kinde of desire to bee out of this world, for to bee with God into the heauens. \* Such a desire betimes will make their heartes *flutter vp* toward these heauenlie Mansions. \* But such *fluttering desires*, wanting the *feathers of Faith*, incontinent come short, and fall downe againe with a jumpe. Hee hath not a settled constancie, nor well grounded resolution. God at some times will let the Wicked see some *glimpse of his*

Luk. 1. 78.

Mal. 4. 2.

\* Note.

\* Note.

\* Note.

*glorie*, as it were a *lightning* that passeth most swiftlie away, which for a little space in the *darke night* letteth a man see that which is before him ; but so soone as it is past, his eyes become more dazzled and darkened, than they were of before ; such *powers* are but *painted powers*. They are indeede like the *living powers* as an *image* is like a man, but they want the heart of godlinesse.

Thus according to my knowledge, in a *serious and impartiall search*, is all the wicked man's progresse toward the kingdome of *glorie*. All the best graces that hee hath, are but *glances of graces* and dreames of *glorie*, euen extreme pouertie, glorious sinnes, beautifull abominations.

These bee God's limits, who hath saide to him, as hee saide to the proud waues, *Hitherto shall yee come and no further*.

\* Note.

\* Such a man in his best estate and conceite is but an Hypocrite lurking vnder the *Canopie* of a counterfeit profession. His best estate is both broken and banqueroupt in spirituall thinges. \* For a space such a man may goe pleasantlie like a Shippe before the winde, but at last downe commeth a blast of judgement, and sinketh him downe irrecoverable into the bottome of hell.

\* Note.

*The Sicke Man*.—I am glad to haue heard the solutions of these five difficulties, which often did trouble my minde.

By all your discourse I perceiue that the Reprobates at their best, feele but some generall good motions, and that all their perswasions, that they shall at last come to heauen, are nothing but imaginations, and vaine dreames of *glorie*.

\* Note.

\* Manie in mine opinion are deceiued in this world, who like these that dreame, thinke they awake, while they indeede are *fast asleepe*. Manie in this world as I see, thinke to be sau'd, whose thoughts shall proue to be but dreames, some *obscure printes of vnsound joyes*. Though for a space they may be of good acceptance with the most godlie, and clappe their own hands, as if they were in the passage to *Paradise*, they are in end disappointed, because they want true inward holinesse, without which no man shall see God's face.

*The Pastour*.—It is most true, Sir, for as men for the most part desire to be flattered by others, so they take delight to flatter themselues, feeding vpon fond fancies and phantasies, like *Hypochondriackes*, or *braine sicke*, who cannot be perswaded, but that they are Kinges, while indeede they are but Beggers.



Doubts.	OF THE SOULE, &c.	4. day.	169
<p><i>The Sicke Man.</i>—This is a terrible disease. * But to leaue the Reprobates, and come to the Elect, I desire now to know of you what bee that speciall spirituall working, which is onlie <i>peculiar</i> to the <i>Elect</i> and chosen ones of God. I wish to heare of the <i>proceedings of God's Spirit</i> working into the heartes of the godlie vnto their Saluation. The godlie I am assured are of a <i>more noble and heauenlie temper</i>, full of the Spirit of Grace.</p>			* Note.
<p><i>The Pastour.</i>—* In my judgement, where the Spirit of God worketh to the Saluation of the Soule of a sinner, before it come to a full persuation and hight of assurance, there is first a <i>tempest of wrath</i> against sin, going before the comming of God in his mercie, viz. a shaking <i>winde</i>, a <i>trembling earthquake</i>, a burning <i>fire</i>, which like three <i>grimme posts</i> come running before to tell that <i>God is comming into the calme</i>.</p>			* Note.
<p>* Before that God shew his presence into the <i>still voyce</i>, hee proceedeth by steppes and degrees. First hee <i>rebuketh the sinner of sin</i>, and wakeneth his Conscience with some sight of his iniquities, and with some sense of that wrath which sin hath deserued. From this ariseth a <i>great heauinesse into the heart</i>, which breaketh forth both in speach and countenance, so that the world, which knew him of before, will wonder at his change, as if hee were a creature cast into another <i>mould</i>.</p>			* Note.
<p>* After that God hath thus prepared the Soule of men with thundering tempests and tremblings, with blastes and with burnings, and thereby hath made them more afraide of sin than they were of before of sin itselfe, at last hee commeth vnto them into the <i>calme of his mercie</i>, and first giueth vnto them <i>grace to flee all occasions of sin</i>, and after that, <i>to hate the verie garment spotted with the flesh</i>. * Hee who in despight can gnash his teeth against that wherein once hee tooke <i>pleasure</i>, to <i>displease</i> his God, is not a <i>sholler of flesh and blood</i>, not a naturall man that is content with <i>ciuell outwardnesse</i>.</p>			* Note.
<p>* After that the Spirit hath wrought a <i>detestation and hatred of sin into the heart</i>, hee putteth a <i>cry</i> into the heart for mercie, with <i>sighes and sobbes which cannot bee expressed</i>.</p>			* Note.
<p>* Sometimes these sighes will breake out into such wordes, that both speaker and hearer will wonder wherefrae they come. * After that, the Spirit in his motions by a sweete and <i>silent inspiration</i>, goeth forward in his <i>progresse</i> into the heart by little and little, with <i>Life, Light, Libertie, and peace of Conscience</i>, euen that peace</p>			* Note.

which passeth all vnderstanding, and so cannot bee expressed in humane wordes. Now am I come, Sir, as yee heare, *ad metam non loquendi*, that I can say no more. \* It were but folie for mee to *dyue so deepe* in God's workinges, as for to take vnto mee to declare vnto you that which passeth all vnderstanding. \* The *newe name into the white Stone*, is knowne to none but to these that haue receiued it. Though hee that hath this name know it himselfe, yet hee cannot vtter it. It is like these wordes of *Paradise* which *S. Paul* called *unspeakable*.

Now for to sum vp breafly all that hath beene declared in a more large and ample discourse, I shall obserue three thinges which are onlie rooted in the godlie heart, and are altogether strangers from the Reprobates.

\* First, where true grace is, there is a *remorse* and *painfull grieffe*, with manie sore *sighes*, for all bygone *slips*. By this as by a *Bitte* or *Bridle* the Soule of the godlie man is kept from *backslidings* and *scandalous stumbling relapses*.

Secondlie, hee hath a *present quicke feeling* of these sinnes, which of before hee counted but *little and veniel*. If it bee sin, hee will say no more, *Is it not a little one?* \* A *lye for luce*, or for sport, yea, a light idle word will *checke* him at once in the Conscience, though hee were perswaded that it were neuer knowne to anie.

Last of all, by a long practise in well doing, hee acquireth in his Soule an *habitually tendernes*, whereby the former good motions are so confirmed and strengthened, that it is a pleasure to him to do well. Off this ariseth the gracious and most sweete temper of the good Conscience, which is to his Soule a *perpetual feast*. This is the Christian's progresse in true godlinesse, which is neuer so calme in this world, that it can bee saide to bee without troubles, which marke the way vnto glorie. Thus much for the prooffe of the point in hand.

\* Onlie this I desire you to obserue, that such spirituall workinges goe by degrees, like a Riuer that is *waving*, like an Herbe that is *growing*, like a day that is but *dawning*, or like a Victorie but *beginning*. At last commeth now *full Flood*, now is perfect *growth*, now is *Noone-day*, now haue I foughten *the good fight*, and now I looke for the *crowne of righteousness*. This beeing all finished, the repenting sinner entereth into glorie, the place of full contentment, where

\* Note.

\* Note.  
Reu. 2.17.

2Cor.12.4.

\* Note.

Gen.19.20  
\* Note.

\* Note.

2 Tim.4.8.

the restlesse eyes of man's desire, shall rest from peeping or prying anie further for anie greater felicitie.

Thus breaffie, by waye of compend, haue I declared vnto you. But all this is not so soone done as saide. *Bitter* bee the *Battells* of a Christian before hee can come to this rest. There bee bloodie battells against the Deuill, bloodie battells against the World, bitter and bloodie battells against the corruptions of his flesh. Manie a stroke will hee giue vpon his breast with the *Publican*, manie a stroke will hee giue vpon his thigh, crying with *Ephraim*, fye! *What haue I done?* \* *S. Paul* was pricked with a *thorne* in the flesh, and *buffeted* by a deuill, before hee got the Crowne. \* Christ himselfe, speaking of himselfe, saide, *Ought not Christ to haue suffered all these thinges, and so to enter into his glorie?*

**Ier. 31.19.**

\* Note.

2Cor.12.7.

\* Note.

Luk.24.26

\* Note.

It is easie to heare this short discourse of wordes. \* But what paines are into the second *Birth*. The paines of the first *Birth* are so piercing, that the verie paines of *hell* are compared vnto them. And yet I haue knowne women who by their own confession, haue trauailed more into the second *birth*, than euer they did in the first. \* Manie would bee content to *die* for to bee *borne againe*. This flesh of ours is *ill to die*, yet it must die, and bee mortified. At the birth of *Ichabod*, where is the glorie? The first wordes that this newe creature learneth to speake, is, *Where is the glorie?* \* At the first it seeketh after God's glorie, as the newe borne Babe at the first seeketh after the dug with the tongue and the lips. \* It is the best foode of a regenerate Soule to set out God's glorie, as it was our Sauour's *meate to do his Father's will*.

\* Note.

1 Sam.4.2.

\* Note.

\* Note.

After all that, the Soule maketh a *procession* in well doing, neuer standing at a stand, but euer going forward, though sometimes more slowlie. The way to glorie is from grace to grace. \* Manie fouldie deceiue themselves : because that they forbear one sin or other, wherevnto at other times they haue beene most slauishlie addicted, they thinke themselves reformed men, and that if death should come, incontinent the doores of Heauen should goe wide open to the walls, for to let in their Soules with their *formes of godlinesse*. Such are so high in their own conceite, that they thinke to bee after death *cannonized saintes*.

\* Note.

2 Tim.3.5.

Of this sorte bee so manie, that Scripture calleth them a generation. *There is a generation that are pure in their*

Prou.30.1.



*own conceite, and yet are not washed from their filthinesse.*

In him who is truelie a childe of God, the strongest corruptions of the flesh must bee snaffled and curbed by the Law of the Spirit. \* It is not enough to beate downe one sin, or two, or manie, as manie will do, but reserue aye some one or other, for which they must pray with, *Naaman, In this thing the Lord pardon thy seruant.*

\* Note. \* Let no man deceiue himselfe; there is no place in Heauen, but for him or her whose studie is applied to an *uniuersall sinceritie of all their wayes.*

Let it bee that *Cain* was not a *Theefe*, but did not God curse him for his *murther*? Let it bee that *Iudas* was free of manie sinnes, yet because hee was a *Theefe* and a *Traitor*, and died so, hee was damned. Let it bee that the *Pharisee* was not an *adulterer*, as hee bragged, yet his pride was the *bane of his Salvation.*

\* Note. \* Hee that maketh not conscience of the least sin, is guiltie of the greatest. According to this God himselfe saith, *that who faileth in one, faileth in all.* If for God and for Conscience sake, a man abhorre the great sinnes of murther and adulterie, and such others of *notorious rank*, for these same sakes hee will abstaine from lesser sinnes, otherwayes it is but some worldlie respect, either for shame or losse, which like a *restraining grace*, withholdeth him from *matching the same.* Manie will neither *kill*, nor commit *adulterie*, and yet will make no conscience to *slander* or *lye*, either in sport or earnest, or by *hooke* or *crooke* catch that which is not their own. Whoouer hee bee, who without controlement looseth the reines to such *petit sinnes*, hath neuer as yet set his foote forward in the way that leadeth to life: the Spirit of grace as yet hath made no residence into him. The Spirit hee hath, is but a sporting Spirit deceiuing him with lyes. The surest note of the Spirit of the grace, is a sanctified studie and endeaour to an *uniuersall sinceritie in all our wayes, of thought, word, and deede*, which will bee I confesse often with great weaknesse and failing, for *in manie things wee offend all.*

Now, Sir, what thinke yee of all that hath beene saide? according to the knowledge that God hath giuen mee, I haue cleared your doubts. If my discourse hath done you good, giue God the praise, yet would I know what all these wordes hath wrought in your heart.

*The Sicke Man.*—I blesse God for that which I haue heard. \* By God's Grace I haue catcht some hope of a better life. The *desires of mine heart* beginne to enter the confines of eternitie. I finde the motions of the Spirit of Grace, working into my Soule the great worke of Saluation. I am now refreshed with the sweete streames of spirituall comfortes. I finde now my Soule lifted vp toward God, and I finde the loue of this world falling downe like the *Mantle of Elijah*. I thinke that I goe now more sweetlie and swiftlie to my God, with a more holie and heauenlie desire than euer I did heeretofore. Your comfortes, Sir, make mee to *hye faster*. \* I take this to bee a newe *workmanship* of grace. \* I hope shortlie to bee at the *vpshot* of all my troubles. \* I finde within mine heart some *kindled joye*, which I take to bee the pawne of *pleasures for euermore*. The Spirit of God like a *Doue* hath brought vnto my Soule a comfort like an *Oliue leaue*, assuring mee in some weake measure, that the *flood* of God's wrath is asswadged vpon my Soule. What shall I say? *The best of God's blessings are behinde*. Oh that now my Sauour were into the cloudes! I had rather die, than I should liue for to anger the Lord againe. Alas, that mine heart hath beene so glewed to the ground like a *shell Snai*le fastened on the wall!

Seeing, Sir, God hath wrought so well by you in this great worke of my conuersion, I intreat you to continue in some good purpose, that my minde may still bee kept bended vpon that which is good. \* If yee leaue off to teach mee, my minde will but wander in vanitie. O Lord, worke all my thoughts to holie and heauenlie meditations.

*The Pastour.*—Blessed bee God who hath giuen you such a resolute and contented minde. See what yee desire mee to speake chieflie of at this time.

*The Sicke Man.*—\* Seeing I am shortlie for to leaue this world and to goe to the Heauens, for to take out of mine heart the *least roote of regret* to quite this world, I pray you, Sir, to say something of the *vanitie* of this world, of the *last Iudgement*, and of the *joyes of Heauen*, where shortlie I hope to bee. Let mee heare how I shall losse nothing in the change. Striue, Sir, I pray to kindle and blow vp the dying fire of my deuotion, helpe mee to goe from *strength to strength*, till I bee in *Zion*.

*The Pastour.*—The Lord put such wordes into my mouth,

\* Note.

2 Kin.2.13

\* Note.

\* Note.

\* Note.

Psal.16.11

Gen. 8.11.

\* Note.

\* Note.

which may bee able to winne your Soule vp to Heauen, and to weane it from all worldlie pleasures.

\* Note. First, for to speake but a word in generall concerning this world. \* What is it but a piece of earth, made barren with God's curse, whose fruites without *sweatie labours*, are but *thistles and thornes*?

Gen. 3. 8.

Eccles. 1. 2

As for the vanitie of the world, *seculum speculum*, this world is a glasse wherein a drumlie eye may see its *vanitie*. Hee who was wisest in it, speaking of it, after that hee was *tyred with trying* its pleasures, preached that it was but *vanitie of vanities*, a verie *Idea*, that is the abstract of vanities, which are the abstracts of thinges that are vaine. \* So according to *Solomon's Text*, all that wee account most substantiall, is but an *abstract of an abstract*, as if a man should *dreame that hee dreamed*, which should bee the *dreame* of a *dreame*.

\* Note.

\* Note.

Heb. 2. 13.

\* This is like that vanitie which *Habakkuke* call-eth *verie vanitie*, wherein are some *fewe flashes* of deceivable comfortes.

Thus as yee see, the life of man in this world is nothing but a *fardle of vanities*, shadowes and dreames, a *bundle* of displeasing pleasures, vaine in inside and outside too. \* Our greatest pleasures heere are but a mixture of miserie. They are soone marred like a mistuned song. \* The *flees* in the plague of *flees*, were not so thicke in *Egypt* as vanities are in this world, for which the most part of the world exchange the happinesse of their Soules. These who are most glorious in worldlie pompe, are constrained to say at last with that King in *Homer* : \* *The great God hath imprisoned mee with cares ; O happie they who are free of such dangers—are secured in cottages of clay !*

\* Note.

\* Note.

\* Note.

After that man hath beene vpon the *toppe of his pompe*, and is come to the *vertical point of his pleasures*, after which hee hath hunted with great eagernesse of heart, hee must come downe and bee curbed with paines of diuerse diseases, distressed till hee bee turned into dust.

\* Note.

\* All his pleasures, profites, and prefermentes shall slide away like a shadow. They shall passe like a *Post* passing by, like water lift vp with a *Siffe*, or sand with *open fingers*. As the shippe passeth ouer the waues, its trace not beeing able to bee seene on the brim, or as the *fowle* mounting to the Skie, piercing the Aire, so that no mortall eye can perceiue any token of her passage, though the eare heare the



noise of her winges, so shall it bee of all earthlie thinges; when once *the inch* of this life beeing ended, our mortall Soule shall bee dislodged out of this clay. All earthlie contentments then shall bee like a *Bird*, of whose flight no token can bee found, after, for a space by the shaking of her winges shee hath parted the aire, in a greater heminencie of going. In all our greatest pleasures bee lurking sorrowes, *like serpentes among the grasse*, which maketh way to a fairing man to step backe or start aside.

Oh, that wee were wise! What shall I say? In this transitorie life wee are miserablie blindfolded; because wee loue not the *heauens*, God letteth vs dote vpon the *earth*. It is righteous with God so to do. Of all this wee must say, *This is the Lord's doing, it is maruellous in our eyes*. Oh, that wee could consider! In these last dayes of this world, there is come vpon the world a plague of vanitie, like a plague of *flees*, whereof *pride* is *Beelzebub* the master flee, which buzzeth in most men and women's heads, commanding other legions of vanities full of *fretting sorrowes*, or of false *flattering pleasures* wherewith the sillie Soule is fettered. \* The whole life of man in inclosed in *Mesopotamia* betweene two riuers of teares; First, wee mourne at our *Birth*, and last, others mourne at our *Burial*. *Nascimur flentes morimur gementes*. \* The whole bounds of our life is inclosed betweene *weeping* and *groning*. \* At the first *sight* of the *light* wee *weepe*, and last at the closing of our eyes, wee *gaspe out our life with a grone*. What shall I say? So soone as wee are borne, wee are *gone like a shadow when it declineth*.

Oh, that wee could consider that there is nothing heere which is not mixed with some spyce of vanitie! \* If wee had eyes to see, wee would say, What is below in this Region of corruption, without *corruption* or *contempt*? \* Within vs, without vs, aboue vs, about vs, all is out of order. The *powers of the heauens are shaken*, the Aire about our heads is full of tempests and flashing meteors: the world is waxed olde, and is come to its decrepite age. The last dayes are dayes of diseases, the companions of olde age. All is wrong, the Church is sicke of sects, the Sea is full of Pyrates, and the Land of Robbers, yea, and of sinnes and sicknesse vknowne to former ages. The godlie are as *sheepe among wolues*.

Psal. 117.  
23

\* Note.

\* Note.

\* Note.

Psal. 109.  
23.

\* Note.

\* Note.

Mat. 10. 16

Psal. 55.6.

*O that I had winges, like a Dove, for then would I flee away and bee at rest!*

\* Note.

Psal. 102.5

\* Note.

\* Heere is nothing but *Mesech* and *Kedar*, where there is nothing but *woe* for the godlie which dwell therein. \* Where shall a godlie man lue, or in what state shall hee lue? or how shall hee lue? but hee shall bee battered and besieged with much toyle and turmoyle? \* If hee bee *wealthie*, hee shall bee *enuied*. If hee bee *poore*, hee shall bee *despised*. If hee bee *wise*, hee shall bee accounted *craftie*. If hee bee

\* Note.

*simple*, hee shall bee called *foolish*. \* All that is within vs, all that is without vs, yea, and in ourselues, are readie to betray vs, and to giue vs vp into the hands of our enemies.

\* Note.

\* The *eyes* beholde, that vanitie may come in. The *cares* hearken like open *flood gates*, to lette in streames of vanities for to drowne the Soule. The false *heart* within, that keepeth the *keyes* of all the senses, while the Soule is sleeping bringeth in vpon it, like a *Delilah*, a number of cruel *Philistines*. \* Thus the *strong men of Israel* is made a jest and mocke vnto the vncircumcised, that belong not to the couenant.

Iud. 16.21.

\* Note.

This whole world is but a world of vanitie. The wise man *Solomon*, the mirrour of wisdom and wonder of the world, was sent into this world as a *spye* from God for the well of man. \* By his wisdom his minde ran thorow the world like a *Pilgrime* from countrie to countrie, yea, like a *Bee* from herbe to herbe, for to taste them. Hee considered

\* Note.

1 Kin. 4.33

all the trees *from the Cedar to the Hyssope* for to pry into, and pierce the pith and vertues of all thinges abroad, for to take thorow notice thereof. After that hee had thus wandered, beeing come home againe from his pilgrimage, the world flocked about him, to search what hee had heard and seene abroad, and what hee thought of the world, and of all the glorie thereof. \* What newes, *Solomon*? did the Worldlings say, whose heart is like a *Ferret* in the earth. What hast thou seene or heard? *Solomon* contracteth all his Newes into a Line,

\* Note.

*Vanitie of vanities, and all is vanitie!*

All these thinges which are so loued, I haue *looked* into, would *Solomon* say, but I haue found nothing but *vanitie* from the barke to the bone. \* In Trees is *vanitie*, in Herbes is *vanitie*, as well in the *Cedar* as in the *Hyssope*. In Silver is *vanitie*, in Gold is *vanitie*, in Jewels is *vanitie*, in Honour is *vanitie*, in Cloathing is *vanitie*, in Strength is

\* Note.

*vanitie*, in Wisdome is *vanitie*, in Beautie is *vanitie*. In a word, all is full of *vanitie*, yea, all is *vanitie*, yea, *vanitie of vanities*. All the creatures, saith the Apostle, the Spye of the New Testament, are subject to *vanitie*. \* For the sin of man, all the Creatures haue lost that glorie and libertie which once they had, and are become slaues vnder a *base bondage*, vnder which they grone as a woman in *trauail*. All earthlie comfortes which spring out of sinfull pleasures faile and fade like *grasse*.

Rom. 8. 20.

\* Note.

\* Alas ! what is heere that should moue a Soule to desire to sojourne heere but a moment.

\* Note.

\* This world is a *Tenise of temptations*, wherein the silie Soule, like a ball without anie ceasing, is tossed from wall to wall, as one waue of the Sea rusheth vpon another, beeing carried with a gale of winde ; so do all sortes of sorrowes heere, as in a moued sea, swell, roll, and rage, with most fearefull rushinges, vpon man, till hee bee turned into froth.

\* Note.

\* It is a wonder how the eyes of man should bee so bleared, or rather juggled, that anie thing below should make him to say, as they saide on *Tabor* who knew not what they saide, *It is good for vs to bee heere*, and yet who is hee that is not *dulled* and *darkened* with the cloudes of folie ?

\* Note.

Luk. 9. 33.

Is not this world a wilderness ? the wayes thereof are *rough and crooked*. \* Man's best thinges heere are like the *Heartchoke*, whereof the most part is vnprofitable leaues.

\* Note.

\* Our joyes are joyned with sorrowes, checker worke, white and blacke, like *Lillies among thornes*.

\* Note.

\* Our hopes heere are vaine, the profite is false, the pleasures are passing, the labours are losse, the promises are but lies. \* The whole state of this *Prince of Creatures* is heere but a *banishment* ; heere and there hee stumbleth, where hee thought best to stand ; where hee purposed to take his *rest*,

\* Note.

\* Note.

there hee findeth his *ruine*. No worldlie comfortes are to bee trusted into, they are like the *staffe of a broken reede*, whereon if a man leane it will goe into his hand. Do what hee can, some *painfull splinter* or other, shall bee fastened in his flesh. \* There is nothing on Earth which can bee managed with such cunning, that it may bee without cumber.

Isa. 36. 6.

\* Note.

The proudest and loftiest waues of men's designes are easilie broken into foame. \* God's fauour is the *surest Sanctuarie*. Nothing within the compasse of this created world, can yeelde to man solide comfort or contentment : nothing can possible

\* Note.



- \* Note. fill the boundlesse desire of his Soule. \* Such a diuine sparkle can neuer cease rising, till it bee joyned to that great  
Exod. 6.3. SHADAI, GOD all sufficient. Till the Soule bee at Him, it can neuer bee settled, but is euer tossed, whiles to the right hand, and whiles to the left: now it is rauished with joye, and in an instant againe, it is surprised with amazement.
- \* Note. \* Whateuer it enjoyeth heere, it cannot bee content, but is euer foolishlie *peeping* and *prying* beyond all that which it hath, affecting with a strong straine, greater riches, high honours, and preferments, which I may call, *The guilted glorious miseries of mankinde*. Woe, woe, woe dwell into that house where such things are not sanctified to their owners!
- O that I could cunninglie rype vp with a *Razour* this worlde's vanitie, that wee might see it within the bowels! O what depth of discomfort should bee there seene, if wee had eyes to see! All the pregnancie of man's Spirit, all the most rich induementes of his minde, without the sanctifying Spirit of Iesvs, become but an *idole of selfe-conceite*. \* As for all other outward things, in the very turning of an hand, and closing of an eye, they often remoue *insalutato hospite*, not taking their good night. Inconstancie is the poyson of our pleasures.
- \* Note. Though a man euen now were neuer so happie in his own conceite, how soone may the Lord sende a change? \* Hee can make the fruite of all his labours to bee like an *vtimelic birth*, for whom the Mother hath suffered manie woes, and yet could neuer enjoye a sight thereof aliuie.
- The greatest glorie of this world, is like Hills which seeme highest asfarre off.
- \* Note. \* Men in their folie, may say, as *David* saide in his prosperitie, *I shall neuer bee moued*. But, O folie! there is nothing permanent heere. Man is *tossed vp and downe as the Locust*, either with discountenance or disappointment, breaking into foame his projects vpon the rocks of disgrace. All is turned about with a continuall change. There is no *Time* but it passeth, there is no *Day* but it darkeneth, there is no *Fruite* but it rotteth, there is no *Flower* but it fadeth, there is no *Force* but it faileth, there is no *Strength* but it weakeneth, there is no *Beautie* but it withereth, there is no *Garment* but it weareth, yea, the *Heauens* themselues *wave olde, as doeth a garment*. \* Beholde, how all that is aboue vs, beneath vs, about vs, is full stuffed with vanitie: this at
- Psal. 102.  
26.  
\* Note.

last shall worldlings know to bee true, when their *laughter shall bee madnesse in their own eyes*. It is a wonder how men are so blinde in this glorious *Noone-tyde* of the Gospel.

\* All that is most esteemed in this world, the foole's *Paradise*, is chieflie of those, 1. *Strength*, 2. *Honour*, 3. *Riches*, 4. *Beautie*, 5. *Pleasure*, 6. *Wisdome*, 7. *Children*, 8. *Long Life*: of these things may no man say, with *Niobe*, *Excrescere metum mea jam bona*, I need not feare to losse them.

*The Sicke Man*.—I desire to heare you discusse the vanitie of these eight things seuerallie, for which men straine the vtmost vaine of their wits, as if in this region of corruption such things were able to *stretch themselues into eternitie*.

*The Pastour*.—All such things are but broken *staues of reede*, not to bee relyed vpon. \* To naturall eyes indeede such things are so glancing, that they, like a *starre newe created in the Skie*, will make them to gaze, yea, often it befalleth that the prosperitie of such things enjoyed by the wicked, will not onlie draw the eyes of the Godlie vpon them, but will bee (an) *eye-sore* vnto them. *I was enuious at the foolish*, saide *Dauid*, *when I saw the prosperitie of the wicked*.

Let vs relish these eight things a little, and orderlie trie what is their worth.

1. **STRENGTH**.—As for Strength, if *Samson* the strongest now could speake out of his Graue, hee would teach the liuing that it is but a vaine thing.

\* What a vaine thing is this, which in the highest degree that euer was in man, might bee shauen from him with the *lockes of his haire*!

Let a Feuer but seize vpon the strongest that euer breathed, before it leaue him, it shall teach him to know that *all the force of flesh is vanitie*. \* *Reuben*, who was called by his Father, *the man of his might, and the beginning of his strength, and the excellencie of power*, is in the verse following, called, *vnsstable as water*. The *Philistines'* great man, the strength of *Philistia*, the terrour of *Israel*, was felled downe with a *stone* out of a *Shepherd's scrippe* and slung.

There is no solide strength in flesh, but hee who is strong in God, of him shall bee saide, as was saide of *Ioseph*, *His bow abode in strength, and the armes of his hand were made strong by the hands of the Almighty GOD of Iacob*.

\* Note.

\* Note.

Psal. 73.3.

\* Note.

Iud.16.19.

\* Note.

Gen. 49.3.

Verse 4.

Gen.49.24

2. HONOUR.—What is honour, which men in the hight of Spirit desire with the strongest straine? \* What is it, but like a *King in a play*?—when the play is done, the ornaments are taken from him. To-day man is a *King*, and to-morrow a *Carriou*.

\* Note. \* The greatest pompe of King *Agrippa*, and of his Queene *Bernice*, is called in Scripture language, a meere *phantasie*, or euanishing shew. Hee came downe with his Queene, saith *S. Luke*, μετὰ πολλῆς φαντασίας, that is, hee came downe with great *phantasie*.

Act.25.23.

As honours are changeable like a *phantasie*, so often change they men, so that they become *phantasticke*. *Honores mutant mores*, Honours change manners, but ofttest to the worse.

If men knew the vanitie of this point, they would not so eagerlie hunt after that wherein there is no contentment.

\* Note. \* After that *Alexander* had fished the whole world with his *herrie water net*, what found hee but folie and euanishing shewes, whereof the most pleasant relish was like the white of an Egge, wherein is no sauour?

\* Note. \* Kinges, which are the most honourable men of this world, are *gods in name but not in nature*. *I haue saide, Yee are gods, but yee shall die like men*. King *Herod's* flatterers cryed that hee was God, but Death belyed them, crying that hee was but a man, a *god* that could not resist the wormes. Often that *which is highlie esteemed among men, is an abomination in the sight of God*.

Act.12.22.

Luk.16.15

1 Sam. 10.  
22.

\* God liketh not euer best these to whom hee filleth a full cuppe of temporall felicitie. Hee whom God hath elected to bee a King in Heauen, is often hidde, like *Saul among the stuff*, or like *Corne among Chaffe*.

\* Note. \* I haue obserued in reading the Booke of God, that few Kinges, either of *Iuda* or of *Israel*, receiued anie great praise from *God's penne*, which can neither *faine* nor *flatter*. Trueth will *yeelde no ground*, though it should meete a Tyrant in the face.

\* Note. \* O fainting flatterer! who darre not preach but to please thy Prince, *who art thou, that thou should feare a mortall man, which shall bee made as grasse*? By a wise, graue, godlie reproofe, thou might haue saued his Soule, in whose blood thou hast enbrewed thyselfe, either by fearefull silence or flattering eloquence.

Isa. 51.12.

\* Note. \* O how dangerous is the high estate of *Princes*, vnto



the World.	OF THE SOULE, &c.	4. day.	181
<p><i>Princes themselves!</i> They are followed with such applause, that often they are made to forget what they are. <i>I haue called you gods</i>, is the flatterer's Text. Hee cannot passe this point; his Glasse is runne, and Time is spent, before hee can winne to the other part of the verse, <i>But yee shall die like men.</i></p>			Psal. 82. 6.
<p>Let vs heare what God himselfe speaketh of the Monarches of his own people.</p>			
<p>Except a verie few, there is not one but hee is either branded with this, <i>And hee did euill in the sight of the Lord</i>; or with this, <i>And hee followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sin.</i></p>			1 Kin. 11. 6. 2 Kin. 13. 1
<p>* Honour will not abide with Kinges, except that they abide with God. While <i>Nebuchadnezar</i> was boasting of his Buildinges, euen <i>while the word was in the Kinges mouth, there fell a voyce from Heauen, saying, O King Nebuchadnezar, the kingdome is departed from thee.</i> No King standeth so strong in his prosperitie, but God can shake him and lay him on his backe. * King <i>Dauid</i> of this got an afterwit: <i>In my prosperitie</i>, saide hee, <i>I saide I shall neuer bee moued.</i> But so soone as God beganne to hide his face, hee beganne also to bee troubled.</p>			* Note. Dan. 4. 31.  * Note. Psal. 30. 6.
<p>* That is notable which <i>Isaiah</i> saith concerning the King of <i>Babylon</i>, who in his fond conceite did reach the hight of heauen, as beeing at league with all contrarie powers: <i>Thou hast saide in thine heart, I will ascend into heauen, I will exalt my Throne aboute the Starres of God: I will ascend aboute the hight of the Cloudes; I will bee like the Most High.</i></p>			Verse 7. Isa. 14. 13.  Verse 14.
<p>What saith God to that? It shall not bee so, O <i>Lucifer, Sonne of the Morning.</i> I shall take thee at the trip. Though thou should soare aboute the Skies of heauen, yet thou shalt bee brought downe to hell,—to the sides of the pit. <i>They that see thee shall narrowlie looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, and did shake kingdomes?</i> * This is the end of all flesh, irreuocable concluded by the <i>KING of Kinges'</i> decree, <i>Dust thou art, and vnto dust shalt thou returne.</i> * The way of greatest Monarches is from the <i>Palace</i> to the <i>Pit.</i> Were a man neuer so high in Honour, hee must say at last, with King <i>Dauid</i>, <i>I goe the way of all the earth.</i></p>			Verse 15.  * Note. Gen. 3. 19. * Note. Psal. 30. 9.  1 Kin. 2. 2.
<p>* If Princes in their pompe could practise <i>Memento mori</i>,</p>			* Note.

182	THE LAST BATTELL	<i>Vanitie of</i>
<p>2 King. 10. 19.</p> <p>Ier. 20. 2.</p> <p>1 Kin. 22. 8</p>	<p>Selfe-conceite should not bee able to <i>poppe</i> in itselfe with <i>puffs of pride</i>, which make manie to quarrel with the reprobours. Hee is like a <i>Phoenix</i>, who beeing in honour, can digest a reproofe, and finde it good, with <i>Hezekiah</i>, who, while hee was sore threatened, saide, <i>Good is the word of the Lord</i>. O how easile do faire flattering wordes <i>cogge</i> in themselves, by slie and craftie juggling, into the heartes of these that are in high places! Tell them that all goeth well, and that this world shall last, and that in their prosperitie they shall neuer bee moued: such Preachers will please; but if a <i>Jeremiah</i> come in with his <i>woes</i>, some <i>Pashur</i> shall not misse him vpon the cheeke. <i>Ahab</i> could not abide to heare good <i>Micaiah</i>. Wherefore? <i>I hate him</i>, saide hee, <i>for hee doeth not prophetic good concerning mee</i>. In this was all the distemper. But wiselie and godlie was it replied by good <i>Iohoshaphat</i>: <i>Let not the King say so</i>.</p>	
<p>2Kin. 22. 2</p>	<p>Well is that King who in his honour reputeth this his greatest honour, to Honour Him from whose Grace hee hath his <i>Crowne</i>. His praises shall not bee silent, while hee shall lye in the place of silence, <i>sleeping into slyme</i>.</p> <p>The Lord make the praise of our Gracious SOVERAIGNE to sound like that of <i>Iosiah</i>: <i>And hee did that which is right in the sight of the Lord, and walked in all his wayes, and turned not aside to the right hand or to the left</i>. AMEN, AMEN.</p>	
<p>Mal. 3. 25.</p>	<p>What shall I say more of the vanitie of Honour and Pre-ferment among men? I am assured of this, that it is no sure token of God's loue, for euen <i>they that worke wickednesse are set vp</i>. Of these ofttest is saide, <i>O they are made</i>, euen while they are <i>madde</i>.</p>	
<p>* Note.</p> <p>Luk. 9. 19.</p>	<p>* The most naughtie and most vnworthie, whose valorous acts and vertuous deeds no man can record, haue often found a roome where they may drinke in a full cuppe of temporall happinesse. Manie will wonder to see them step with a graue and stayed ciuilitie. Haue not manie seene such in <i>Kinges'</i> Courtes with great applause <i>runne vp</i>, without anie <i>rubbe</i> as it were, to the <i>toppe of Tabor</i>, where, to manie who knew them before in a base estate, they will seeme to bee <i>trans-figured</i>?</p>	
<p>* Note.</p> <p>Act. 12. 22.</p>	<p>* The Lyers and the Flatterers will gather about the <i>Gallant</i>, and were it not the feare more of <i>Lyce</i>, than of God while hee speaketh, they would cry, <i>The royce of God and not of</i></p>	

*man.* While hee is thus wise in his greatest pride, prince-lie mounted, gallopping vpon the highest hills, imperiouslie *domineering and reuelling* in the world, down commeth a *thunder bolt*, with fierie flashes of a diuine wrath, ouer-turning, and downe-throwing horse and man from the steepest of all his prefermentes. Thus to all, at last hee becommeth a *spectacle of amazement.*

\* Take vp now our *Minion* with all his honours, which once hee did so eagerlie hunt after. The fairest *blossomes* of his glorie, are blasted as with *mildewe.*

Beholde, now, all his honours rolled in the dust. The higher hee was mounted, the greater is his fall. Who but *Haman* today, *thryuing* in this world, and raising vp himselfe a *Paramour of a Prince?* By his outward glistering hee maketh men's eyes to dazzle. Now hee hath the winde at will, and saileth as hee pleaseth, with *flaunting sailes* amide his greatest jollitie. But tarrie a little, looke vp to the *weather-cocke.* The winde is turned, the head is where the tail was.

*Haman* is disgraced, his louers are *Apostates*, no man darre auouch him, his honours is taken from him. This is his Prince's will, *Caput obnubito arbori infelici suspendito, Couer his face.* \* And seeing hee was the chiefe of a *knot of knaues*, let him haue the highest pinne of *fiftie cubits high.* By thus hee becommeth a man of *high degree.*

\* Thus hee to whom once manie were glad to *holde the bason*, as to a *darling of account*, proueth at last to bee one of this worlde's fooles, *which care not what bee their end so that their way bee pleasant.*

\* At last, after all such pleasures, profites, and prefermentes, the vngodlie man with great shame, with a *rotten name*, is griued and gauled with sorrow. Though hee both chaffe and fret, yet of necessitie must hee packe him to the abhorred *Regions of death.*

This is no newe thing vnder Heauen; and yet, alas! how few are these that in their carriage can consider, that *hee that thinketh hee standeth, should take good heede lest hee fall.*

\* Prosperitie striketh most men *blinde on this eye*, vntill the current thereof bee cutte, or crossed with some disaster.

\* While men are exalted, hardlie can they dreame of a change. Sathan is euer most busie to *stickle and stricke the bargain* betweene them and Death, and Hell, and all sort of disgrace.

Let vs also say something of the *Leuites*, which are the

\* Note.

Le Marquis d'Ancre en soit tesmoin.

Est. 7. 8.

\* Note.

Est. 7. 9.

\* Note.

\* Note.

Prou. 10. 7.

1 Cor. 10. 12.

\* Note.

\* Note.



1 Tim. 5.  
17.

King of Heauen's fauourites, and if it may bee saide, his best beloued Minions. Their Honour is great, if with the *shining Vrim* of sound and solide Doctrine, they joyne the *Thummim* of a good life, the Lord alloweth on them *double Honour*. But if either by a foule decay of Grace, they bee *Loiterers* and will not labour; or labour in Doctrine but not in life, their *double Honour* shall bee turned in *double disgrace*.

\* Note.

\* Of all *Leuites*, the *Lowne Leuite* is the greatest.

Luk. 14. 34

There is nothing but it may bee good for something, but *vsauorie salt is good for nothing*. While other most hainous sinners shall swimme like *Corke* on the brimme and vpper swarde of Hell, these that haue *poysoned these* whom they should haue *seasoned* both with life and doctrine, shall like *Egyptian Lead* sinke downe to the lowest of the Gulfe.

Exod. 15.  
10.

Thus as yee see, Honour in whomsoever, if it bee without true Godlinesse, is like a faire woman, wanting Discretion, whom wise *Solomon* compareth to a *jewel of gold in a swyne's snowte*. This all flesh will either subscribe or put their hand to the *Penne* in token of consent, except these that looke vpon such outward thinges with the vnhallowed eye of prophannesse.

Prou. 11.  
22.

\* Note.

But to leaue all particulars. What is all the glorie of Nations? If all their glorie and excellencie whatsoever were put in one *Scale of the Ballance*, and vanitie in the other, Vanitie should weigh them downe. \* *Dauid* in his time put them in the *weights* together, after hee had well considered the matter, hee gaue out sentence, saying, *Surelie men of low degree are vanitie, and men of high degree are a lye; if they bee laid in the Ballance, they are altogether lighter than Vanitie*. See how Vanitie is too heauie a *weight* for men of low and high degree. If yee would make euen weight, out of vanitie must bee sought that which *Habakkuke* calleth *verie vanitie*, euen *Solomon's vanitie of vanities*. Put in *that* lightest vanitie into the one Scale, and men of all degrees in the other, then shall the tongue in the Ballance stand euen.

Psal. 62. 9.

Hab. 2. 13.

Eccles. 1. 2

\* Note.

Isa. 40. 15.

What then shall wee say of the glorie of all nations? \* It is well compared by the Prophet vnto the *droppe of a Bucklet*, and to the *small dust of the Ballance*. To tell vs that no wordlie thing can bee *ballast* in God's *Ballance*, no more than the lightest dust can bee of weight into a Scale of man's

*Ballance*, which is most easilie blowne away with the least blast of breath.

Great is the vanitie of the greatest. \* From the Throne the King himselfe must come downe by death, for to *goe sleepe in slyme*. To *gods* God hath saide, *Yee shall die like men*.

\* Note.

Thus as yee see, all earthlie Honour, for which is so much strife and debate, all worldlie pompe and glorie, which men so *hungerlie hunt after*, is but like dust driuen away with a *puff of breath*.

\* Let man in Honour bee in his best estate. *Man in his best estate is altogether vanitie*. The whole course of man's life is but a *Myne of miserie*, and a verie fardle of vanities. That thereof which is most stable, is but a flash and away.

\* Note.

\* Let God's *vine trees* keepe their *wine*, and his *figges* their *sweetnesse*, and his *Oliues* their *fatnesse*, but let the *Brambles* catch crownes. This was the euent and issue of the *Parliament of Trees*, at the crowning of their king.

\* Note.

Iud. 9. 15.

Well is the man that may *liue and lurke*. Who knoweth the weight of *Crownes*, the lodging of greatest Honours would neuer *daine to desire them*.

3. RICHES.—Now let vs come to Riches : what are they? a swift vanitie, which *with winges flie away like an eagle*.

Prou. 25. 5.

I compare the most part of rich men vnto *Spiders*, which spend their verie bowels in *weeuing a webbe* wherewith they *may catch a flee*.

\* What is all the glorie of Riches, but like a *feast in print* ? all sortes of meate are there, all sortes of wine are also there, but onlie wordes and lines. There is nothing there indeede, that can either *slake* the hunger or *quench* the thirst of the wearied man, no, not after that hee hath laboured night and day, might and maine, to attaine contentment.

\* Note.

\* This world is rich in *proffers*, but of *petit performance*. Man for a space like a Shippe before the winde, rich laden, may *glide gladdie* ouer the sea of this world with a full saile. Hee may get *Ladies' sailing*, as wee say, and that in a wonderfull quietnesse ; but a little after such calme *Alcedonian dayes* are past, euen while hee is swimming in his wealth, blessing himselfe as *who but hee*, vp getteth a tempest, and downe commeth a blast, beholde ! a little from the Shore, in *sight of the Hauen*, in the *hight of his hopes*, and hee is tumbled headlong downe to the *bottomne of the Gulfe*.

\* Note.

Psal. 30.6. Let this bee a lesson vnto all, not to say with *David* in his prosperitie, *I shall neuer bee moued*. Shall this bee man's felicitie, which daylie is in reuerence of Winde and Waue, Pyrats and Perrels?

Gen.27.39 Certainlie it is none happinesse for man heere to haue this wicked world at will. It is God's custome to giue the *fatnesse of the Earth* to the men of this world. \* These onlie bee the thinges whereof they haue an assigned *life-rent*, with that rich man in the Gospel, to whom *Abraham* after his death cryed downe, *Remember that in thy life time thou receiuedst thy good thinges*. \* At *Abraham's* requeast GOD refused not to make *Ismael* wealthie in this world. Concerning *Ismael*, saide the Lord, *I haue heard thee. Loe! I haue blessed him, and will make him fruitfull, and will multiplie him exceedingly: Twelue Princes shall hee beget*. The bitter teares of prophane *Esau* were comforted with the *fatnesse of the earth, and with the dewe of heauen from aboue*. Christ cast first the *bagge* vnto *Judas*, and after gaue him a *sop*, for to lette the world know, that neither *monie* nor *meate* are sure tokens of God's fauour.

The wicked men of this world are content with such thinges, because their *heauen is vpon earth*; they haue their portion *in this life*.

Gen.32.10 As for the Godlie, though with *Iacob* they haue but a *staffe* in their hand for to goe out the way, they will bee content, if so bee that GOD will *giue them bread to eate and clothes to put on*.

\* Note. \* Alas! that wee cannot consider that by such *heaped vp treasures*, men often heape vp to themselues *treasures of wrath against the day of wrath*. Happie they who *lay vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life!*

1 Tim. 16. 19. If wee could with a fixed and sanctified eye beholde all these thinges, for which men do *vndergoe such paines* by afflicting their Soules, wee should easilie perceiue our *earthlinesse*, when wee losse such thinges which wee loue; (and who can keepe them?) It *breaketh the verie heart of all our contentments*.

What are all such thinges, I pray you, euen while most *pleasinglie* and *plausiblie* they are enjoyed to the full in the most fertile *plaines of plentie and pleasures* of this world?

These, whose cuppe doeth ouerflow, in whose coffers are



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<p><i>wadges of Gold</i>, can best, if they would, declare the vanitie of such transitorie thinges; they know with what cumber they are conquered, and with what care they are kept. * Nay, man keepeth not them, but they keepe the minde of man in care. <i>Cura facit canos, Care changeth haire.</i></p>			* Note.
<p>* A <i>peeuish worldling</i> is a <i>warded Wretch</i>, entangled with <i>golden fetters</i>; his <i>Palace</i> is but a <i>prison of carking cares</i>; in sclaiping together hee taketh pleasure into paine; before his end hee cannot perceiue his folie. But still hee gads by Sea, and by Land, seeking vpon the Sea and vpon the Earth an heauenlie felicitie, till at last, frustrate of all his hopes, hee falleth downe into the Graue with a jumpe.</p>			* Note. * Note.
<p>* Thus as yee see, such is the treason of our Treasures. They come like deceitfull dreames, and passe away like vanishing shadowes. Onlie thinges Spirituall haue a sure and lasting roote.</p>			* Note.
<p>* Alas, in that our heart is least wherein it should bee most, and most in that wherein it should bee least! Fooles that wee are! wee all earne wages to <i>put into a bottomlesse bagge</i>. Such wages are often giuen in keeping to most worthlesse men, as <i>Iudas got the bagge to keepe</i>.</p>			* Note. Hag. 1. 6. Ioh. 12. 6.
<p>Oh, that men's heartes were fixed on the lasting Treasures of immortalitie! Oh, that wee could learne in time this sound Diuinitie, that all that is vnder the circle of the <i>Moone</i> is but flatte vanitie and vexation of the Spirit of man, which continuallie wanders vp and downe at randome, seeking its felicitie in that where it is not to bee found!</p>			
<p>* Well is the man whose heartes desires are bounded and confined within the <i>secret compasse of contentment</i>.</p>			* Note.
<p>4. BEAVTIE.—What is Beautie, but as one saith well, <i>a colour and a temptation</i>? The colour fadeth, and the temptation suareth. * Beholde her who within these fourtie yeares seemed a perfection of Beautie, <i>a rauisher of eyes</i>; beholde her now in her fourescore, with her wrinkled cheekes, and her glassen eyes, and her rotten teeth, and her stinking breath. * Beholde, and say with a sighe, <i>Fauour is deceitfull, and Beautie is vanitie; but shee that feareth the Lord shall bee praised</i>.</p>			* Note. * Note. Prou. 31. 30.
<p>* There is nothing more fading than flesh; and yet man will not consider; while his eye is quicke, and his lips rudie, and his colour liuelie, hee cannot thinke of changes neither</p>			* Note.

Isa. 40. 6.

by age nor sicknesse, such a foolish conceite is bredde in the heart. Out of such a *Beautifullee sleepe* hee cannot bee wakened, till God with a shout cause preach him to bee Grasse. *The voyce saide, Cry. The Prophet saide, What shall I cry? All fleshe is grasse, and the goodnesse thereof as the flower of the fiede. The grasse withereth, the flower fadeth, because the Spirit of the Lord bloweth vpon it. Surelie the people is grasse.* By this, the Lord's publicke Oyes, all fleshlie beautie is *cryed downe*, as beeing but a *beguiling colour*, and a *snairing temptation*. Fye on men and women's folie! *care for colour* is but vanitie. Heere is beautie without *fard*: *Let the beautie of the Lord our God bee vpon vs.* \* All other beautie is like an *Almanack* whose vse is but for a yeare. It is but a baite for catching of vnstable Soules.

Psal. 90. 17  
\* Note.

5. PLEASURE.—As for all the Pleasures wee reape in earthlie thinges, I compare them to *fruites* eaten before they bee ripe, which first *set the teethe on edge*, and thereafter cause diuerse and deadlie diseases.

\* Note.

\* There is no pleasure heere without a *Page of paine* at its backe. Our weedes and our flowers growe vp together: the best often is borne downe by the worst.

\* Note.

What, I pray you, are all the foolish pleasures of this world, but, as wee ordinarlie call them, *passe-times*? Hath man so long a time to liue, or is his journie from Earth to Heauen so easie or so short, that hee may haue leasure for pleasures and *passe-times*? Is man's short life so wealthie of time, that it must bee passed into *passe-times*? Must wee not in end, come to count and reckoning for our euill and well spent houres?

2 Kin. 6. 30

Moreouer, what are the most parte of all earthlie delights? The most excellent are but *noble miseries*, the fairest are but *farded* like the face of *Iezabel*, onlie an outside or outward scroofe of pleasure? What, I pray you, are all carnall delights, but the *lyme twiges* of the Deuill, wherewith the silie Soules of sinners are ensnared and entangled?

\* Note.

What shall I say more? \* All the pleasures that are below may well bee compared to a *smokie fire* in a frostie day, whereof the *smoke* is more *hurtfull* than the fire is *helpfull*. All the joyes which are heere are but *reckie pleasures*, purchased with *teares*, wherewith the eyes of men are made bleared. *In laughing the heart will bee sorrowfull; and the end of that mirth is heauinesse.* Worldlie pleasures

Prou. 14.  
13.

but darkeneth the Reason, and deceiue the Senses. *Voluptates carnales sunt putida et putrida*, both stinking and rotten. Onlie the pleasures of Heauen are *pure, perfect*, and *perpetuall*. All other things slide away like *water*.

6. WISDOME.—What is all the *Wisdom*e of this World? Scripture saith, that it is but *folie before God*. \* It may well bee compared to the Letters which *Vriah* carried against himselfe: If it bee not sanctified, it is in the bosome a *message* against the *messenger*.

1 Cor. 3. 19.  
\* Note.

1 Sam. 11.  
14.

\* Knowledge and pregnancie of Wit, stored with all morall vertues, without God's feare, are witnesse against the man himselfe, in whom they are. They will stand vp and testifie against him, that hee vnderstood his Master's will, and yet would not do it. \* Woe to that *backe* in hell whose *heart* on earth was full engrossed of *worldlie witte*! Hee that knoweth his Master's will and doeth it not, shall bee beaten with manie stripes. Away with that Soule whose vnderstanding is great, *swelled* with knowledge, but *lamed* in its practical powers, wherein is the working of the life of true Christianitie. Manie in this world are much counted of their *naturall witte*; but wherein, I pray you, do most men spende their wittes and breake their *braines*? Is it not to bee great in this world? In the meane time they are so spirituallie brutish, that they care not what they bee, or where they bee in the world to come.

\* Note.

\* Note.

\* Such fooles are like Fishers, that leaue maine seas for to fish in *shallow puddles*. As I beganne this point so I end it. All naturall witte is branded with this, that it is but *folie before God*. Let your Soule disavow and disclaime it, that yee may bee wise in God. God's wise man to worldlie wise, is but a sillie God's Foole.

\* Note.

1 Cor. 3. 19.

7. CHILDREN.—\* As for *Children*, their conception is with sicknesse and ouer-casting of heart; their birth is with paines like the paines of hell; their buriall is with teares, after manie a wearisome night. Such pleasures are painefull pleasures. *Apples of Sodome* are rotten within.

\* Note.

\* Note.

\* But let us suppose that, like noble branches, they liue and come to men, yea, to gray haire. They are our Heires, the end of all our painefull drudgery and carefull conquests.

\* Note.

\* Though a man had conquered vnto them the whole world, hee must looke vpon his conquest with a sigh, and say, with the wise Man, *As for him that commeth after mee, who*

Ecc. 2. 19.



*knoweth whether hee shall bee a wise man or a foole, and yet hee must bee master of all my labours?* Man may con-  
quise Lands to his Children, but *Thrift* and *Wisdome* can-  
not bee bought. The most *thriftie* is often the father of the  
most *forlorne*.

\* Note. What a vanitie is this! \* Certainlie who would weigh  
well all the pleasures of Children with the paines past, and  
the feares for time to come, should finde all the pleasures  
light like woll, light like *Belshazzar*. But his paines should  
Dan. 5. 27. be found to bee like *Pharaoh* and his Armie, that *sank*  
Ex. 15. 10. *downe like Leade into the mightie waters*. \* Such *light plea-*  
\* Note. *sures* are soone ouerswayed with *leaden paines*. \* Too great  
\* Note. pleasure in Children is but a *childish pleasure*. The best of  
it is often laden shortlie after with a *lumpish crosse*, which  
Luk. 23. 26 hath neede of a *Simon* for to beare vp the end of it for the  
helpe of the bearer.

Alas! the heartes of most men are too, too much taken vp  
I Sam. 3. with that which may bee termed the sicknesse of *Eli*, or *Fa-*  
13. *ther's folie*, which hardlie can suffer controlement or contra-  
diction. They are so in loue with their Children, that though  
they by a leud life make themselues vile, they will not re-  
straine them. Their mindes are so giuen to them, that they  
are griued to griue them with father's reproofes. But at  
Verse 12. last out commeth the voyce of judgement, *When I beginne I*  
*will also make an end*.

8. LONG LIFE.—Last of all, if there bee anie thing that  
would seeme to bee desired, it should bee *long life*. *All that*  
Iob, 2. 4. *a man hath hee will giue it for his life*. \* Though these  
\* Note. bee the wordes of a Lier, yet most men will put their hand  
\* Note. to the penne and subscribe the trueth thereof. \* All that  
most men haue, as Strength, Honours, Riches, Beautie, Plea-  
sure, Wisdome, Children, and all, will they giue for their Life.  
But what is this life, were it neuer so long, but a season  
wherein poore man is tyred with toyles? what is it but a  
*long martyrdome, and a stormie time of teares*? What is  
Iam. 4. 14. this life, let *S. Iames* answer: *It is*, saide hee, *but a ra-*  
*pour*. *Nubicula est cito evanescit, nascimur flentes mori-*  
*mur gementes*, It beginneth with teares and endeth with  
Iob, 2. 22. grones. What is life, let *Iob* answer: *My life*, saith hee, *is*  
Isa. 2. 22. *winde*. What is life, let *Isaiah* answer: *It is but a breath in*  
*our nostrile*. What is life? *Cry*, saide the Lord to *Isaiah*.  
Isa. 40. 6. *What shall I cry?* saide *Isaiah*. *Cry*, *All flesh is grasse*.

<i>the World.</i>	OF THE SOULE, &c.	4. day	191
<p>* What is life? <i>A tale that is tolde</i>, saith <i>Moses</i>. * What is it? A flitting shadow, a <i>bubble</i> in the water, a deceivable dreame, the working of a weeuers <i>Shittle</i>, which by winding heere and there vnwindeth itselfe to an end. * Our life, like the shadow on the <i>Dyall</i>, insensiblie stealeth away.</p>			<p>* Note. Psal. 90. 9.</p> <p>* Note.</p>
<p>See what it is of the vanitie of this life. * It is begunne with <i>weeping</i>, and maintained by <i>sweatting</i>, and at last endeth with a <i>gaspe</i>. <i>Mors vltima linea rerum</i>. Thus man's life, like the beautifull Apple of <i>Sodome</i>, so soone as it is <i>tought</i> is turned into dust.</p>			<p>* Note.</p>
<p>What should moue a man to desire manie dayes? * While a man desireth manie dayes, hee desireth that which hee desireth not, viz. <i>olde Age</i>. What is olde Age, but <i>manie dayes</i>? Are not the olde man's dayes called, <i>The euill dayes</i>, and the <i>yeares of which</i> hee saith, <i>I haue no pleasure in them</i>? What hath hee then, will yee say, if hee hath no pleasure? All sortes of paines. Olde Age sets on foote all the sortes of diseases. The <i>Guts</i> and the <i>Grauels</i>, and diuerse <i>Defluctions</i>, with manie other maladies, runne vpon him and write a <i>Kalender</i> in his bones, wherein his painefull itchinges, like <i>Astronomers</i>, declare to him what <i>weather</i> it will bee to-morrow.</p>			<p>* Note.</p> <p>Ecccl. 12. 1.</p>
<p>* Thus, as yee see, man's life is but an <i>irksome occupation</i> and an <i>houre of tediousnesse</i>, and to bee short and verie compend of <i>miserie</i>, easie to bee vnderstood without anie <i>commen-tarie</i> of long discourse, if wee were schollers willing to learne.</p>			<p>* Note.</p>
<p>* May not men see how all that is below is sicke of the <i>flooxe</i>? for nothing is permanent. Hee onlie sitteth sure, who can say, with <i>Dauid</i>, <i>Mine heart is fixed, O Lord</i>.</p>			<p>* Note.</p> <p>Psal. 108. 1</p>
<p>What shall I say more of this whole world? * Let men thinke of it what they will, this is the constant trueth of an vncreated Testimonie, <i>this present euill world</i>. It is so euill that it is saide to <i>lye in wickednesse</i>. The Lord neuer suffer our Soules to bee its <i>Bed-fellowes</i>. Such a Bed is a <i>bloodie bed</i>, like that of <i>Iezebel</i>,—* a <i>nest</i> wherein is no rest, but <i>terroures of Conscience</i>.</p>			<p>* Note.</p> <p>Gal. 1. 4.</p> <p>* Note.</p>
<p>Before I end this point concerning long life, let vs roll a space this short meditation in our mindes.</p>			
<p>What is in this world so worthie that it should bee so eagrelie desired? Continuallie while wee liue wee are in feare of Death; for this cause seeke wee <i>Physicke</i>, <i>Mirth</i>, and <i>Musicke</i>, and all for to barre Death to the doore: and yet, fooles</p>			

that wee are, *cerius aut citius*, soone or since wee must all draw neere to the doores of Death. There is no discharge in this warre.

Psal. 107. 18. Euerie man in this life *hath his appointed time*, wherein night and day hee must *waite till his change come*.

\* Note. \* Men's dayes are distributed vnto them like *houres* seuerallie diuided vpon the *Horologe*. Some must liue but till *One*, another vnto *Two*, another vnto *Three*. The *Palme* turneth about, and with its *finger* pointeth at the *houre*. So soone as man's *appointed houre is come*, whether it bee the *first, second, or third*, there is no more bidding for him. *Nec prece nec precio*, neither by *pryce* nor *prayer*, can Death bee moued to spare him but *an houre*; no, not.

\* Note. \* As the sound of the *Clocke Bell* ringing, his last houre passeth away with all speede, and turneth not againe, so must the poore man at Death with all haste packe him out of sight, and no more bee seene vpon the *land of the liuing*.

Isa. 38. 11. His houre beeing sounded, hee must with all haste remoue, that another might take place. One of whom none can surely say, *Hee shall bee a wise man or a foole*.

Eccel. 2. 19. Then all that the sillie man had painefullie provided must bee giuen to him, whom the father often in his life beholding, saide with a sighe within himselfe, Beholde him for whom is all this drudgerie; Beholde him for whom is all my toyle and turmoyle, *Who knoweth whether hee shall bee a wise man or a foole? yet shall hee bee master of all my labours*.

Verse 19. Now happie, and thrise happie they whom GOD in mercie remoueth in time from seeing heart-break of folie, and debouched manner of their godlesse posteritie. Scripture accounteth this for a singular benefite to the Righteous, when hee is remoued, *that hee should not see the euill day to come*.

Isa. 57. 1. *The Sicke Man*.—Alas, of our folies! While wee should seeke GOD and our Soule's Saluation, with the strongest straine and power of our Soule, by the corruption of our Nature *wee are carried on the by*. Wee liue heere in a *sinke of sin*. The older the world groweth, it groweth the worse. Euerie *Age* in its foolish *dotage* commeth in with the own *guise*, scorning former *phancies* with greater *folies*, yea, with foolish *phancies* of which this is *predominant*, that the *wisdom of God*, which in all times seemed folie to the wicked, did neuer seeme such a folie as it doeth now, from the vpper



*brimme* of sin the world is come to the *dregges*. The image of the worlde's vanitie is like that of *Nebuchadnezzar's*, all gold and siluer in the vpmost partes, but in this last and most corrupt age wee are come to the *clay*. \* If wee bee wise, wee must seeke a *newe world*, in this *olde world*, for this will neuer growe a better. As the loue of *Venison* wan *Isaac* to blesse one for another, so if wee loue this world, with a *blinde loue*, for a morsell of its *Venison*, wee will preferre it to God's blessing. All the dayes of this wretched life, wee remain in a foole's *paradise*. But I leaue this.

\* Note.

I desire you earnestlie, Sir, that yee would let mee heare some thing more concerning olde Age, which is a thing that euerie man desireth to come vnto, as if it were the best time of life.

*The Pastour*.—In this point appeareth the vanitie of man, and the weaknesse of his witte. Euery man would liue to bee olde, and yet no man desireth to bee olde. Let men say what they will,—I speake of naturall men,—all men desire to *liue long*, which is to bee *olde*, and yet they desire to remaine *young*. \* Their wrinkles and their gray haire, the *companions of olde Age*, the end of their desires, are vnwelcome vnto them. \* Then would they turne backe again, that with the *Eagle* they might cast their *Bill*, whereby they might renewe their youth. \* Heare old *Nestor*, who as Poets record, had liued three ages, a surfet of yeares, heare him with his wish :

\* Note.

\* Note.

Psal. 103.5

\* Note.

*O mihi præteritos referat si Iupiter annos.*

Like a foolish *Pylat*, while hee is at the mouth of his Harberie, hee would raise vp the Sailes for to turne to the tempestuous sea againe. \* See how the olde man, if hee get but a faire *Sunne blink* of a weeke's health, after *cloudes returning after the raine*, how hee will rejoyce, as though it should neuer be foule weather againe.

\* Note.

Ecll. 12.2.

Men may pyne themselues with desire of dayes ; but do what they can, their life is like one that saileth : whether hee standeth or hee sitteth, whether hee watch or sleepe, hee is euer vpon his course.

*The Sicke Man*.—Let it please you, Sir, to continue in that discourse.

*The Pastour*.—*Solomon*, in the last lecture of the Booke of his preaching, letteth the young man see the vanitie of manie yeares.

* Note. Iob, 14.14.	<p>* In that place is most clearelie set downe how olde Age, the end of our <i>appointed time</i>, is enwrapped with a cloude of miseries, as beeing a time wherevnto, like waues in a Sea, one trouble ariseth vpon the necke of another, the latter beeing euer worse than the former, till at last, <i>fluctus decumanus</i>, the last and the greatest waues of Death come and sweep the man away. The imaginarie sweetnesse of all earthlie contentments is <i>closed and concluded</i> with a bitter <i>Forewell</i>.</p>
* Note.	<p>* In that Lecture, the Preacher bringeth in the olde man like a <i>Skellet</i>, whereat in the presence of all young men hee pointeth out all his infirmities, saying vnto the young ones, Beholde, if such a life bee so much to bee desired.</p>
Eccl. 12.1.	<p>First of all, hee pointeth at his dayes, calling them, <i>The</i></p>
* Note.	<p><i>euill dayes</i>. 2. * Hee toucheth his yeares, calling them,</p>
* Note.	<p><i>Yeares without pleasure</i>. 3. * Hee speaketh of the moyst, raw, and rainie winter of his colde olde Age, the dayes of sorrow, wherein <i>cloudes returne after the raine</i>. As one defluxion hath rained downe, another is arising like a cloude. 4. Hee pointeth out all the imperfections of his bodie. When olde</p>
Verse 3.	<p>Age is come, <i>then the keepers of the house tremble</i>, that is,</p>
* Note.	<p>the handes which keepeth the bodie, become sicke of the <i>palsie</i>, they tremble so, that they can not carrie the cuppe to their head. * Then <i>the strong men bow themselues</i>, their</p>
* Note.	<p>legges are not able to beare them. * Then <i>the grinders</i></p>
* Note.	<p><i>cease</i>, their teeth rotte and become mouldie, so that they can</p>
* Note.	<p>eate no bread. * Then <i>they wawe darke that looke out at</i></p>
* Note.	<p><i>the windowes</i>, their eyes become bleared and blinde. * Then</p>
Verse 4.	<p><i>the doores shall bee shutte in the streetes, when the sound of</i></p>
* Note.	<p><i>the grinding is low</i>, when the teeth, the mouthe's grinders,</p>
* Note.	<p>are rotten, the lippes, which are the doores of the street of</p>
* Note.	<p>the mouth, are shut, so that the olde man cannot speake so dis-</p>
* Note.	<p>tinctlie as of before. * Then shall hee <i>rise vp at the voyce</i></p>
* Note.	<p><i>of the Bird</i>, olde men cannot sleepe, hee must rise so soone</p>
* Note.	<p>as the Birds beginne to sing, or his sleepe is so vnsound,</p>
* Note.	<p>that the chirpe of a little Bird will waken him. * Then</p>
* Note.	<p>shall all <i>the daughters of singing bee abased</i>, neither can an</p>
* Note.	<p>olde man sing himselfe for lacke of voyce, neither can hee</p>
* Note.	<p>heare others sing for deafnesse, so both his winde pypes and</p>
* Note.	<p>his eares, the daughters of singing, are abased. * Then shall</p>
Verse 5.	<p><i>hee bee afraide of the high thing</i>, hee dare climb no more, hee</p>
* Note.	<p>is no more for Stares and vpper Chambers. * Then <i>fear</i></p>
* Note.	<p><i>shall bee in the way</i>, while they walke they tremble as one</p>

that is afraide to fall. \* Then *the Almond tree shall flowrish*, their gray haire growe white like the flowrishes and blossomes of an Almond. \* Then a *Grasse-Hopper shall bee a bur-*

\* Note.

*den*, they are so weake, that they can beare nothing, their knees are weake as water, so that they are a burden vnto themselues. See how the weight of a *grasse-hopper*, which is little greater than a *Bee*, is a burden to the man of yeares.

\* Note.

\* Then *shall the siluer cord bee loosed, and the golden bowle shall bee broken*, his Sinewes shall become slacke, and his Gall shall breake. \* Then *shall the pitcher bee*

\* Note.  
Verse 6.

*broken at the well*, the vaines shall draw no more blood out of the well of the Leuer. \* Then *shall the wheele bee broken at the Cisterne*, his Lightes become so rotten and riuē, that hee can no more draw anie breath with his broken Bellowes.

\* Note.

\* Note.

\* See how Death stealeth vpon vs with insensible degrees.

\* Note.

\* Beholde, O young man, the anatomie of thy selfe, when thou shalt haue gotten thine heart's will of yeares. \* Heere is thy *portrature* drawen before hand. Painters can portray but according as they see; but *times to come are present vnto God*. Heere is thy *portrature* for the dayes of olde age that is to come. \* Beholde thy selfe in it before hand,

\* Note.

\* Note.

a receptacle of maladies. See there thy balde head, and thy bleared eyes, and thy deafe eare, and thy wrinkled face, and thy rotten teeth, and thy stinking breath, hauing thy bodie bowed and crouched, with thy third foote into thine hand.

\* Note.

\* Of thee may bee put out a Riddle: What is it which hauing *three feete, walketh with one foote into its hand*? I shall assoile it; It is an *olde man going with a staffe*. To this let mee subjoyne another: What is it that hath *his stomacke into a Booste, and his eyes into his pocket*? It is the same, viz. An olde man fedde with *booste Confections*, or cured with continuall purgations, hauing his Spectacles, his *eyes of glasse*, into a case. His dayes are *dayes of drousinesse*. All his pleasures are out of *tune and temper*. \* Beholde how this proude and loftie creature is so curbed, withered, and wrinkled, that it hath nothing but the vglie shape of a creature.

\* Note.

\* Note.

\* Thus after as in a *dote* hee hath *tottered* some space about, at last hee falleth downe to dust, and *dust returneth to the earth as it was*; that is, *petere principium*. \* Then all his deuises and his discourses, all his arguments and his *syllogismes*, for riches, honour, and preferment, inferre a con-

\* Note.

Ecc. 12.7.

\* Note.



clusion which is but *petitio principii*, a sort of argument scorned by the Learned, as beeing an argument declaring the weaknesse of the Disputer. So after wee haue spende our wittes with our wordes, all our dispute at last is found to bee but vpon trashes and trifles, or as wee say, *de lana caprina*. At last all commeth to this, that wee are in end found to haue beene, neither in *moode nor figure*, but onlie jangling and cangling, and at last returning to that where once wee beganne.

Thus hee who in his youth stepped statelie vpon the ground, who hauing the world at wish, was wont to *bragge* it out with the *brauest*, with *bigge and darring wordes*, after that in his life hee hath beene tossed with losses, cares, and crosses, hee lyeth downe into his *greene and growing bedde*, that dust may returne to the earth as it was.

\* Note. \* The *Sunne* at night seemeth to lye downe, in a *bedde of darknesse*, but, like a *Gyant*, in the morning hee ariseth with force of light: but man, once dead, shall not awake *till the heauens bee no more*.

Iob, 14. 12.

\* Note. \* A man in his youth, with a *prophane and seared Conscience*, may swallow ouer *Camels* of pleasant and profitable sinnes without anie paine, his heart beeing secured with a slumbering and superficiall quiet; but so soone as the time of the rotten Age commeth, all the sweetnesse of the sinnes of his youth is turned into gall and worme-wood, the Conscience of his by past euill spent life *doggeth behinde him*.

Mat. 23. 24

All the dregges and drosse of dolours fall downe vpon this time. Then the *mirth* of youth is turned into *mourning*. This is the nature of sin, the joye thereof euer endeth into sorrow. Who doeth not see how the mirth of youthfull lustes passeth away with the faire blossomes of youth? after that commeth olde age, like the time of the *fall of the leafe*, a time of deadlie diseases. After that man in his youth hath drunken at the brimme the clearest pleasures of sin, in his olde sicklie age, when hee hath greatest neede of comfort, then must hee drinke the *doolefull, and drumblie dregges of sorrow*.

This is the course of man's pilgrimage in this valie of teares, wee come weeping into this World, where wee walke thorow troubles and temptations, whereof, except that God bee more mercifull, the end shall bee bitterness, brimstone fire.

Alas, for our benumbed heart! Oh, that wee were sensible of our own miserie, and could weigh what it is to toyle into this world, a *wildernesse of woe*! What is heere that should tye our heart from the loue of Heauen? If wee would speake with Scripture, wee would say, that a thousand yeares in Heauen are but like one day on earth; and againe, if wee would speake with trueth, wee must say, that one day on Earth seemeth longer than a thousand yeares in Heauen.

\* Dolour and grieve *prolongeth* that which is *made short* by joye and pleasure. \* An houre in a painefull *prison* is longer than a weeke in a pleasant *Palace*. \* Let mee speake a Paradoxe: *A childe of a day is of a thousand yeares of age*, older than *Methushelah*. Why? *A day on Earth is like a thousand yeares in Heauen* for length. Fye, fye, on our foolish vanitie, that wee cannot consider! \* A Childe of a day may bee content with a day of life, and say, if hee could speake, I am full of dayes, yea, full of yeares, and full of labour; I wish to bee in Heauen, where a thousand yeares seeme not so long as a day, yea, where Eternitie itselfe shall neuer seeme to bee too long. \* Fye vpon too great desire of dayes! While wee liue on earth, as wormes wee creepe on it. In death wee *creepe in it*.

\* Man's heart on earth is like a *tooth in the jaw*, the deeper roote it hath, the more paine it causeth when it is in drawing out with the *Turkesse*. \* A heart *fixed* to the earth and *nailed* to the ground, either with pleasure, or profite, or desire of yeares, cannot bee *rugged* from thence without *renting* of its *filme*. \* If man's heart bee set vpon long life, hee shall neuer want the *disease* of the *fear of disease*, the messenger of Death. A *feeble fitte* of a feuer will put him in a *maze of amazement*. \* In a word, do the best hee can, *all the dayes of his life are but labour and sorrow*. \* The best man that *liueth*, so soone as hee beginneth to *liue*, must say with a sigh, *All the dayes of mine appointed time will I waite till my changing come*. See, I pray you, how the life of man, as with loose reines and a laide downe head, is euer in a course, like a swift *Dromedairie* posting to a change.

\* Beholde, Sir, how foolish this world is, that gappeth so for manie yeares, that all that men haue, euen to their *skinne*, they would giue it for their life. \* See and consider how the olde man is besieged with dolours and diseases on all sides, some set on his *eyes*, some on his *eares*, some on his *teeth*,

\* Note.

\* Note.

\* Note.

2 Pet. 3.8.

\* Note.

\* Note.

\* Note.

\* Note.

\* Note.

\* Note.

Psal.90.10

\* Note.

Iob, 14.14.

\* Note.

Iob, 2.4.

\* Note.

some on his *tongue*, some on his *legges*, some on his *lights*, and some on his *liuer*. \* See how all sortes of diseases, like *flesh flies*, prey vpon the olde man, not leauing a free bit of him, from the sole of his feete to the crowne of his head. See what a *gostlie sight* it is to beholde such rattling bones couered with a wrinkled skinne. \* Now after that hee hath *coughed* and *spitted* on a *space*, some fewe yeares, beeing a burden to himselfe and a cumber vnto others, at last hee sickeneth and taketh bedde, and falleth into the hands of Death, which holdeth him with fearefull grippes. \* Then Death commeth with a colde sweate ouer-running all his bodie, looketh him grimme in the face. \* Then his jaw bones beginne to hang downe, and his face to growe pale, and his cheekes wan. Then his eyes water, their stringes breake, his tongue faltereth, his breath shorteneth and smelleth of earth, his heart lifeth, his throate rattleth, his joynts stiffen. After that, Death hath made a breach with the shottes of *great artillerie*, whereby it hath beaten and broken downe all the *noble partes* of the bodie, Death commeth in like a strong man, and gripeth so the heart of the *poore man*, that by diuerse *gaspes* hee maketh his *heart-stringes* to *leape asunder*. \* That done, the *ruinous house* of man falleth, and his *Soule leapeth out with his gaspes*, which in an instant must compeare before its *Iudge*, either for to heare, *Come*, or, *Depart*. Let your attention yet goe a little along with mee.

Matth. 25.  
34—41.

See what it is of olde age. \* Consider how feeble it is, beeing a burden vnto itselfe, a time vnfitte for anie affaire : and yet most men in their youth *swynishlie* wallow in vncleannesse, thinking to keepe the olde yeares for the amending of their life, and for all other spirituall adoes, as repentance and returning vnto God, as if a man, beeing for to goe a farre and foule journie, should lay the greatest burden vpon the weakest horse. *A good man regardeth his beast* : how

Prou. 12.  
10.

\* Note. much more should hee regard himselfe ! \* What regard is heere, when a man in his youth rolleth his originall sin, like a *snow ball*, among actuall sinnes, to such a hudge greatnesse, that in his strongest youth hee is not able to moue it, and yet delayeth, thinking that when hee is olde hee shall easilie *remoue* it and *remede* it. The sinnes of youth draw vpon olde age deadnesse of heart and dullnesse of zeale. It is good that man, with a watchfull eye, holde in perpetuall jealousie the cunning slights and windings of the deceite of



sin in youth; and therefore, while it is youth time, while God calleth, while the winde serueth, while the Sea is calme, while the Shippe is sound, let vs set foorth in time to saile toward the *port of Saluation*, and the *harberie of Grace in Glorie*. \* O vaine man, who in thy youth *turneth the grace of thy God into wantonnesse*, and thinketh to come home to God againe when thou is olde! what shall God do with thy *blinde lame olde age*? Is that a *sacrifice for God*? Offer it vnto thy *Gouernour*, saith *Malachie*. If a blinde or lame beast will not please a man, what shall God do with that which is *more blinde than a beast*? \* The King of *Babylon* commanded *Ashpenaz*, the master of his *Eneuches*, to make choise of *Children in whom was no blemish, and such as had abilitie in them to stand in the Kinges Palace*. What! shall the Deuill get the finest flower of our age, the strength of our dayes, and the abilitie of our Soule, and thereafter shall God, the King of Heauen, bee serued with the *blinde and the lame*, such as the verie Soule of *Dauid* did hate! \* It is good afore hand to bee furnished with Graces, which may bee as the *staffe of our olde age*. \* If wee spende our strength in our youth at the seruice of God, hee shall neuer cast vs off in our olde age. \* But what shall I say?—nothing will waken foolish *Virgines* while they sleepe, till that *shrill voyce* bee heard, *The Bridegroome is come*. \* When it is no more time, men who, contented themselues with counterfeite shewes and deceiuing shadowes, arise, run, and seeke for *Oyle*, which they shall not bee able to get, either for buying or begging.

\* Note.

Mal. 1. 8.

\* Note.

Dan. 1. 3.

2 Sam. 5. 6.

\* Note.

\* Note.

\* Note.

Mat. 25. 11

\* Note.

\* Note.

\* Note.

\* By all this my discourse, Sir, yee may perceiue that the long date of dayes bringeth men vnto *dotage*, and after *dotage* vnto *dust* from thence hee came.

\* Man of few yeares is *foolish* vnto *fourtie*, a little after that *folie* hath left him, *dotage* succeedeth which vnderstandeth no Precepts.

In this *Mappe* of the olde man's miserie, yee may see whether or not man haue cause to bee greedie of manie yeares.

\* Though the world were not *vaine*, yet yee see that man is but *vanitie* in the world. Let all men heere lay aside such *doting vanities*, that bring too *doolefull miseries*.

\* Note.

Let all flesh learne, that \* nothing out of God can afford sound joye and contentment. \* If a man want God, were hee an Emperour as high indeede, as the King of *Babylon* was in conceite, euen *about the starres of God*, his life shall

\* Note.

\* Note.

Isa. 11. 13.

bee crossed with these three shrude companions, viz. The *griefe* of thinges by past, the *paines* of thinges present, and the *feare* of after clappes.

*The Sicke Man.*—The thought of such thinges beginne to waine mine heart from the loue of all thinges worldlie. I pray you yet a little to continue in that purpose concerning the vanities of thinges below. \* The meditations thereof, like sharpe and *keene spurs*, should pricke and stirre vs forward from the loue of this, vnto the loue of these lasting thinges which are aboue.

*The Pastour.*—The sight of this world is like that vision of *Ezechiel*, wherein is often saide, *Turne thee yet againe, and thou shalt see more abominations than all these.* So say I, Sir, Turne you yet againe heere, and yee shall see greater vanities than either these of Strength, or of Honour, or of Riches, or of Beautie, Pleasure, Wisdome, or Long Life. Beholde a vanitie, which is the cause of all these vanities, viz. Sin and iniquitie, wherevnto wee are all subject so long as wee liue in this world, the *region of corruption*, where if a man stand on God's side, hee shall become the *drunkard's song* with *David*, or a *by-word* with *Iob* among the children of *Belie*.

\* Note. \* Looke thorow this world, and consider sin in all sortes of men, and sorrow following euer sin at the heels. In this place beholde *David* making his bedde to *swimme* with his teares for his *adulterie*. In that place againe, beholde *Peter* weeping *bitterlie* for his *denyall*. In this place againe, beholde *Lot*, *veering his righteous Soule from day to day, for the vnlawfull deedes of the wicked.* In that place beholde *S. Paul* groning vnder a dead bodie of sin, euen a *bodie of death*. No man is able to hunt all the corners of man's corruptions. From particular men let vs come to whole Churches,

\* Note. \* Heere is the church of *Ephesus* which *hath left her first Loue*. \* There is *Smyrna* where some of God's best seruants *are cast into prison*. Heere againe is *Pergamus*, defiled with the *doctrine of Balaame*, and of the *Nicolaitanes*. In *Thyatira* the whoore *Iezebel* sat as a *Prophetesse*, *teaching and seducing God's seruants to commit fornication, and to eate thinges sacrificed vnto idoles.* *Sardis* had a name to liue, and yet was *dead*. *Laodicea* was neither colde nor hote, so that God threatened to *spew* her out of his mouth. \* Among all the

seuen Churches onlie *Philadelphia* kept the word of his patience, and yet her life was not without feare to loose her Crowne. Beholde, I come quicklie, saide the Lord, holde that fast which thou hast, that no man take thy Crowne.

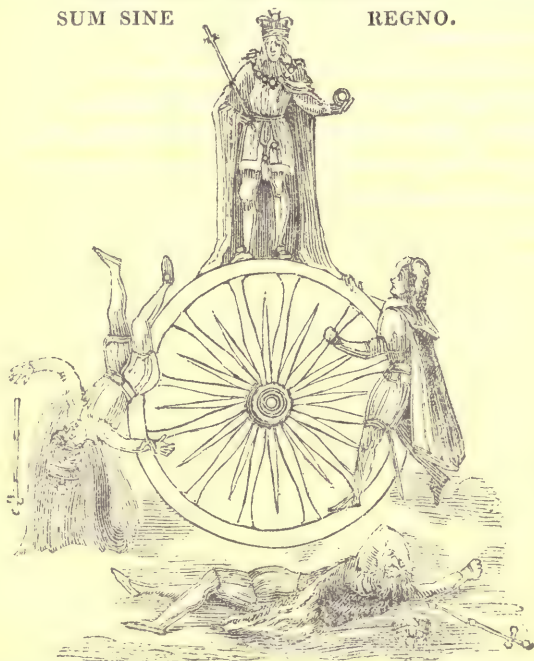
\* But long since, hauing neglected this precept, shee is bereaued of that comfort and Crowne. \* Where now are all these most flourishing Churches of *Asia*? where now are all these Churches of *Grecia*, most glorious in *Constantius*, dayes? Because they helde not fast that which they had, they haue all lost their Crowne. By deare *Experience* haue they learned what *vanitie* is.

\* Beholde and see how this world is like a *working sea*, wherein sin like a *gall winde*, or strong Tyde, carrieth manie tribulations and destructions from Countrie to Countrie.

\* All is made thereby subject vnto changes like the *Moone*, *Crownes* haue their *compasse* and *triumphs* haue their *tombes*. All our sweetest things in end proue but *honied poyson*.

Thus all that yee see heere below is vnconstant. \* The greatest kingdomes are turned about as with *whirling wheelles*. The *Kinges* vpon *its spokes* are marked vpon this *dittie*.

REGNABO, REGNO, REGNAM;  
SUM SINE REGNO.



Reu. 3. 10.

Verse 11.

\* Note.

\* Note.

\* Note.

\* Note.

\* Note.

The Wood-cut introduced here, did not belong to the old Edition, but has been added for the sake of giving scope to the illustration of our Author. — Ed.



	<p>One Prince is lying vpon his <i>backe</i>, another hath a <i>spoke</i> in his <i>hand</i>, climbing vp the <i>Wheele</i>. The third is vpon the <i>toppe</i>. The fourth is fallen, hauing his <i>heelles vp</i> and his <i>head downe</i>. * All the thinges of this world are diuided into foure : either they lye <i>low</i>, or they <i>climbe</i>, they <i>stand</i>, or they are <i>fallen</i>. The poore man is lying vpon his <i>backe</i>, without anie <i>helpe</i> or <i>hope</i>. Another is full of <i>climbing conceites</i>. The third beeing there where all would bee, euen vpon the <i>toppe</i>, the higher hee is <i>mounted</i> the greater is his <i>fall</i>. * Hee then <i>falleth</i>, that another may <i>stand</i> in his place : while hee againe is <i>lifted vp</i>, hee must stand with feare and heare, <i>Let him that standeth take heede lest hee fall</i>. * At last also to him the <i>handwriting</i> commeth foorth, that in God's <i>ballance</i> hee is found <i>wanting</i>, and that therefore his kingdome must bee taken from him. Then all the pleasures of his <i>wine</i> and of his <i>whoores</i>, then all his feasting, his mirth, and his musicke, is turned into a <i>trembling feuer</i>, which maketh all his joyntes to <i>shiuier</i>, and his knees to smyte one against another. Beholde, and consider, how the glorie of Kinges, <i>the gods</i> of this world, is brought to destruction.</p>
* Note.	
* Note.	
1 Cor. 10. 12.	
* Note.	
Dan. 5. 27.	
Psal. 82. 6.	
Dan. 2. 34.	<p>Though their heads bee <i>golden</i>, their feete are but of <i>clay</i>, like <i>Nebuchadnezzar's</i> image. God's little <i>stone cut out without handes</i>, is able to bruise and grinde in powder, their Gold, Siluer, Brasse, Yron, and Clay, for the allaying of the pride of their <i>peacocke feathers</i>. Hee can let them see the <i>blacknesse of their feete</i>. None of them can stand before the winde of that voyce, <i>Returne, yee children of men</i>.</p>
Psal. 90. 3.	
	<p>Though their honours, which they do broach with so bolde a face, were reared aboue the highest cloudes, and exalted aboue the starrie Skie, yet must they descende at the <i>Euening</i> of their life, and make their bedde with the <i>beggars</i> in the dust.</p>
Iob. 40. 23.	<p>Thus after they haue drunke vp the pleasures of this world as <i>Behemoth</i>, the Riuer of <i>Jordan</i>, they at last finde all to bee but vanitie and change. * When their houre is come, they must quite all, and make resignation of all into the hands of a new succession, for to goe dwell in the Land of darknesse and shadow of death. * Who knew the weight of their Crownes, they would neuer bee so sicke for them, as King <i>Ahab</i> was for <i>Naboth's</i> vineyard.</p>
* Note.	
* Note.	
1 Kin. 21. 4	
Iob. 14. 22.	<p>If of anie man may bee saide, this is most true of him who is in highest places, <i>While his flesh is vpon him, hee shall</i></p>

<i>the World.</i>	OF THE SOULE, &c.	4. day.	203
<p><i>haue paine, and his Soule within him shall mourne.</i> After that for a space hee hath feasted, with <i>Belshazzar</i>, and fatted himselfe against the <i>day of slaughter</i>, with Wheat, Wine, and Oyle, at last shall hee know, but too late, that no Feast is continuall but that of a <i>good Conscience</i>.</p>			Dan. 5. 2.
<p>* Oh that great men, while their mindes, with <i>David</i>, are <i>beastlie</i>, would, with <i>David</i>, goe to the <i>Sanctuarie of God</i>, for to learne that if <i>great men</i> bee not <i>good men</i>, though they were Kinges, they are set in <i>slipperie places</i>.</p>			Psal. 73. 22
<p>* Seeing Kinges and Kingdomes are but vanitie, what is that on earth that is not vaine? There is nothing that can stretch to eternitie below.</p>			* Note.
<p>* In this world all men are <i>strangers</i> in their birth, <i>pilgrimes</i> in their life, and at last, like <i>combersome guests</i>, by death, they are thrust out at doores. The language of <i>Tabor</i> was that, <i>It is good for vs to bee heere</i>; but the language of heauen proclaimed that <i>Peter knew not what hee saide</i>. Striue to keepe euer your heart loose from the earth. The <i>glassie sea</i> of this world is neuer without tempests.</p>			* Note. Luk. 9. 33.
<p>* Hee that would haue his Soule wained from the loue of this world, let him remember but these sixe things: 1. what hee is in <i>himselfe</i>, 2. what is <i>within him</i>, 3. what is <i>aboue him</i>, 4. what is <i>beneath him</i>, 5. what is <i>before him</i>, 6. what is <i>behinde him</i>.</p>			Reu. 15. 1. * Note.
<p>* Man in <i>himselfe</i> is but dust and ashes, a <i>cage of corruption</i>. Thrise with one breath is hee called, <i>Earth, earth, earth!</i> Earth by creation, sustentation, and corruption, saith <i>Bernard</i>. <i>Within him</i> is a blinde minde, a peruerse will, and most vile affections, yea, so that euerie <i>imagination of the thoughts of his heart are onlie euill continuallie</i>. <i>Aboue</i> is a weightie vengeance, hanging by a small twined threed of God's patience; <i>below him</i> is a fierie fornace, and the smoking <i>brimstone gulfe</i> of euerlasting burnings; <i>against him</i> Sathan and sin, with their <i>legions</i> posting to and froe, so that when one departeth it is but to fetch <i>seuen others</i> worse than himselfe; * <i>before him</i> is nothing but miserie, <i>volumnes of woes</i> and lamentations; those bee his <i>Day-booke</i>; <i>behinde him</i> pale Death followeth with <i>stealing steppes</i>. * See what a <i>masse of miserie</i>, like a hudge armie, <i>besetteth</i> and <i>besiegeth</i> the whole course of the life of man, till death at last come with the dead stroke, and separate the Soule from the lumpish heauinesse of clay. Then they that die in the Lord are bles-</p>			* Note. Ier. 22. 29. Gen. 6. 5. Mat. 12. 45 * Note. * Note.

Reu. 14. 13 sed ; *yea, saith the Spirit, that they may rest from their labours.* But because the day is alreadie spent, yee shall now carefullie thinke vpon that which hath bene saide.

Leuit. 11. 7 It was a speciall propertie required in Sacrifices fitte for God, that they could *chewe the cude.* I leaue that which yee haue heard vnto your night's meditations. I pray God that by his Spirit, hee would conuoy into the substance of that which your eare hath receiued.

Before I leaue you, let vs all bend our knees vnto God in prayer, that it would please his Highnesse, to blink downe vpon you with a reconcealed face. His boundlesse and bottomlesse mercies did neuer yet know how to breake a bruised reede, or quench a smoking flaxe.

Let vs pray.

#### A PRAYER FOR THE *SICKE MAN.*

2 Pet. 1. 4. **O** LORD, the GOD of the Spirits of all flesh, the preseruer of men, in whom is both power for to saue and to destroy, thou art the true *Teacher of Israel.* Thou hast the keyes of Heauen, of Hell, and of the Graue. Come and cast the armes of thy mercie about this sorrow-beaten sinner. Rejoyce him with the comfortes of thy Spirit. Inspire him with holie motions, and with the life of Grace, till hee bee made *partaker of the diuine Nature.* Thou hast alreadie made his heart to melt within him at the sight of his transgressions. Thou hast set all his sinnes in order before him. This is out of thy great mercie, whereby thou would not suffer him to *freeze in the dregges* of his corruptions. Now at last, LORD, after thou hast refined him in the *fierie furnace* of temptations, sende him reliefe, refresh his Soule, and *coole* it with thy *comfortes.* Let thy Spirit come vnto him with glad tydings, that all his sinnes are forgiuen him.

Oh, what sorrow of heart hath hee had since hee hath felt the power of thy wrath ! His *poore two eyes* haue bene like two fountaines of teares trickling downe both day and night. The apple of his eye hath euer bene dropping downe the *salt, brimie, and bitter teares* of sorrow. Oh, how *bitterlie* hath hee wept since this *battell* beganne ! Hath hee not powred out his heart like water before thee, in bemoaning his transgressions ?

Now, LORD, for thy mercie' sake, make him free of all excessiue grie'e. Beholde him with the tenderest eye of thy



Prayer.	OF THE SOULE, &c.	4. day.	205
<p>compassions. Ridde him of all <i>gripping griefes</i> of Conscience. Settle in his heart a godlie sorrow, which may cause repentance neuer to bee repented of. Bee pleased toward him. Turne thine angerie face from the <i>bloodie colour</i> of all his transgressions, and looke vpon the perfect and vnspotted righteousness of thy <i>Lambe</i>, whose blood hath blanced the <i>red crimsin</i> sinnes of the world. No flesh, O LORD, is able to stand before thee when thou art angerie, for what is man, which is <i>consumed before the moth</i>? Hee dwelleth into an <i>house of clay</i>, and his foundation is in the dust. When it shall please thee, hee must lye downe into his growing bedde, and there say to <i>Corruption</i>, <i>Thou art my father</i>, and to the <i>Worme</i>, <i>Thou art my mother and my sister</i>. O who shall stand when thou shall say, <i>Returne, yee Children of men</i>?</p>			<p>Isa. 1. 18. Iob, 4. 19. Iob, 17. 14. Psal. 90. 3.</p>
<p>O gracious GOD, pittie this creature that was once formed to thine own image, which, once lost, thou hast repaired with the Blood of thy Sonne. Stampe his heart with thy liuelie Image, and coine it with thy countenance. Insinuate thyselfe into his Soule, and compasse him with thy comfortes. Let thy poore Seruant heere, who hath beene most fearefullie tossed and scorched with fierie temptations, finde a spirituall <i>cooling and refreshing</i> in thy mercifull <i>bowels</i>. Temper so the Spirit of his minde, bow his will, and incline his affections, that his chieftest delight may bee in thee. Couer his sillie Soule vnder the shadow of thy Winges, vntill all these calamities bee ouerpast. Refresh this <i>panting Soule</i>, braying after thy <i>water brookes</i>. Giue him a <i>newe heart</i>, put within him a <i>newe Spirit</i>, take this stonie heart out of his breast, and in the place thereof put an heart of flesh.</p>			<p>Psal. 42. 1.</p>
<p>By thy word, O LORD, wee haue let him see what the vanitie of this world is, how vnconstant are all things below, and how they are turned vpon a <i>whirling wheele</i>. O make his heart consider, that there is nothing heere on earth that can bring solide contentment vnto the heart. What are the best of our dayes on earth but labour and sorrow? Is not our life a vapour—a breath? are not our dayes consumed <i>as a tale that is tolde</i>?</p>			<p>Psal. 90. 9.</p>
<p>Make the consideration of such naughtie thinges below, moue him so much the more to <i>minde the thinges that are aboue</i>. Let him know that in the surging waues of this worldlie Sea there is no permanent peace, so no crosse shall</p>			<p>Col. 3. 1.</p>

come vpon him vnawares. Teach him by practise and experimentall feeling of thy Graces, that thy *strength is made perfect in weaknesse*. Let him feele that it is a fruite of thy loue, that thou suffereth him to bee afflicted. Sanctifie his sorrowes, and make them to leade him vnto the face and presence of his GOD.

By the *loathing* of thinges earthlie, worke in his heart a *loue* and a *liking* of thinges heauenlie,—an ardent desire of thy celestiaall dainties. Let him know, that so soone as hee shall come to thee, that with thy face thou shall fill the desires of his Soule, *for in thy face is fullnesse of joyes*. O thou to whom *nothing is impossible*, lift vp his Soule to affect that happinesse, so that earnestlie his Soule may desire to see that day, when hee shall bee cloathed with the long *white robe* of Christe's righteousness, euen the innocencie of thy deare Sonne Iesvs. Couer him, Lord, couer him with the *golden fleece* of thy righteous Lambe. Perfume him with the sweete sauour of Christe's merites, thy mercies. Let the Blood of his Aduocate pleade for his pardon. Naile all his sinnes to the Crosse of thy Sonne Iesvs. Ridde out of his heart all doubts and difficulties, draw his eyes from looking vpon himselfe, make thine own selfe the object of his sight, in the mirrour of the Gospel, wherein, as *with open face, hee may beholde, as in a glasse, the glorie of the Lord, and bee changed into the same image, from glorie to glorie, euen as by the Spirit of the Lord*.

Seeing *a good man is mercifull to his beast*, how much more wilt thou bee, who are *mercie itselfe*!

Thou who art most *plenteous in mercie*, vnlocke, wee in-treat thee, the treasures of thy mercies, and affoord vnto thy seruant such graces whereby hee may come to thy Glorie. Sende a *Seraphim* for to kindle his zeale and affection toward thee. Publish and proclaime vnto his Soule, that thou art pacified, and that thou hast receiued a ransome.

These dayes by past, LORD, thou hast him trained vp with diuerse fearefull temptations, whereout of, let it please thee now to giue him an out-gate. O put thy quickening Spirit within him, that by the force of thy life hee, dying vnto sin, may liue vnto Thee, who art our life and lengthening of our dayes. Thine eare hath heard the heauie grones of his heart, which haue made thine heart to bee turned within thee. O now let thy compassions bee so kindled together, that hee

may in all boldnesse come to the throne of thy Grace, permit him such familiaritie with thee, whereby hee may *cast his burden vpon thee.*

Psal. 55. 22

Giue him, LORD, a full resolution to submit himselfe alwayes to thine appointments, that his heart neuer anie more repine nor grudge at thy proceedings. By the finger of thy Grace, frame fullie his heart for the following of thy will.

Gracious Father, rouse vp his Soule, and raise vp the good motions of thy Spirit within him. Make him in mercie to growe in Grace, which may worke a deepe detestation of all bygone slippes, whether secret or knowne, with an eager and earnest struiuing to bee renewed in the Spirit of his minde.

O thou whose bowels rumble lowd with compassions, pacifie and calme all the clamours of his Conscience. Thy mercie is most magnified when it relieueth the extremest miserie. Thy light is most precious when it shineth into the depth of discomfort and darknesse. O pittie and pardon him! besprinkle him with the *Blood of vertue*, that beeing purged from all carnall and spirituall vncleannesse, hee may growe vp vnto full holinesse in thy feare, and so may end his life in thy fauour, the surest Sanctuarie of a troubled Soule.

Pittie the distressed members of thy Church. *Manie a time haue they afflicted her from her youth.* The plowers plowed vpon her backe, making long furrowes. Let them all bee confounded and turned backe, that hate *Zion*: confound all hatchers of Heresies, let them bee as the grasse vpon the house toppes, which withereth afore it groweth vp, wherewith the Mower filleth not his hand, nor hee that bindeth sheaues his bosome. Protect Her by thy *cloude* by day, direct Her by night by the *pillar of fire*, let neuer the bright *starre* of thy Gospel goe downe, which pointeth out vnto vs the *Sauour* and *Saluation* of our *Soule*. O righteous LORD, thou hast iuste cause against this Church to make her Sunne goe downe at noone, and darknesse to surprise vs in the cleare day, with a sudden and ineuitable surprisall and destruction. O GOD, blesse vs with an *holie vnion*, and banish farre of the *Deuill of diuision*.

Psal. 129.  
1, 2, &c.

Blesse our gracious SOVERAIGNE the Kinge's Majestie. Make him to ioye in thy strength, and greatlie to reioyce in thy Saluation. Direct His Heart and His mouth by thy Spirit, and giue him his heartes desire, and withholde not



the request of his lippes. Giue to Him the courage of *Dauid*, and the wisdom of *Solomon*. Bee fauourable to His Royall Match. Inflame Her Heart with the loue of thy deare Sonne Iesvs. Let all Her desire bee to know him crucified. Make her an happie Mother of happie Children, euen a blessed Mother in *Israel*.

Blesse our Nobilitie, make them noble like the men of *Berea*, so that they may haue courage for the Trueth. And seeing, LORD, that as wee may see in this our deare Friend, man is like to vanitie, and that his dayes are as a shadow that passeth away, take vs to thy schoole, and teach vs to number our fewe and euill dayes, that wee may applie our heartes to wisdom and to well doing.

Let it please thine Highnesse to grant vs these our sutes for the onlie sake of Iesvs, the *Author and finisher of our faith*, the verie Anchor of our Soule, the onlie stay and staffe of our hope, the end and rest of all created desires, the true substance of ceremoniall *shewes and shadowes*.

To him, with Thee and thy Spirit of Grace, bee praise and thankesgiuing, glorie and dominion, now and euermore, AMEN.

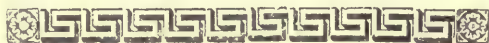
If your sleepe in the night bee interrupted, cause read vnto you the Booke of *Ecclesiastes*, the strong enemy of all worldlie vanitie. *Moses* his *Psalmes*, which is the nintie *Psalmes*, shall bee meete for your meditations, cause reade also the 1 *Peter*, chap. 1.

The LORD sanctifie all your spirituall exercises, to the comfort of your wearied Soule. The GOD of all mercie blesse the little *sparke* of Grace enkindled by his Spirit in you, till it spread into a *bigge flamme*. GOD with a little *Dewe* of newe Grace, can so blesse and prosper another Grace already giuen, that Hee will make it, though so little like a *graine of mustard*, to growe *towards a tree*.

Blesse GOD, who hath not suffered you to treade the fearefull and *desperate path* of these who from the beginning of their life vnto the end, haue beene nothing but *disturbers of peace*, waues of the Sea *foaming* out their own shame, and casting vp mire and dirt vpon the *shore* of their whole conuersation.

The LORD *edge* the little measure of your weake Faith, with a longing desire after fulnesse of perswasion, and *season* your heart with *sauing Grace*. The Lord make his

most Sacred and powerfull Word so to enter into the se-  
cretes of your Soule, that it may strike a dead stroke at the  
sweetest of your sinnes, that your sinnes beeing slaine,  
your Soule may liue, and haue a portion in God's  
*newe Ierusalem*. Till yee come there, the  
LORD garde you with an inuincible  
troupe of his blessed Angels.  
The *Loue* of the *Father*, the  
*Grace* of the Sonne,  
with the *Peace* of his  
*Spirit* bee with  
you for euer.





THE FIFT DAYE'S CONFERENCE.  
OF THE LAST IUDGEMENT.

*The Sicke Man.*

**O** Vanitie of vanities ! O vanitie of vanities ! all is vanitie ! this whole night I haue dreamed of vanitie. I thinke that my Dreame proceedeth from yesterdaye's Conference, for *Solomon* saith that a dreame *commeth* through *the multitude of businesse*. \* Well is the man that is well occupied in the day, for in the night such businesse maketh an *impression* into his Spirit. An euill doer in the day, cannot often dreame of good into the night. \* Happie is the man that hath made the Lord the onlie *leuell* of his *life*. What houres can it now bee ? I long for a sight of my louing and comfortable Pastour.

*The Pastour*.—Heere I am, Sir, come againe for to see what progresse yee haue made into your *Christian pilgrimage*. Yee heard yesterday of the vanitie of all thinges that are below. I desire now to know how your heart hath beene affected since ?

*The Sicke Man*.—I haue, Sir, all this night dreamed that this world is but vanitie, a lifting vp for a fall, *a race vnto a ruine*. I see now, that all the profites and pleasures thereof are but like a rotten *Nut*, when men thinke to *cracke the kernell* they finde nothing but wormes, with rottennesse and bitternesse, which prouocke the eater to spitte. O how the pure and cleane streames of diuine grace, are stained with the stirring of the foule puddle of corrupt nature !

I am greatlie oblished to my God, who hath giuen to mee such patience in my sicknesse, that I haue beene able to heare that heauenlie discourse which yee had yesterday, concerning earthlie thinges. This life, as I perceiue, is nothing but a toilesome task of cares, the best of our time is but labour and sorrow, our ease is a disease, and wee rotte in our rest. Mine heart is no more in this world. Hee is but a *foole*, and so

Ecccl. 5. 3.

\* Note.

\* Note.



shall hee *feelee*, whoeuer hee bee, that is too bent for the *transitorie trashes* thereof.

\* Heere is not our rest. Rest heere is not our best. As water by standing becommeth *stinking*, so the Spirit rotteth by carnall rest. The ease of the *flesh* is the disease of the *Spirit*. If wee bee *without God in the world*, in our *well* wee shall finde but *woe*, in our *wealth* but *want*, in our *loue* but *lacke*, in our *mirth* but *mone*. *In laughing the heart shall bee sorrowfull, and the end of that mirth shall bee heauinesse*. Without God, in greatest companie, is greatest *melancholie*.

\* Note.

Eccel. 2. 1.

Prou. 14.  
13.

Ephes. 4. 4.

\* Note.

Eccel. 12. 7.

Hee whose eyes the *god of this world* hath not blindfolded, may easilie perceiue, that all that is heere is but vanitie which *veveth the spirit*. \* What folie is this to take pleasure in such perishing thinges, which can bring no comfort at the conclusion of all, *when dust must returne to the earth as it was !*

Oh, that wee were wise to consider, that while wee are heere, wee are compassed about with a *bodie of sin*, in a *world of wickednesse !* All sortes of euill in this world with eager pursute persecute the Soule of sinfull man, all the depths of Sathan and policies of Hell concurre into this worke.

Now, Sir, I intreat you, seeing yee haue spoken so heauenlie of the earth, that it would please you to say somewhat concerning the last iudgement and the joyes of Heauen.

*The Pastour.*—Such a matter is verie vnpleasant, yea, verie fearefull to a naturall man. It is written that while as *S. Paul reasoned of Righteousnesse, Temperance, and Iudgement to come, Felix*, who was but a naturall man, trembled all while hee heard him, and therefore desired him to leaue off preaching anie more, and to goe his way till a *more fitte and conuenient time*. \* Though the wicked tremble at this discourse, yet it is comfortable and profitable into the godlie. \* I wish at God that I had that *tongue of the Learned*, that thereby I might produce these reasons of *S. Paul*, which hee vttered while hee reasoned vpon this matter before *Felix*.

Act. 24. 25.

\* Note.

\* Note.  
Isa. 50. 4.

This, Sir, yee must first know, that the day of Iudgement shall bee a great day, *a day of Law*, when all the Sonnes of *Adam* must compeare before the eyes of him who *seeth our thoughts a furre off*, euen to the verie depths of our heart.

*The Sicke Man.*—First of all, I desire to heare of the

time that Christ shall come into the Cloudes for to judge both quicke and dead.

*The Pastour.*—As for the particular time of that great and glorious comming of the Lord, no man can define when it shall bee, whether in the night or in the day, at mid-night or cock-crow. It was a time hidde from Christ himselfe as man, while hee was heere in the dayes of his flesh; neither thought hee shame to tell it. His wordes and his counsell

Mar.13.32 concerning that are of great weight: *But that day, saide hee, and that houre knoweth no man, no, not the Angels which are in Heauen, neither the Sonne, but the Father.*  
 Verse 33. Now what was his Counsell therevpon? *Take heede, saide hee; watch and pray, for yee know not when the time is:*  
 Verse 34. *for the Sonne of Man is as a man taking a farre journie, who left his house, and gaue authority to his seruants, and to euerie man his work; and commanding the Porter to watch: Watch yee therefore; for yee know not when the Master of the house commeth, at Euen, or at Mid-night, or*  
 Verse 35. *at the Cock-crowing, or in the Morning; lest, comming suddenlie, hee finde you sleeping. And what I say vnto you, I say vnto you all, Watch.*  
 Verse 36. *S. Peter saith, that hee shall come as a Theefe in the night.*  
 2Pet.3.10

\* Note. \* By all this it euidentlie appeareth, that no man can designe the particular time of the comming of the Lord vnto Iudgement. No tongue can tell whether his comming shall bee in the night or in the day, in the morning or in the eue-  
 \* Note. ning, at the prayer or at the preaching. \* *Watch yee therefore, saide Christ; and this hee doubled againe, And what I say vnto you, that I say vnto you all, Watch.*

*The Sicke Man.*—What can bee the cause wherefore God hath kept vp to himselfe the particular knowledge of that great day?

\* Note. *The Pastour.*—\* God in great wisdome hath hidde from all fleshe the time of his comming, as hee hath concealed from all men the houre and forme of their death, that all may striue to bee readie at all times.

*The Sicke Man.*—Though this day bee not particularlie knowne, thinke yee not but it is verie neere?

Iam. 5. 8. *The Pastour.*—*S. James* in his dayes saide, *the comming of the Lord draweth neere.*

*The Sicke Man.*—But since hee saide that, it is more than

a thousand and five hundredth yeares, and yet all thinges remaine euen as they were, haue I heard some men say.

*The Pastour.*—\* These bee the wordes of them, whom *S. Peter* calleth *Scoffers*. *Knowing this first*, saith hee, *that there shall come in the last dayes scoffers, walking after their own lustes; and saying, Where is the promise of his comming? for since the Fathers fell asleepe, all thinges continue as they were from the beginning of the creation.*

\* This is as much as if they had saide, If there were a God indeede for to come to judgement, hee would not bee so slacke in his comming? But what saith *S. Peter* to that? *The Lord is not slacke concerning his promise, (as some men count slacknesse,) but is long suffering to vs ward, not willing that anie should perish, but that all should come to repentance.*

*The Sicke Man.*—I see now that no man can be certaine at what time Christ shall come. It is a secret which God hath kept vp from all the liuing into his own bosome.

*The Pastour.*—Indeede, Sir, it is such a secret that may not bee searched. Christ after his Resurrection, saide a wise word to his Apostles, *It is not for you to know the times or the seasons which the Father hath put in his own power*

\* This is the wisdom of God, who hath concealed such thinges from the knowledge of all men, as well learned as vnlearned, as well Kinges as Subjects, that all flesh at all times bee in readinesse when the Lord shall come to judgement. This made the Lord so carefullie to warne his Disciples *to watch*.

*The Sicke Man.*—The Lord graunt that wee may euer haue our loynes girded and our *Candles in our hands, waiting for the comming of that Lord*.

*The Pastour.*—That should bee our daylie prayer. \*This should teach vs not to lye downe to sleepe, like *foolish Virgines*, without *Oyle* in our *Lampes*, lest, before wee waken, the *Bridegroom* come vpon us vnprovidid, and enter in his Chamber, while wee shall bee seeking that which wee shall not finde.

*The Sicke Man.*—Now, Sir, I pray you proceed, and declare to mee how the Lord shall come downe from Heauen, for to judge this world wherein wee dwell.

*The Pastour.*—Hee shall come downe, not as King *Agrippa* and his Queene *Bernice* came downe, μετὰ πολλῆς φαντασίας,

\* Note.

2 Pet. 3.3.

Verse 4.

\* Note.

Verse 9.

Act. 3. 3.

\* Note.

Luk.12.35

\* Note.

Mat. 25.3.

Act.25.23.



with much phantasie or vaine shew, which is nothing indeede but a foolish phantasie. But, O the vnspeakable Glorie that shall bee seene at the comming of the Lord !

*The Sicke Man.*—I requeast you earnestlie to continue into that purpose, for it affecteth mine heart verie much.

Mat. 24. 3.

*The Pastour.*—I reade in the Gospel that while Christ was sitting vpon the Mount of *Oliues*, his Disciples came vnto him priuately, saying, *Tell vs when shall these thinges bee, and what shall bee the signe of thy comming, and the end of the world ?* Christe's answeere was, that they should take heede that no man deceiue them, because, saide hee, manie shall come into my Name, saying, I am Christ, and shall deceiue manie.

*The Sicke Man.*—But did hee not declare anie particular signes or tokens that should appeare before his comming ?

Mat. 24. 29

*The Pastour.*—The Lord hath declared that before that great and terrible day come, *The Summe shall bee darkened, and the Moone shall not giue her light, and the Starres shall fall from heauen, and the powers of heauen shall bee shaken.*

*The Sicke Man.*—I wish to heare the exposition of these wordes, for they seeme to bee full of difficulties.

*The Pastour.*—Some thinke that these wordes are but an allegorie of the calamities that were to befall to the Church, and to the whole world before the comming of Christ. Others of the Learned take these wordes to bee spoken properly. And for to cleare their opinion to bee true, they alledge the wordes of *S. Peter* as a Commentarie vpon Christe's wordes.

2Pet. 3. 10.

*The Heauens shall passe away, saith hee, with a great noise, and the Elements shall melt with feruent heat, the Earth also, and the workes that are therein, shall bee burnt vp.* And a little after hee subjoyneth, *Looking for, and hasting vnto the comming of the day of God, wherein the heauens, beeing on fire, shall bee dissolued, and the Elements shall melt with feruent heate.*

Verse 12.

*The Sicke Man.*—These bee wonderfull wordes of wonderfull workes, yee will bee so good as to make them more cleare.

Note.

*The Pastour.*—\* First it is saide, That the heauens shall passe away *prateribunt*, not that they shall bee turned to nothing, or shall so passe away, that they shall bee no more ; but they shall passe away, in that they shall bee changed.

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* According to this the <i>Psalmist</i> , speaking of the heauens, saith, <i>that all of them waxe olde as doeth a garment. As a vesture shalt thou change them, and they shall bee changed.</i>		* Note.	Psal. 102. 26.
* Though in our lifetime, because it is so shorte, wee cannot sensible perceiue anie decay in the heauenlie influences, yet it is certaine that the heauens are but creatures ordained for the seruice of man, creatures subject to faile, weare, and waxe olde.		* Note.	
<i>The Sicke Man.</i> —What a change, Sir, thinke yee that, that shall bee?			
<i>The Pastour.</i> —It shall bee a change altogether for the better. All the Elements shall bee melted as mettell into a fornace whereby it is refined. After that they are melted, they shall bee cast into a new mould, for to receiue such a forme as it shall please the Most High to giue vnto them.			
* I compare all these great creatures of the world, as the Heauens and foure Elements, to an olde piece of monie stamped so long since, that hardlie can it bee knowne whose <i>superscription</i> is in it, all the Letters beeing worne off with the vsing. * It is euen so of the Heauens, and of the Elements in these latter dayes. It is so long since they were stamped, that the letters of God's name vpon them are growne dim, and are not so legible as they were wont to bee. But in that last day, the Lord shall make the olde Heauens, and this olde Earth all to melt into a fire, and thereafter shall stampe them like a newe stricken Crowne. Then hee shall giue them such a temper, that they shall neuer waxe olde anie more.		* Note.	
* God's first impression on his creatures, hath by sin beene dimmed and darkened, but this <i>secunda cura</i> , the second coyning of these creatures shall bee so durable that nothing shall bee able to deface it: for God then shall bee <i>All in all</i> .		* Note.	
* Then <i>Tempus edax rerum</i> , Time that eateth all thinges, yea, all times, as yeares, moneths, dayes, nights, houres, like floodes, shall all runne in, into the sea of eternitie, where they with all such vnconstant thinges shall bee swallowed vp in victorie.		* Note.	
<i>The Sicke Man.</i> —What is that to say, <i>That the Heauens shall passe away with a great noise?</i> What sort of a noise shall that bee?			
<i>The Pastour.</i> —The word in the originall is, <i>ροιζηστρον</i> , which the <i>French</i> hath termed <i>avec vn bruit siflant de tempeste</i> , that is, the <i>roaring of a tempest</i> , which commeth with		* Note.	

\* Note.

\* Note.

Isa. 51. 6.

Isa. 65. 17.

Rom. 8. 21.

\* Note.

\* Note.

such a *thudde*, that it casteth downe both Trees and Houses, making all to shake, and also lifting vp dust and straes, and all in the aire as with a whirlewinde. *Erasmus* termeth it, *In morem procellæ*, like a Tempest. \* Such a Tempest was neuer heard since the world was founded. It shall bee a Tempest which shall shake the world of its foundation. Aboue and below, all shall bee shaken with such a *roaring and cracking tempest*, that no mortall heart can conceiue. The Heauens, the Earth, the Waters, the Aire, the Sunne, the Moone, and Starres, shall bee so shaken with that tempest, as though they were but pickles of dust, and carried with a whirlewinde. My *minde* is in a *maze* to thinke vpon the greatnesse of that day. \* My penne while I haue beene writing of it, hath fallen out of my hand, so haue I beene rauished with admiration of that day. O what a day shall that bee, when all that euer God made shall bee set on fire! *the Heauens beeing set on fire*, saith the Apostle, *shall bee dissolued, and the Elements beeing set on fire shall melt with feruant heate*. *Isaiah* saith, *that the Heauens shall vanish away like smoke*. What fearefull tempest must that bee, which shall put all the world into a burning flamme! All shall bee set on fire, the Heauens aboue, the Earth beneath, the waters also must bee burnt and melted into that wonderfull fornace. By this fire all thinges must bee purged.

*The Sicke Man*.—It would seeme by Scripture that those heauens which are now, shall bee altogether abolished. The Lord saith in *Isaiah*, *Loe! I will create newe Heauens and a newe Earth, and the former shall not bee remembered, nor come into minde*. To create a thing, is properlie to make something of nothing. What then? shall the Heauens and Elements, which are now, bee reduced to nothing?

*The Pastour*.—It is most certaine that they shall not bee put to nothing, but according to their earnest expectation, they shall bee deliuered at the last day *from the bondage of corruption into the glorious libertie of the Sonnes of God*.

\* It is not God's custome so to reward his olde seruants, as to put them from their beeing, that so hee may bee quite of them. \* As for that which *Isaiah* saith, that hee will create newe Heauens and newe Earth, and that the former shall not bee remembered, it is not to bee vnderstood of the last day. The Lord by these wordes did onlie declare this to that people, that hee would so alter and change the state



of his Church at the comming of the *Messias*, that it should seeme to dwell into another world.

*The Sicke Man.*—I took euer that passage otherwise, but I holde that exposition best. But, beholde what *S. Iohn* saith concerning the Heauens, the Earth, and the Sea, *I saw a newe Heauen, and a newe Earth, for the first Heauen, and the first Earth were passed away, and there was no more Sea.* What is that to say?

Reu. 12. 1.

*The Pastour.*—\* The first Heauen and the first Earth, are saide to haue passed away, not that their substance was no more, but as one sayth well, because *alia ejus videbatur facies*, it was so changed that men would thinke, that it could not bee that cloudie Heauen, and clattie Earth which was before. The Sea also was no more such as it was before.

\* Note.

*The Sicke Man.*—But *S. Iohn* saith, that hee saw a *white Throne and One sitting on it, from whose face the Heauen and the Earth fledde away, and there was found no more place for them.* By this it would seeme that they shall bee altogether abolished.

Reu. 20. 11

*The Pastour.*—I answere, that they shall not bee abolished, but they are saide to flee away from the face of God, as most learned Diuines thinke, *ad declarandum eorum terrorem et animum ad fugam paratum*, for to declare their feare to compeare before the face of so great a Majestie, till they bee forbished and scoured of the roust of their vanitie, wherevnto they haue beene made subject, they thinke shame of their vncleannesse before such eyes of puritie. \* It is saide, *that there was no place found for them*, not that they wanted a place, but because of such a Majestie, they did goe about to hide themselves. It is well saide by a Learned interpreter vpon these wordes, *Quorum locus non reperitur, illa latent et occulta manent*, whose place is not found, they lurke and remaine hidde, not that they shall want a place, but because no man can finde out by searching what shall bee their place. By this is onlie declared, that till the Heauens and Elements bee renued, they shall in a manner goe and hide themselves from before the face of that heauenlie Majestie, as a ragged man, who thinking shame to compeare among those who are richlie arrayed, withdraweth himselfe vnto some darke corner that hee should not bee seene, till hee bee better arrayed. After that all shall bee made cleare and

\* Note.

cleane by the fire, they shall appeare before God in their appointed place.

*The Sicke Man.*—Thinke yee that it shall bee a long time before that all can bee refined by that fire, as also before that the dead bee raised vp and gathered together?

\* Note.  
1 Cor. 15.  
51.

Luk. 17. 31

*The Pastour.*—\* All this shall bee done *in a moment: in the twinkling of an eye* the dead shall bee raised, and the liuing shall bee changed whereuer they bee found, whether *grinding at the Mille, or walking in the fieldes, or lying in their beddes*, they must all compeare either for to bee taken, or to bee forsaken, all other thinges shall bee speedilie dispatched.

2 Pet. 3. 7.

*The Sicke Man.*—O but hee is a great God, who by his word *keepeth in store the Heauens and Earth which are now, reseruing them vnto fire against the day of Iudgement!* Great must hee bee who shall kindle such a fire. Now after that this fire shall bee quenched, what shall bee done?

\* Note.

\* Note.

\* Note.

2 Pet. 3. 13.

*The Pastour.*—After that by the fire the Lord hath cleansed all his creatures from their roust, and scoured them from all their drosse, hee shall forme them by his word, the breath of his mouth: \* as a *maker of Glasses*, by the blast of his mouth, formeth as hee pleaseth the soft melted liquour taken out of the fornace. \* But wherevnto can wee compare the Most High in his most wonderfull workes? \* Then the Heauens, which of before hee had rolled vp like a scrole, shall bee vnfolded, and put out of their roll, and the Earth beeing purified and fined, shall bee made a Lodging for righteousness. *According to his promise, saith S. Peter, wee looke for newe Heauens and newe Earth, wherein dwelleth righteousness.*

*The Sicke Man.*—What is that to say, that righteousness dwelleth into the newe Heauens and into the newe Earth? These wordes seeme to bee difficile.

Phil. 3. 9

*The Pastour.*—The opinions of men are diuerse concerning the sense thereof, some thinke that *Righteousnesse* shall dwell in the newe Heauens and newe Earth, vnderstanding by *Righteousnesse*, the righteousness of Christ. According to this, *S. Paul's* greatest desire was that hee might bee found in Christ, *Not*, saide hee, *having mine own righteousness, which is of the Lawe, but that which is of the Faith of Christ, the Righteousnesse of God by Faith.* Others by a Metonimie, vnderstand that righteousness dwell

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<p>ing on the newe Earth, to bee taken for all faithfull and righteous men who shall bee the citizens of that newe Heauen and of that newe Earth. * O if wee knew the glorie of these newe thinges, they would surelie rauish our heartes, so that wee would all cry, <i>Come, Lord Iesus, Come!</i> * These newe Heauens shall neuer bee ouer-cast with cloudes, there shall bee none eclipsing of light anie more. * As for the newe Earth, there shall bee no more sweate of browes. All toyles and turmoyles shall cease. Sin, the cause of all our woe, shall bee no more there. * The most barbarous and barren part that is now on earth, shall bee more pleasant than euer was <i>Paradise</i>, for then God shall bee <i>All in all</i>. * All the Earth shall bee like that <i>Holie of holies</i>, but without a partition wall. In that <i>Holie of holies</i> in <i>Canaan</i>, none but <i>one</i>, and that but <i>once</i> in the yeare, might enter: but in the newe Heauens and newe Earth, all the faithfull shall haue their perpetuall residence, where they shall <i>follow the Lambe</i> whither-so-euer it shall please him to goe. There shall they for euer bee <i>courting his countenance</i>.</p>			* Note.
			Reu.12.17
			* Note.
			* Note.
			* Note.
			* Note.
			Ex.26.33.
			Reu.14.4.
<p>* Eye that men will not liue well for a little space, that they may liue with the <i>Lambe</i> for euer, among these <i>pleasures for euermore!</i> Eye that men for stinking pleasures, should losse the comfort of these places, wherein nothing but righteousness shall bee able to dwell!</p>			* Note.
			Psal.16.11
<p><i>The Sicke Man.</i>—Seeing the heauens and the earth shall bee made newe, yee thinke that they shall change for the better?</p>			
<p><i>The Pastour.</i>—That is most certaine: They haue in their own kinde beene obedient seruants vnto their God, and God will also glorifie them, with a kinde of glorie which his Wisdome shall thinke fittest for them. <i>The heauens as a garment are waxed olde</i> at God's seruice. * God will not cast off his olde seruants, but after their seruice hee will reward them. * If their cloathes bee worn at his seruice, hee will giue them a newe coate. * If their first powers bee shaken, hee will put newe powers into them againe. * It was truelie saide by the Father of Lyes, <i>that none serue God for nought</i>.</p>			Psal.102.1
			* Note.
			* Note.
			* Note.
			* Note.
			Iob. 1.9.
<p>* It shall not bee for nought, that the Heauens by their motions, and the Earth by its birth, haue declared the glorie of God omnipotent.</p>			* Note.
<p><i>The Sicke Man.</i>—But is it possible, that such creatures haue anie knowledge while they serue God, that hee will re-</p>			



ward them at the last day, that thereby they may bee encouraged at his seruice?

\* Note.

*The Pastour.*—\* They haue indeede a certaine secret instinct from GOD, which worketh in them a sort of longing for the last day, which shall bee the *day of rewardes*, the day of their deliuerance. In this the Apostle is plaine: *For*, saith hee, *the earnest expectation of the creature waiteth for the manifestation of the Sonnes of God: for the creature was made subject vnto vanitie; not willinglie, but by reason of him who hath subjected the same in hope: because the creature itselfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the Children of God.*

Rom.8.19.

Verse 20.

Verse 21.

\* Note.

Verse 22.

\* For this cause the whole creation is saide to *grone and to trauaill together vntill now.*

*The Sicke Man.*—O the great secretes of God! I pray you, Sir, to let mee vnderstand these wordes by some breefe exposition. First, what is that which hee calleth *the earnest expectation of the creature, which waiteth for the manifestation of the Sonnes of God?* What creature is that? what expectation can that bee?

*The Pastour.*—By the *creature* are not vnderstood these little creatures, as Frogs, Flees, Midges, Beastes, Fowles, Fishes. \* Such creatures haue none *expectation* of better thinges to come, for in the world to come there shall bee no vse for them: \* but by the *creature* is to bee vnderstood the whole world, viz. the Heauens and all the Elements, as Earth, Fire, Water, Aire; which now are all so kuit in loue, that euerie one, as it were, taketh another into its bosome. \* Because they are so fast coupled together, and so neere to other, that nothing can come betweene them, for this cause, as if they they were all but one thing, they are called, in the singular number, *the creature.*

\* Note.

\* Note.

\* Note.

\* Note.

\* As for its expectation, it is called by the Apostle, *αποστασις*, a stretched out of the hand: in which word, the waiting of the world for the comming of the Lord, is set out like a woman standing vpon her *tip-toes*, stretching out her head for to see, if shee can see her husband comming a farre, whom shee looketh and longeth for hourelie. \* See how liuelie the Apostle declareth the secret instinct of the worlde's desire for the comming of Christ Iesvs. In a most powerfull word, hee letteth vs see the Heauens and the Earth, and all the Elements, all as it were a man or a woman standing vpon their

\* Note.

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<i>tip-toes</i> , and holding vp their heads, for to see if Iesvs bee comming according to his promise.			
All the Faithfull, who are the Spouse of Christ, <i>grone within themselues</i> , sighing till they see their Sauour in the Cloudes, so also this creature hath the own grones and sighes, till Christ come for its deliuerance. * And as the Churches desire maketh Her to cry, <i>Come, Lord Iesvs, come</i> , so in this creature there is a secret instinct and earnest expectation, which moueth it in the own language to cry for Christes comming.			Rom.8.23.  * Note. Reu.22.17
<i>The Sicke Man.</i> —What vnderstandeth the Apostle while hee saith, <i>that the creature was made subject to vanitie, not willinglie, but by reason of him that hath subjected the same in hope?</i> First, how it is saide, that it is made subject to vanitie. Can the Heauens and the Earth bee saide to bee subject to vanitie?			
<i>The Pastour.</i> —The most Learned thinke, that by this subjection of the creature to vanitie, is to bee vnderstood, <i>eius fluxa et euanida conditio</i> , that is, a condition subject to change, corruption, wearing away, or waxing olde. As for the Earth, it is euident, as for the Heauens, Scripture is plaine: <i>they waxe olde as doeth a garment.</i>			Ps.102.26
* This is the vanitie of these creatures. Heere is also another vanitie wherevnto they are subject, in that they are made seruants to these that will not serue God, whom <i>they</i> serue.			* Note.
That the beautifull Sunne, should furnish light to these that delight in Spirituall darknesse, it is a vanitie and a drudgerie wherevnto the Sunne is subject. That the Earth should beare and bring forth frutes, for to feede the blacke mouthes that blaspheme its Maker, is a great vanitie wherevnto it is made subject. * The Sea groneth vnder the Shippes of Pyrats and Robbers. * See what an vproare was in that Element for <i>Ionah's</i> rebellion. * So long as hee was in that Shippe, God scourged the windes with his word of command: the windes scourged the Seas: the Seas scourged the Shippe wherein Gods Rebelle did lye, till hee was cast out. * The <i>Sea</i> euer <i>seethed</i> with the fire of Gods wrath, the waues euer tumbled vp and downe, breaking one vpon another, with rushing and roaring. Till it tooke order, with the rebellious man, there was no resting for its waues.			* Note. * Note. * Note.
<i>The Sicke Man.</i> —But how is this that it is saide, that			* Note.

the creature is subject to vanitie, *but not willinglie*? It would seeme by that, that they obey God, but against their will.

*The Pastour.*—The Heauens or Earth properlie haue neither a *willing* nor a *nilling*, but onlie a secret instinct, which is like a *will*. \* This secret instinct which God hath put into his creature is that, *Omnis natura conservatrix sui est*, euerie creature striveth to keepe and maintain itselfe. Now, while by God it is made subject to such changes, weakening and wearing, which is against the working of that instinct, it is saide in Scripture language, to *bee subject to vanitie, but not willinglie*.

Neither for that must wee thinke, that the creature in that rebelleth or repyneth against God in anie wise, as if it had a will strining against God's will, no, not. \* But in some measure it may bee saide to haue an instinct, like that will of Christ, at the drinking of the bitter *Cuppe*. Christe's naturall instinct was that the *Cuppe* should passe from him, and yet for all that his prayer was, *Not my will, but thy will bee done*.

\* It is euen so in some manner, of the instinct of the Heauens and of the Earth. They naturallie shrink from bondage and abuse, as also they incline to keepe themselves from corruption and vanitie; neither for that is their will contrarie to God's will. Hee *who is called a seruant* should not care for it. But yet if hee may bee made free, the Apostle's direction is, *that hee vse it rather*. The sicke man may will life, and seeke cure for to preserue his life, though God's will bee that hee die, if so bee that hee submit vnto God's will his whole desire, as Christ did, euen while hee desired the *Cuppe* to depart, which hee knew to haue been put into his

hand for to drinke it. \* A will that is diuerse from God's will, if it bee *subacted and subjected* vnto God's will, may

bee free of sin. \* So the Heauens and the Earth are subject vnto vanitie, *but not willinglie*, because they incline to bee free of the bondage of man's corruption. But seeing it is their Lord's will that they beare the burden, and bee subject to such changes, they become subject, but withall they are euer groning and longing for their redemption. \* As a

woman in trauaill naturallie desireth to bee deliuered, and yet submitteth her selfe to God's will; as naturallie these creatures of God haue an instinct to bee deliuered from the bur-



den of their bondage. But seeing their instinct or desire to bee made free, is not so soone effectuate, neither can bee, before the world end, the Lord, their good and kinde Master, for to encourage them vnder the burden of their *bondage*, lest they should faint, hath giuen vnto them another secret instinct, which the Apostle calleth their *hope*.

Rom.8.20.

For to cleare this to you in a word. \* There is in this world, groning vnder the corruption of the wicked, a certaine instinct like *Hope*, whereby it looketh for to bee made free, from the bondage and burden of this corruption, as a woman in trauaill is comforted with hope of deliuerance. This is that, whereat the Aposile pointeth, when hee saith, that God had subjected the creature *in hope*.

\* Note.

Rom.8.20.

*The Sicke Man.*—In my judgement yee speake pertinentlie. In that difficultie I haue full satisfaction. But what is this, that is subjoynd vnto the verse following? I vnderstand not the wordes well. They are these: \* *The creature at last shall bee deliured from the bondage of corruption, into the glorious libertie of the Children of God.* What is this libertie of the Sonnes of God? or how can the Heauens and the Elements bee saide, to bee made partakers of that libertie which belougeth to the Children of God? I confesse mine ignorance heere, in this point I desire to bee instructed.

\* Note.

*The Pastour.*—This is the libertie, whereof they shall bee partakers with the Children of GOD: they shall then haue all *their will*, they shall no more bee subject to that whereof they would desire to bee free. \* *Not willinglie*, shall bee no more in them in all their subjection. \* They shall bee no more slaues to serue sinners, but shall serue God and his Sainctes, which is true libertie. Thus in so farre as they shall bee free of all that foresaide bondage, they are saide to bee *deliuered into the glorious libertie of the Children of God.*

\* Note.

\* Note.

\* This shall bee a part of the libertie of God's Sainctes in Heauen, not to bee subject to the wicked anie more, not to wearie nor waxe olde, all this shall they haue common with *the creature*. \* But O what a glorie shall the Children haue, greater than all the *creature* shall receiue, euen *a farre more, and exceeding weight of Glorie!*

\* Note.

\* Note.

2Cor.4.17.

*The Sicke Man.*—I will not now inquire concerning that weightie glorie, I reserue it to afterward, God willing. One thing I desire to know, whether or not the Lord shall come

downe before the World shall bee refined with fire, or if it shall bee after.

*The Pastour.*—In my judgement before that the Lord come downe, the Heauens shall bee newe, and the Earth and all shall bee newe. As a Citie, before the entrie of a King, prepareth all beforehand, maketh the wayes cleane, and causeth sweepe off the streetes the dunghills, so all the streetes of the Heauens, and of the Aire, and of the Earth, must bee made cleane before the comming of the Sonne of man.

\* Note.

\* While in the dayes of his flesh, hee entered into the Citie of *Ierusalem* in qualitie of a King, riding vpon an *Asse Colt*, all the streetes were couered with cloathes and greene branches of trees, so that the foote of his *Asse* scarcely could touch the ground, all that was there rang with the sound of

Mat. 21. 9.

\* Note.

*Hosanna! Hosanna!* \* Euen so in my judgement, when that great Lord shall make his entrie into the world as a King from Heauen, the world shall all bee made newe, it shall looke with another face than it doeth at this day. \* If our gra-

\* Note.

cious Soueraigne, King CHARLES, (whom I pray the Lord to blesse with a prosperous reign,) were comming from *London* for to enter into this Citie, wee would all clothe ourselues in comelie apperall, wee would receiue him with great applause, all shouting, GOD SAVE KING CHARLES! Would wee do this to a sinfull man *whose breath is in his nostrils?*

Isa. 2. 22.

What thinke yee then shall these creatures do, whose neckes are yoked vnder the bondage of corruption, euer till the Lord LAH our God, come downe riding vpon the Skie with sound of libertie for euermore.

Psal. 68. 4.

Mine heart faileth mee while I thinke of that great applause, and welcome to the world, that Christ shall get, when hee shall bowe the Heauens, and come downe into the Aire. Shall hee who in the dayes of his flesh, in the dayes of his disgrace, was so honoured at his Royall entrie in *Ierusalem*, not bee much more honoured at his Royall entrie into the world, which is groning after that houre of his comming, as a woman in trauaill, yearning after the houre of her deliuerie? At his second comming, all his wayes shall bee prepared, and the *Hosanna, Hosanna's* of *Ierusalem* shall bee turned into *Halleluiah, Halleluiah.* \* Before Christ came first to appeare

\* Note.

Luk. 3. 4.

among men, hee sent a Messenger to prepare his wayes. *The voyce of One crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Euerie valle*

Verse 5.

<i>Judgement.</i>	OF THE SOULE, &c.	5. day.	225
<i>shall bee filled, and euerie hill and mountaine shall bee made low, and the crooked shall bee made straight, and the rough wayes shall bee made smooth.</i>			
* Seeing in his humilitie his wayes were prepared before his comming, there is greater appearance, that before hee come backe to this world againe with his <i>millions</i> , this <i>newe earth</i> and all shall bee prepared.			* Note.
* It is a disgrace for a Citie to bee cleansing streetes, while the King is alreadie within the portes. It is but rusticke manners to sweepe an house after that an honest man hath entered, whereby the dust that is vnder his feete is carried vp to his hat, and betweene his shoulders.			* Note.
<i>The Sicke Man.</i> —It is your opinion then, that all shall bee cleansed with a fire before the Lord come downe?			
<i>The Pastour.</i> —It is indeede. And it seemeth also to haue some ground into Scripture, for Christ while hee was declaring in the Gospel the thinges that should befall before his comming, hauing saide, <i>that the Sunne and Moone should bee darkened, and that Starres should fall from Heauen</i> , which declared the change of this world. In the next verse hee declareth, that after that <i>appeared the signe of the Sonne of Man in Heauen</i> .			Mat.24.29 Verse 30.
<i>The Sicke Man.</i> —According to your discourse it would seeme, that before the comming of the Lord, at the renewing of this world, there shall bee a strange stirre among all the Creatures.			
<i>The Pastour.</i> —That is most certaine, and that both aboue and below. <i>S. Luke</i> saith, <i>that there shall bee signes in the Sunne, and in the Moone, and in the Starres, and vpon the Earth</i> , Pressura gentium, distresse of Nations, with perplexitie, the Sea and the waues roaring. <i>Men's heartes failing them for feare, and for looking after these thinges which are comming on the Earth; for the powers of Heauen shall bee shaken. Then shall they see the Sonne of Man comming in a cloude, with power and great glorie.</i>			Luk.21.25 Verse 26. Verse 27.
<i>The Sicke Man.</i> —All these wordes bee wordes of great weight. It would please you to giue mee the interpretation thereof.			
<i>The Pastour.</i> —In these wordes, the Euangelist letteth vs see, how this bigge olde world shall bee broken downe for to bee made newe againe. Some of the Learned expound these wordes by way of similitude taken from man, the little world,			



\* Note.

while as hee is olde and failed, the humours of his bodie, like *elements*, are troubled and shaken together. His two eyes like the *Sunne* and *Moone* are darkened, and his other senses like the *Starres* fall downe and decay. His minde and his reason like *heauenlie powers* are shaken, so at last man, like an olde house all decayed, falleth downe into his dust. \* As this little world decayeth, so doeth this great world, wherein wee liue, all is failing about vs, aboue vs, till at last the verie routes of heauen shall bee rent, *ροζζησρον*, with a noyse, and shall bee melted with fire, and as it were cast into calmes, whereout of shall come a newe world, which shall neuer anie more waxe olde.

*The Sicke Man.*—That is well saide for the generall. I perceiue now that the Lord by his infinite power shall spread the Heauens like paper or parchment, and that they shall bee melted like mettall. Let mee now particularlie vnderstand these wordes of *S. Luke*, as they are written into his Gospel. First hee saith, *that there shall bee signes in the Sunne, and in the Moone, and in the Starres.* What signes shall these bee?

*The Pastour.*—Some of the Learned thinke that these signes shall bee *miracles*, whereof God from these heauenlie bodies shall make a shew vnto men vpon the earth. Some thinke that this is spoken of great and strange *eclipses*, that shall goe before that day. Some thinke that there shall bee such a great and glorious *light* that shall goe before Christe's comming, that both *Sunne* and *Moone* shall bee darkened, as the *Starres* in the morning are darkened at the rising of the *Sunne*, so that they cannot anie more bee seene, beeing obscured by a greater light. Some by an *allegorie* referre these great eclipses to great *learned men*, great lights in the Church, making defection and Apostasie from the Trueth.

Mat.24.29

*The Sicke Man.*—But *S. Matthew* sayeth, *that the Starres shall fall from Heauen.*

Reu.12.3.

*The Pastour.*—These wordes also bee diuerslie interpreted. Some by these *fallen starres* vnderstand *glorious professors of the Trueth* falling away by Apostasie, such *Starres* are these whom the *Dragon* is saide to draw downe with his taile. These bee the wordes of *S. Iohn*, *And there appeared another wonder in Heauen, and beholde a great red Dragon, and his taile drue the third part of the starres of heauen, and did cast them to the earth.* \* By these starres, as

Verse 1.

\* Note.

a learned man saith well, are vnderstood these whose names in outward appearance were written in Heauen, like the Angel of *Sardis* who had a *name to bee living, and yet was dead*. \* Wicked men for a space may blaze like *Comets*, and seeme to bee starres fixed in their orbe, and yet at last proue to bee nothing but a bundle of filthie matter, like these *shote starres*, that come not from Heauen but from the Aire, whereof the *Deuill* is the *prince*. Others are of the opinion, that this bee spoken of the starres of heauen, viz. that they shall fall downe.

Reu. 3. 1.

\* Note.

Ephes. 2.2

*The Sicke Man.*—But seeing one starre is so manie times bigger than the whole Earth, as Philosophers esteeme, how can they fall? or if they fall, whither shall they goe?

*The Pastour.*—One answereth verie well to that, that it is verie difficile to pronounce, but the day of the Lord shall reueale all. \* In my judgement, by the falling of the starres, with other such like thinges, is vnderstood the decaying and passing away of the Heauens, which shall in that day, as *S. Peter* testifieth, *pass away with a noyse*. \* An house while it is olde, and readie to bee taken downe, will all bee full of cliftes and riftes, so that the olde syling, that was once fast joyned together with nailes, will beginne to cling, and then to gape, the nailes also will become loose and hing out. All signes and tokens of an hastie ruine. It shall bee euen so of that heauenlie house, when it is decayed and neare a fall. The starres, which are like golden nailes into the syling of the world, are saide to bee loosed and to fall downe, for to declare the failing and ruine of the world. Some thinke that the starres reallie shall fall downe, like the leaues of a tree nipped with a winter frost. *S. Iohn*, speaking of that strange change and perturbation, that shall bee both aboue and below before that great day, saith, *that the starres of heauen shall fall downe vnto the earth, euen as a figge-tree casteth her vntimelie figges, when shee is a shaken of a mightie winde*.

2Pet. 3.10.

\* Note.

Reu. 6. 13.

In these wordes wee see first, the infinite power of that Majestic who shall shake the fixed starres out of their firmament, againe obserue that the starres are saide to bee *shaken like vntimelie and greene figges*, and not like figges that as wee say are droppe ripe, which droppe downe of will without anie violence. \* By this it would appeare, that this world might stand longer than it shall stand. I thinke that if the Lord should suffer the heauens to turne about some hun-

\* Note.

Mat. 24. 22

dredth thousands of yeares, that then the starres should fall downe to the earth, not like greene figges, but like fruite that is ripe at the falling. But the Lord, as wee see, will shake the starres ere they bee ripe, and that, as some thinke, for the Elect's sake. *For the Elect's sake*, saide Christ, *these dayes shall bee shortened*. In the Greek it is *Κολοβαθησονται*, *decurtabuntur*, which is to shorten or mutilate.

I know that the most Learned interpret these wordes of the calamities of the *Iewes*, which God would not suffer to bee distressed for manie yeares.

*The Sicke Man*.—Mine heart wonders at these wordes of the *Reuelation*, concerning *the starres which shall fall downe to the earth like vntimelie figges shaken with a mightie winde*. I thinke your obseruation therevpon verie pleasant.

\* Note.  
2Pet. 3. 12.

*The Pastour*.—Indeede, Sir, the wordes are wonderfull ; but the worke shall bee more wonderfull ; \* for in all appearance, the *heauens beeing dissolued*, that is, all shaken asunder, and the starres shaken loose, falling downe to the Earth, and all the Elements beeing melted together, in all appearance, Starres, Sunne, and Moone, Clay, Water, Fire, and Aire, shall become for a space like a *Chaos*, a confused lumpe or masse, *without forme*, as they were at the first, and *that* till the God of order hath refined and purified all by his refining fire. Some thinke otherwise ; but the day of the Lord shall reueale all.

\* Note.

*The Sicke Man*.—That shall bee a terrible worke. \* Now let mee know what *S. Luke* vnderstandeth by these wordes, *that vpon the earth shall bee distresse of Nations, with perplexitie*.

\* Note.

2 Sam. 24.  
14.

*The Pastour*.—\* That is, men of all Nations shall bee so troubled at the sight of such thinges, that, like a man in a strait, they shall not wotte to what hand to turne them, euen as *David* was when hee saide, *I am in a great strait*, that is, perplexitie. As for that which *S. Luke* saith of the Sea, viz. *the sea and the waues roaring*, by these wordes hee declareth that the sea shall bee all stirred to the bottome, so that the waters and all shall bee muddie and drumblie. \* The word *Salum*, turned heere *Sea*, signifieth properlie *mare turbatum*, a raging, troubled, and tempestuous Sea.

\* Note.

All these thinges that shall appeare, are called *Fore-runners*, sent before to tell all the Faithfull, that when they shall see them, that they lift vp their heades, and looke vp for to



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see their Redemption that is neare. <i>S. Luke</i> compareth the time of all these thinges that appeare before the Lord's comming, to the spring-time, when trees beginne to budde: <i>when the buddes shoote foorth</i> , saith hee, <i>yee know that Summer is at hand. So likewise yee, when yee see these thinges come to passe, know that the kingdome of God is nigh at hand.</i>			Luk.21.30 Verse 31.
<i>The Sicke Man.</i> —All these foresaide thinges bee but buddes, as I see, forewarning vs of the Summer season, wherein the Lord shall come. But what is that which <i>S. Matthew</i> saith, that after all these thinges <i>shall appear the SIGNE of the Sonne of Man in Heauen?</i> What is that which hee calleth the <i>SIGNE of the Sonne of Man in Heauen?</i> What <i>SIGNE</i> thinke yee that to bee, that shall bee seene in Heauen after that the world shall bee made newe?			Mat.24.30
<i>The Pastour.</i> —The interpreters varie much in their opinions concerning this <i>Signe</i> , what sort of <i>Signe</i> it should bee. Some thinke that it shall bee the signe of the <i>Crosse</i> vpon which the Lord hang. This <i>SIGNE</i> , as some thinke, shall bee seene into the Aire, before the comming of the Lord. Such a signe, as some write, was that which <i>Constantine</i> saw in the Aire, while hee was going to battell against the enemies of Christ. With this signe was heard a voyce vttered in these wordes, <i>IN HOC SIGNO VINCES.</i>			
Others thinke, that by the <i>SIGNE of the Sonne of Man</i> , is to bee vnderstood <i>Christ himselfe</i> , who is called, <i>The Signe of the Sonne of Man</i> , as Circumcision in Scripture Language is called, <i>The signe of the Circumcision.</i>			Rom.4.11.
* I incline rather to thinke with <i>Beza</i> , that, that <i>signe</i> shall bee some great Majestie and vnspeakable glorie, aboue all compasse of comparison glorious, which shall appeare, whereby the comming of that Lord shall bee known to all, not to bee the comming of a creature, but of Him who is Lord of all the creatures, hauing <i>a name aboue all names.</i>			* Note. Phil. 2. 9.
* The Kinges and Princes of the earth, while they are among the multitudes of their Subjects, by some glistering jewell, will bee discerned from all the rest, or by the great respect that is carried to their persons, by these that are about them.			* Note.
* All <i>sheaues fell downe before Ioseph's sheaue.</i> So all creatures at his approach shall fall downe before him. * As before <i>Ioseph</i> , in his progresse, was a cry, <i>Abrech</i> , bow the knee, so at the comming of this Lord, the Angels in a manner shall cry, <i>Abrech.</i> At his name euerie knee in Heauen,			* Note. Gen. 37.7. * Note. Gen.41.13

\* Note. and Earth, and vnder the Earth, shall bow. \* Before, be-  
Cant.5.10. hinde, and about that Bodie of God, *both white and ruddie,*  
*the chiefest among ten thousand,* shall bee such a glorie and  
throng of Majestie as shall bee a certaine signe, that it can  
bee none other but the *Prince of Eternitie*, hee beeing among  
his most bright and glorious Angels, like a *Sunne* among  
the *Starres*. The wordes of the Earth cannot bear such a  
signification as may expresse the glorie of this *Signe*.

\* Note. \* Mine heart is without mee, while I thinke vpon the glo-  
Cant.5.11. rie of that Lord, whom all eyes shall see that day with his  
*golden Head and bushie Lockes*. Christ shall bee clothed  
in his triumphing apperall with such a brightnesse, that the  
*Moone shall bee confounded, and the Sunne ashamed*, as  
these who beeing clothed in course rayment, are ashamed to  
\* Note. bee seene among these who are pasmented with gold. \* In  
a word, at his presence all powers shall shake, and all crea-  
tures at his becke shall obey.

*The Sicke Man.*—After that, that Signe shall appeare,  
what thinke yee shall bee done?

Hag. 2. 7. *The Pastour.*—When Christ, *the desire of all Nations*,  
Mat.24.31 shall bee readie to come, *hee shall send before him his An-*  
*gels, with a great sound of a Trumpet*, and they shall gather  
his dispersed and despised Elect from the foure windes, from  
1 Thes. 4. one end of Heauen to the other. *S. Paul* saith, that *the*  
16. *Trumpet shall blow, and the dead shall arise*. This shall  
not bee a *brazen Trumpet*, but a *celestiall*, which shall sound  
so shrill with a *princelie noyse*, that all the creatures on  
Earth, in Heauen, and Hell, shall heare it.

\* Note. \* *S. Paul* hath three notable sayings, concerning the sound  
that shall bee heard at Christe's comming. First hee saith,  
1 Thes. 4. *that hee shall descend with a shout*, secondlie, *with the voyce*  
16. *of the Archangel*, thirdlie, *with the Trumpet of God*.

*The Sicke Man.*—The remembrance of that shout maketh  
mine eares to tingle and my heart strings to tremble. What  
a shout thinke yee that, that shall bee?

\* Note. *The Pastour.*—Some thinke that it shall bee a great noyse  
and dinne, such as is heard into hudge great assemblies. It

\* Note. may bee a shout of victorie or of praise. \* The Angels and  
millions of Sainctes, who sing his praise continuallie, cannot  
keepe silence that day. They shall bee all about Christ that  
day, shouting for the joye of that desired day. The word

\* Note. shout in the originall is *Κέλευσμα*, which properlie signifieth

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that sounding voyce which the <i>Mariners</i> vse to others, euerie one for to moue another to row. Others thinke it to bee like a cry of Souldiers, <i>qualis est militaris conuasatio</i> , while they trusse all their baggage for to remoue.			
<i>The Sicke Man.</i> —For what cause chieffie shall this <i>shout</i> bee? To whom shall it bee directed?			
<i>The Pastour.</i> —It shall bee chieffie for the Glorie of God.			
* It shall bee directed to the dead, who are to bee raised vp by the power of God, and by the meanes of his Seruants, the Angels, who at the raising vp of all creatures shall <i>shout</i> like <i>Mariners</i> , heauing vp that which is heauie by force of their armes.			* Note.
* What <i>Archangel</i> that shall bee, or what shall bee that voyce, one saith verie well, <i>Dies Domini revelabit</i> , The day of the Lord shall reueale it. The Lord prepare vs for it. O what a Glorie when Christ shall appeare with <i>hands as gold ringes set with the Berill; and with a bright bellie ouerlaid with Saphires!</i>			* Note. Cant.5.14.
<i>The Sicke Man.</i> —Is it your judgement, that Christ the Iudge of the World shall come downe from Heauen with a great Majestie?			
<i>The Pastour.</i> —It is certaine, of the day of his comming againe may well bee saide, that which was saide of his first comming, <i>This is the day which the Lord hath made</i> . In that day hee himselfe shall come downe in a Charet of a <i>Cloude</i> as hee ascended into a <i>Cloude</i> . All the Glorie of Heauen shall bee seene that day. The Father shall bee there in vnspeakable Glorie. The Holie Ghost shall bee there with vnspeakable Majestie. All the Sainctes and Angels shall bee about Him, like burning Lampes and glistering Sunnes.			Ps.118.24
<i>The Sicke Man.</i> —What passage of Scripture letteth vs see clearlie the Glorie of his comming to judgement?			
<i>The Pastour.</i> —That passage of <i>Daniel</i> is verie formal: <i>I behelde, saide hee, till the Thrones were cast downe, and the Ancient of dayes did sitte, whose Garment was white as snow, and the Haire of his Head like the pure woll. His Throne was like the fierie flamme, and his wheelles as burning fire. A fierie streame issued and came forth from before him; thousand thousands ministered vnto him, and ten thousand times ten thousand stood before him. S. Iohn</i> saith, that the number of them was <i>ten thousand times ten</i>			Dan. 7. 9. Verse 10. Reu.5.11.



\* Note. *thousand, and thousands of thousands.* \* Let these brutish blasphemers heere by the way take a Lesson, who say, that if manie bee damned, *God shall ride with a thinne Court*, wordes worthie to bee scourged with a thousand *hells*. Away, yee barking blasphemers! God hath no neede of you nor of your like. \* Hee who could of *stones* raise vp seede vnto *Abraham*, and make stones to cry, *Hosanna, Hosanna*, needeth not want multitudes of these that will sing his praises.

\* Note.  
Mat. 3. 9.

\* Note.

Exod. 6. 3.

Psal. 50. 12

\* But hath hee not Angels in Heauen alreadye, who are in number ten thousand times ten thousand, and thousands of thousands. But though they were none but himselfe, is hee not that great SHADAI, God all sufficient, who hath neede of none, of whom all haue neede? *If I were hungrie*, saide hee, *I would not tell thee; for the world is mine, and the fullnesse thereof.*

*The Sicke Man.*—This would I learne of you, viz. if when the *Trumpet* of the Resurrection shall blow, these that are then liuing shall die first?

1 Cor. 15.  
52.

*The Pastour.*—The Scripture saith, that they *shall bee changed*. This change, which shall bee into the *twinkling of an eye*, shall stand vnto them in steade of death. In that is the word fulfilled, *It is appointed to all men once to die.*

Heb. 9. 27.

*The Sicke Man.*—Thinke yee that these that then shall bee aliuie, shall winne first to Christ? It would seeme that they haue a *fore start* of these who are rotten in the *Graue*.

*The Pastour.*—The Scripture is plaine: *This wee say vnto you, by the word of the Lord, that wee which are aliuie, and remaine vnto the comming of the Lord, shall not preuent them which are asleepe.*

Some gather vpon these wordes, that these who are dead shall preuent them who are aliuie, and shall bee sooner at Christ than they, viz. that *Adam* and *Eue* shall bee with the first, and in the first ranke; and so that, at that Conuention these who first were dead, shall preuent them that shall bee aliuie. But that hath no sure ground in Scripture, for though it bee saide, that these who shall bee aliuie *shall not preuent these which are asleepe*, it will not follow that these which are asleepe, shall preuent these which are aliuie. The Apostle himselfe saith, that *wee shall all bee caught vp together in the cloudes*. As for who shall bee formost, *Dies Domini reuelabit*, the day of the Lord shall declare it.

1 Thes. 4.  
15.

*The Sicke Man.*—I see then that your opinion is, that

all flesh that day must arise and compeare before God, and that none must bee excepted. But how is it that the Godlie onlie by Christ are called, *The children of the resurrection*? By that it would appeare, that none shall arise but the members of Christ.

Luk.20.36

*The Pastour.*—It is most certaine that all shall arise. *All that are in the graue shall heare his voyce, and shall come foorth, they that haue done good vnto the Resurrection of life, and they that haue done euill vnto the Resurrection of damnation.* As for the Godlie, indeede, properlie they are the *Children of the Resurrection*, because they shall arise willinglie out of their beddes, and because by the vertue of Christe's Resurrection they shall arise, hee beeing the Head, and they the members, which must follow after that Head. As for the wicked, they shall bee scourged out of their Graues, the force of wrath shall draw them out, that as Malefactors they may come and heare their doome pronounced against them.

Ioh. 5. 28,  
29.

*The Sicke Man.*—I heare you say, according to God's word, that *all that are in the graues shall heare his voyce, and shall come foorth.* If that bee, where shall the little Children that died without Baptisme bee? The Roman Church teacheth that such goe to a prison, where they shall neuer see the face of God. Shall not their bodies come out of their Graues? If the Heauens and the Earth passe away, what part can they bee in, where they shall not see God's face?

*The Pastour.*—Indeede, Sir, your reason refuteth that errorr sufficientlie. For certainlie their bodies must come out of their Graues. It is not possible but in that day they shall see Christ.

\* Truelie, to put such into an euerlasting prison, for such a cause, were to blame the Lord himselfe of injustice. The Lord hath saide, *The sonne shall not beare the iniquitie of the father.* What if the father by negligence shall neglect to cause baptize his Childe? shall the Childe for his father's negligence bee clapped vp into euerlasting prison! If that were, should not the prouerbe bee true, *The fathers haue eaten sowe grappes, and the Children's teeth are set on edge.* It was well saide by *Bernard*,

\* Note.

Ezek. 18.  
20.

Ezek. 18.2

Bernard.

*Non priuatio Baptismi sed contemptus damnat.*

That is, not the want, but the contempt of Baptisme, con-

Orat. fun-  
neb. de ob-  
ibitu Val-  
lent.

demneth. If anie condemnation bee, the Father who con-  
temneth, and not the Childe who contemneth not, shall bee  
damned.

*S. Ambros*, speaking of *Valentinian*, who disceased before  
hee could come to him for to bee baptized, saide,

*Quem regeneraturus eram amisi, sed ille non amisit gra-  
tiam quam poposcit.*

\* Note.

That is, I haue lost him whom I was for to regenerate,  
but hee hath not lossed the grace which hee sought. \* None  
but *baptizers of Bells* will bee against this trueth.

*The Sicke Man*.—I am well satisfied in that point. I  
wonder much how men should goe so farre astray. Where  
shall these bodies of little Children bee in the day of the Re-  
surrection, if they shall not compeare before Christ the Iudge?  
I thinke this argument can hardlie bee answered vnto.

1 Cor. 15.  
29.

Another difficultie heere may bee moued concerning *Bap-  
tisme*, which the Apostle taketh as an argument to proue the  
Resurrection. *What shall they do*, saith hee, *which are*  
*baptized for the dead? if the dead rise not at all, why are*  
*they then baptized for the dead?* The wordes seeme verie  
difficile.

S. Chry-  
sost.

*The Pastour*.—Indeede, Sir, they want not difficultie.  
Some interpret the wordes, *for the dead*, that is, *Vice et*  
*loco mortuorum*. The custome was among the Christians,  
as *S. Ambros* recordeth, that if anie died without Baptisme,  
some of the liuing came to the bedde where they were dead,  
or to their Graue, and there were baptized for them. *Chry-  
sostome* and *Epiphanius* declare that this was a custome  
among the *Marcionites*, which they reprove as a vaine in-  
uention.

Others interpret these wordes of these who on their death-  
beddes were baptized, that thereby all by-gone sinnes might  
bee purged away.

Others interpret, *To bee baptized for the dead*, that is,  
in the faith of the Resurrection of the dead. For these who  
were to bee baptized, first did rehearse the Creede, and when  
they came to the *Resurrection of the dead*, at these wordes  
they were baptized.

Luther.  
Bucanus.  
Piscator.

Others of the Learned take the wordes, *ὑπὲρ νεκρῶν*, about  
the dead. The custome beeing of olde, that these who were  
baptized, were baptized about the Graues, where the dead



did lye, for to testifie that they did believe the Resurrection from the dead.

Some by baptizing heere vnderstand that washing and ablution of dead bodies. After this signification, Cuppes are saide, βαπτίζεσθαι, to bee baptized, or washen. This washing of the dead bodies before their buriall, as some thinke, was common to the *Iewes*, who, in hope of the Resurrection, did bath them and make them cleane. This was also a custome among the *Paganes*, to wash and anoint the dead bodies. Such were called *Pollinctores*.

This also appeareth to haue beene done in the dayes of the Apostles, by the Christians. In the *Actes* it is written of *Tabitha*, that beeing dead, they *washed her, and laide her in an vpper Chamber*. All these baptizings and washings were in hope of the Resurrection. As for the *Paganes*, they wrought the worke as *Peter* on *Tabor* spake, not *knowing what hee saide*, or as *Caiaphas* prophesied, not vnderstanding the prophecie which hee preached. This by the most Learned is approued.

Others interpret, to bee *baptized for dead*, not, for the dead, or aboue the Graues of these that are buried, but *for dead*, say they, that is, *as dead to sin*, for to destroy and mortifie sin, which is the chiefe end of *Baptisme*. This, say they, is a maine argument for to proue the Resurrection; for if there were no Resurrection, to what purpose should men crucifie their sinnes?

\* Beholde how these few wordes, *to bee baptized for dead*, hath troubled so manie braines; where wee may learne the shallownesse of man's witte. God, with that little Greek ὑπερ, hath giuen all the Doctours of the Church a taske that may teach them humilitie, an Antidote for to cure our *swelling knowledge*.

*The Sicke Man*.—That which yee say is trueth. Oh, that men were wise in this point, that they could consider the weakness of their wittes!

But to come to our purpose concerning the *Resurrection*. Manie a time haue I in my Spirit wondered at the greatnesse of that worke.

*The Pastour*.—It shall bee a great worke indeede. \* But if anie *Saducean* spirit would doubt of it, it must also doubt more of the Creation. I take the Creation to haue beene a greater worke. It is more to haue made our bodies of no-

Mat. 7. 4.

Act. 9. 37.

Luk. 9. 33.

Ioh. 18. 14.

\* Note.

\* Note.

thing, than to gather their dust together, which is now but dispersed. This was a Father's argument :

Tertul. *Vtique idoneus est reficere qui facit : quare miramur ? quare non credimus ? Deus est qui fecit : considera authorem et tolle dubitationem.*

That is, it is easie for God to make ouer againe that which hee hath once made : why marueill wee ? yea, why belieue wee not ? God hath made all. Consider the Maker, and doubt no more.

*The Sicke Man.*—Let mee heare some thing out of Scripture concerning this point.

*The Pastour.*—There bee manie most famous passages for the probation of that great worke, both out of the Olde and  
Iob, 19. 25. *I know, saide Iob, that my Redeemer liueth, and that hee shall stand at the latter day vpon the earth ; and though, after my skinne, wormes destroy this*  
Verse 31. *bodie, yet in my flesh shall I see God ; whom I shall see for my selfe, and mine eyes shall beholde, and not another, though my reines bee consumed within mee.*

Dan. 12. 2. *Daniel is cleare in this : Manie of them that sleepe in the dust of the earth shall awake : some to euerlasting life, and some to shame and euerlasting contempt.*

The Prophet *Ezekiel*, by way of similitude, setting the  
Ezek. 37. deliuerance of *Israel*, pointeth at the Resurrection. *Beholde,*  
12. *O people, saith hee, I will open your Graues, and cause you to come vp out of your graues.*

Christ, in the Newe Testament, made numbers of the  
Sainctes to come out of the dust of death. What they were, no man can tell their names : whether it was *Moses* or *Ioshua*, *Samuel*, *David*, *Iosaphat*, *Iosiah*, or who, no tongue can tell. But this wee know, that after Christ arose, by the  
Mat. 27. 52 power of his Resurrection, hee made manie to come out of  
Verse 53. *their Graues. The graues were opened ; and manie bodies of sainctes which slept arose, and came out of the graues, after his Resurrection, and went into the holic Citie, and appeared vnto manie.*

*The Sicke Man.*—O but that was wonderfull ! Thinke yee, that after that they did returne to their graues ?

*The Pastour.*—The most Learned esteeme, that they neuer did returne backe to dust, but that they waited on Christ vntill the day of his Ascention, in which day they did accompanie him vp to the Heauens, where, with their Head,

<i>Judgement.</i>	OF THE SOULE, &c.	5. day.	237
<p>Christ, they were receiued into Glorie, with the great applause of all Angels and Sainctes, whose Spirits aboue are desiring continuallie to see the day, when Soule and bodie shall bee joyned, for to bee glorified together for euer.</p>			
<p><i>The Sicke Man.</i>—After that the dead are risen, and the liuing changed, what, thinke yee shall immediatelie follow before wee meet with the Lord himselfe?</p>			
<p><i>The Pastour.</i>—In the judgement of some, so soone as the dead shall bee raised, and the liuing changed, before that wee shall meete with Christ into the cloudes, there shall bee a sore mourning, both among the Godlie and the wicked, for the piercing of that Lord. Euerie one of the Godlie in that day shall say, as the <i>Butler</i> saide to <i>Pharaoh</i>, <i>I do remember my faultes this day.</i></p>			Gen.41. 9.
<p>Such a mourning was neuer heard since the world was founded, as shall bee heard that day for a space. Christ himselfe hath declared this, saying, <i>Then shall all the Tribes of the earth mourne, when they shall see the Sonne of Man coming into the Cloudes.</i> All shall bee agast at the first sight of that <i>High and loftie One, that inhabiteth Eternitie.</i> <i>S. Iohn</i> saith, <i>Beholde ! hee commeth with Cloudes, and euerie eye shall see him, and they also which pierced him. And all the Kinrides of the Earth shall waile because of him.</i></p>			Mat.24.30 Isa. 57. 15. Reu. 1. 7.
<p>The Prophet <i>Zacharie</i> compareth this mourning to the mourning of <i>Hadadrimmon</i>, in the valie of <i>Megiddon</i>, for the death of good <i>Iosiah</i>.</p>			Zech. 12. 11.
<p>Some thinke that onlie the wicked shall mourne in that day. In my judgement it is the most true opinion. Others, by reason of these foresaide passages, thinke that all, both Godlie and vngodlie, at the first sight of Iesvs, shall waile with great lamentations, while they shall beholde Him <i>whom they haue pierced.</i></p>			
<p>* All at the sight of Him who was pierced for, and by our sinnes, <i>ποφόνται, plangent</i>, that is, <i>shall strike their breasts with their hands</i>, the signe of great doole.</p>			* Note.
<p>After that the Lord hath suffered his to mourne for a space in his sight, hee shall incontinent command them to come, and by vertue of his word they shall all, as with winges, flie vp into the Aire, there for to meete their Lord, <i>the strength of their heart, the joye of their glorie, the desire of their eyes, and that whereupon they set their mindes.</i></p>			* Note.
<p>So soone as they shall come to him, hee shall <i>wype all</i></p>			Reu.21.4.



\* Note. *teares from their eyes.* \* Then shall these mourning *Mordecais* put off the *Sack-cloth of their doole*, for to bee arrayed with the *Kinge's royall apperall*, the *White linnen of heauen*, the *glorious Liuerie* of Christ Iesvs. \* These hauing *celestiall Crownes* vpon their heads, shall *glauce in glorie*, like shining *Sunnes*, that all that euer tooke breath may see *how it shall bee done to them, whom the King of Heauen will honour.* \* When the Godlie shall see themselves so powerfullie deliuered from so fearefull dangers, they shall cry to Christ, as the *Israelites* saide to *Gideon*, *Reigne thou ouer vs, because thou hast deliuered vs.* According to their desire, hee shall reigne ouer them in all *prosperitie*. Then shall his *curled Lockes*, bee fullie dryed of the *Dewe and doole droppes of the night* of all afflictions.

*The Sicke Man.*—When the Lord shall come to *Iudgement*, in what place, thinke yee, that hee shall sitte downe as *Iudge*, for to *pronounce his sentence*?

*The Pastour.*—It is thought by some, that Christ and all his Angels shall come downe to the Earth, that the sentence may bee pronounced in the presence of the wicked, 'who for feare of *distresse and destruction*, like *creeping wormes*, shall striue to hide themselves vnder *Rockes and Mountaines*, for to couer themselves from the *face of the Lambe*. Glad would they bee for to haue the *cliftes of the rockes*, and the secret place of the *Graue*, for a *Shelter* in that day. \* That shall bee a *day of trouble and of treading downe, a day of perplexitie and of crying to the mountaines*. Then shall the wicked, in fearefull *qualmes of griefe*, beeing haltered with horrors, wish that the *Rockes and Mountaines* would *skippe like Rammes*, for to leape vpon them, that thereby they might bee hidde from the *Lambe*.

But from that *Royall presence* there shall bee none escape. \* *The Angels of great power* shall haile them away by force before his great *Tribunall*, where all the euill they haue committed, and all the good they haue omitted, both publicke scandales and secret sinnes, shall bee *ript vp, and set in open view before all the world, to their perpetuall infamie*.

This is the trueth of God's word: *Iudge nothing before the time*, saide *S. Paul*, *untill the Lord come, who both will bring to light the hidden thinges of darknesse, and will make manifest the counsell of the heartes*.

\* Note. O mercifull God! what is this? What can foolish man

thinke in himselfe while hee *concealeth his sinnes*? Beholde heere it is written, that at that day *God shall make manifest the counsell of the heartes*. The world saith often, that *thought is free*. \* But beholde! heare how the verie euill thoughts of the wicked in that day shall bee spread out and laide in *broad band* before the face of God, of Angels, and of men.

\* Note.

\* What an *awe-band* should this bee for to make vs watch better ouer our most secret *thoughts*, seeing in that great day, before so manie *famous witnesses*, *GOD, Saintes, and Angels*, the most secret counsell of the heart shall bee made manifest!

\* Note.

\* O then, then, shall the blacke *Mores'* hiddes, and *Leopardes'* spottes clearlie bee seene! Then shall all the hidde *murthers* and all the *counsell*s thereof bee made manifest. Were hee a King, hee shall not bee able to couer himselfe. Then shall all the hidde Fornications and Adulteries, yea, the verie *plots* and *counsels* for such thinges, though not *effectuate*, all shall bee brought to light. O yee most vile heartes! in that day yee shall bee *vnboweled and anatamised* before the eyes of all that euer breathed on earth.

\* Note.

\* What thinke yee, O *sinner*s, who will not remember this? Will yee not thinke vpon this, that the day is fast comming? except that by speedie repentance, yee preuent the wrath, God shall *discharge vpon you the thunder bolts of his vengeance*. Vengeance shall beate vpon your braines and breasts, wherein your sinnes were bredde.

\* Note.

*The Sicke Man.*—\* Oh, that men were wise for to lay such meditations nearest their heart! alas! such thoughts in our heartes are often but *raue and euill digested*. Wee ofttest *misse the corne* and *choose the chaffe*, such are the folies which are euer *afloate in our braines*.

\* Note.

But to come to the maine purpose which wee haue in hand, let mee see what warrand these haue in Scripture, who say, that Christ shall come downe to the Earth, for to sitte in his *last Assise*.

*The Pastour.*—They ground their Assertion vpon the wordes of *Iob*, who saith, *I know that my Redeemer liueth, and that hee shall stand at the latter day vpon the Earth*. In the *French* version it is,

Iob, 19.25.

*Il demeurera le dernier sur la terre.*

That is, as our olde version hath, *Hee shall stand the last vpon the earth*.

\* Note.

By this it would appeare, that Christ the Iudge shall come downe to the Earth, where hee shall haue a Iudgement seate for to \* *do Iustice vpon that Element where sin did most abound.*

Other learned Diuines thinke otherwise, viz. that Christe's Throne, wherevpon hee shall sitte that day, shall bee *erected in the Aire.*

*The Sicke Man.*—Seeing some are of that opinion that Christ shall judge, hee beeing vpon the earth, what place thinke they, that hee shall choose for to sitte downe into?

Joel, 3. 2.

*The Pastour.*—As for the particular place where that last Iudgement shall bee giuen, some thinke that it shall bee into the *aire ouer the valie of Iehoshaphat*, neare by the Mount of *Oliues*, which is not farre from *Ierusalem*. Their chiefe grounde, is from that of *Joel*. *I will, saide the Lord, gather all Nations in the Valie of Iehoshaphat, and will plead with them there. There will I sitte to judge the Heathen round about.*

The opinion of some is, that where Christ was crucified, and put to open shame, and railed vpon, there shall hee chieflie in that day make manifest his Glorie.

\* Note.

\* This great Iudge, in all appearance, shall judge the world in righteousness, and *conuince the world of sin and of righteousness*, where hee himselfe was most *unrighteouslie judged and condemned.*

Act. 1.12.

Manie of the Learned Schoole-men thinke that hee shall come downe toward the *mount of Oliues*. Their ground is this, that Christ ascended from the *mount of Oliues*, and

Act. 1.11.

that there the angels saide vnto the men of *Galilee* that were gazing vp toward heauen, that *as they had seene him goe into heauen, so should hee come againe.*

Iude, v. 11.

These bee probable conjectures. But in my judgement no man can assuredlie tell in what particular place this great Iudge shall sitte downe, for to pronounce his Iudgement. This is most certaine, that hee shall come downe. *Beholde! hee commeth, saith S. Iude, with ten thousand of his Saintes, to execute judgement vpon all, and to conuince all that are vngodlie among them, of all their vngodlie deedes which they haue vngodlie committed, and of all their hard speeches, which vngodlie sinners haue spoken against him.*

*The Sicke Man.*—After what form thinke yee that



Iudgement.	OF THE SOULE, &c.	5. day.	241
Christ shall come downe from Heauen at doomes-day, that great iudiciall day?			
<i>The Pastour.</i> —In the most glorious form that is possible to him, with whom nothing is <i>impossible</i> . That glorious <i>King</i> shall bee <i>accompanied with all the Armies of heauen</i> .			
Before him <i>in die illo decritorio</i> , in that iudiciall day, shall bee heard a <i>shout</i> , a voice of an <i>Archangel</i> . The most shrill <i>Trumpet</i> of heauen shall sound so high with a <i>rebounding noyse</i> , that the dead in their Graues shall awake and arise out of their beddes, like sleeping men that are wakened in the morning, with the sound of the <i>Drumme</i> or fift houre <i>Bell</i> . At that sound all the dead must come out of their Graues, as men after sleepe arising out of their beddes.			
* None then must lye still with the <i>Sluggard</i> , who turning himselfe on his bedde, <i>as a door on its hinges</i> , saith, <i>Yet a little sleepe, a little slumber, a little folding of the hands to sleepe</i> . No, not. At the first <i>shout</i> , at the first voyce of the <i>Archangel</i> , at the first blast of the <i>Trumpet</i> , all shall arise and compeare before the face of that Iudge, in the day of that <i>great generall Assemblie</i> , when God shall comfort his own, and make a speedie riddence of the wicked, whom hee shall deuoure <i>by the fire of his jealousy</i> . None shall bee able in that day to award <i>his blowes</i> . There shall bee such paines which no damned Soule shall bee able to auoide, or abide. But the Godlie most gladlie, like <i>Eagles</i> about a dead bodie, shall <i>flock about their Lord</i> .			<p>* Note. Prou. 24. 33.</p> <p>Mat. 24. 28</p>
<i>The Sicke Man.</i> —I heare by your discourse, that the LORD shall come downe in great <i>pompe and magnificence</i> , After that hee is come downe into his Charet with his <i>thousand thousands</i> , what shall bee done next?			
<i>The Pastour.</i> — <i>Daniel</i> saith, that the <i>Iudgement shall bee set, and the Bookes shall bee opened</i> . After that Christ by his power hath cast downe all the little <i>thrones</i> of Emperours and Kinges, hee himselfe shall sitte downe vpon a <i>Throne of infinite Majestie</i> . His Garments shall bee white as <i>snow</i> , and his Haire like <i>pure woll</i> . This is saide by <i>Daniel</i> , for to let vs see that the <i>Iudge</i> of the world, shall bee vpright and spotlesse in his Iudgement. To this is subjoynd, by the Prophet, that <i>the iudgement was set</i> .			Dan. 7. 10.
<i>The Sicke Man.</i> —I vnderstand not well these last wordes. What is that to say, that the <i>Iudgement was set</i> ?			
<i>The Pastour.</i> —* It is in the Hebrew, <i>Dinaithib</i> . In			* Note.

the Latin, *Iudicio considerente*, or as *Arius Montanus* hath turned it, *Iudicium sedit*, that is, *the judgement satte downe*, that is, as who would say, *the Session satte downe*.

\* Note. \* By this Iudgement some of the Learned vnderstand Christ and his Sainctes with him, as *Assessours in that iurie* all sitting, Christ for to *judge*, and they for to approue his *Iudgement*.

\* Note. Mat.25.31 \* This then know, *that when the Sonne of Man shall come in his Glorie*, not with a scornfull *Reede* in his hand, but with a *celestiall scepter*, hee shall separate the Godlie and the wicked one from another. His Godhead, which in the *dayes of his fleshe* did lurke, shall in that *Session* most *ardentlie appeare with such a brightnesse*, as shall make the *eyes of deuills to dazzle*.

The Iudgement beeing thus orderlie set, *the Bookes shall bee opened*.

*The Sicke Man*.—What Bookes are these which shall bee opened?

Reu.20.12 *The Pastour*.—*S. Iohn*, speaking of that last Session day, saith, *I saw the dead, great and small, standing before God, and the Bookes were opened, and the dead were judged out of these thinges that were written in the Bookes, according to their workes*.

Your desire is to know, what Bookes these bee which shall bee opened in that great day. In my judgement there shall bee two Bookes opened that day. \* The first is that golden

\* Note. Reu.20.12 Booke of the Godlie, called, *The Booke of life*, which in the Chapter following is called *The Lambe's Booke of life*.

Reu.21.27 These whose names are written in that Booke, are saide in Isa. 4. 3.

Exod. 32. *Isaiah*, to bee *written among the liuing in Ierusalem*. This is that Booke, whereof *Moses* spake, when hee saide to God,

32. *If thou wilt not forgiue this people, blotte mee, I pray thee, out of the Booke which thou hast written*. This may bee called *The predestination Booke*, which is kept in Heauen.

Luk.10.20 *Rather rejoyce*, saide Christ to his Disciples, *that your names are written in Heauen*.

\* Note. *The Sicke Man*.—Thinke yee, Sir, that God hath anie materiall Booke, wherein the names of his Sainctes are written?

*The Pastour*.—No, not. \* But, as one saith well, *Infallibilis Dei memoria et aeterna ad vitam electio, liber dicitur*, that is, the infallible memorie of God, and his eter-

nall election vnto life, is called a Booke. Wherefore that? will yee say : because that which is written in our Booke is most surelie kept. If wee haue a thing to day in our memorie, wee may forget it incontinent : but if it bee well written in our Booke, wee are sure of it. \* According to this, God, for to shew vnto his deare ones how well hee remembereth them, hee saith, that hee hath *written them vpon the palmes of his hands*. This is that *Booke of remembrance*, whereof speaketh *Malachie*.

\* Note.

Isa. 49.16.

Mal. 3. 6.

One of the Learned calleth well the Booke of Life, *Symbolum electionis*, the signe or badge of our election. \* This is that which the Prophet *Ezekiel* calleth, *The writing of the house of Israel, and secret of the Lord*.

\* Note.

Ezek. 13.9

*The Sicke Man*.—But how is it saide, that this Booke shall bee opened?

*The Pastour*.—The Booke of Life, or of Predestination, is saide to bee opened when it shall appeare to all the world, who they are whom God hath *predestinate*. \* So long as the Godlie are heere, they are God's secret ones, no more knowne to the world, than a man is able to read that which is within a closed Booke.

\* Note.

While it shall bee seene by all what they are, then that Booke is saide to bee opened. When these off-scourings of the world, the most despised among men, shall bee seene vpon Thrones, shining like *Sunnes* about their God, *the Sunne of Righteousnesse* ; then shall all the wicked read, as in an open Booke, that these whom they once did despise were truelie the Sainctes of God.

Mat. 13.43

Mal. 4. 2.

\* The Booke of Predestination is like that Booke of the *Reuelation*, which was so fast sealed, that no man could open it, *but the Lyon of the tribe of Iudah*. Without the force of a *Lyon*, such *seales* could not bee lifted vp.

\* Note.

Reu. 5. 5.

*The Sicke Man*.—I haue heard concerning the Booke of the godlie.

Now let mee know what bee these Bookes, wherein were written all the workes of the wicked ; according to which, *S. Iohn* saith, that they *shall bee judged*. \* By this it would appeare, that all the sinnes which they in their life did commit vnder the *curtaine of darknesse*, shall then bee set in open view. O the deepe displeasure of our God ! Happie they who are highlie in his fauour ! I would gladlie know

Reu. 20.12

\* Note.



244	THE LAST BATTELL	<i>Of the Last</i>
	what a <i>blacke bible</i> is that which is called The Booke of the Wicked?	
* Note. Dan. 7. 9.	<i>The Pastour.</i> —* When Christ, the <i>Ancient of dayes</i> ,	
Reu. 21. 27	sitting vpon his <i>Throne</i> , readie for to iudge the wicked, shall	
Reu. 20. 12	bee vpon the <i>touch of their tryall</i> , the <i>Bookes of accounts</i>	
	shall bee laide open. The Booke of the Godlie is but one	
Verse 12.	Booke, called The <i>Booke of the Lambe</i> , and The <i>Booke of</i>	
	<i>Life</i> . But as for the wicked, while the Scripture speaketh	
	of them, it speaketh of Bookes in the plurall number. <i>The</i>	
* Note.	<i>Bookes were opened</i> , saith <i>S. Iohn</i> , and the dead were judged	
	out of these things that were written in the <i>Bookes</i> .	
	* By these Bookes some vnderstand the Lawe of God and	
	their own Conscience. Their <i>bosome Booke</i> , like <i>Vriah's</i>	
	<i>Letters</i> , containing their own death. Let mee also add vnto	
	these two, a third Booke, <i>euen the Booke of the Gospel</i> .	
	First of all, the Lord shall open his Lawe Booke vnto the	
* Note.	wicked, where they shall see what they haue done, that God	
	hath forbidden, and what they haue not done, that hee hath	
	commanded. * At the breach of euerie command they shall	
	see curses of <i>Woe, woe, woe</i> , annexed like the reekie taile of	
	a <i>Comet</i> , which are nothing but the smoke of God's wrath.	
	After that, <i>with sore sighing and griefe of minde</i> , they	
	haue read through all the Booke of the Lawe, and haue	
	clearelie seene what filthie breaches they haue made, to them	
	shall bee presented the Booke of the Gospel, wherein they	
	shall see, that they haue <i>sinned against the remeede of sin</i> ,	
	by refusing grace offered vnto them, and by treading vnder	
	their vncleane feete the <i>precious Blood of the Lambe</i> , the	
	<i>price of their Redemption</i> .	
	* Though the wicked shall indeede bee judged according	
	to their workes, yet the maine cause of their condemnation	
	shall bee, because they would not <i>believe in the Sonne of</i>	
	<i>God</i> . For this cause the Gospel, which is the Booke of	
	Faith, shall bee God's chiefe <i>Booke of Iudgement</i> . Accord-	
Rom. 2. 16.	ing to this, <i>S. Paul</i> plainelie saith, that in that day <i>God shall</i>	
	<i>judge the secretes of men</i> , by <i>Iesvs Christ</i> , according to my	
	<i>Gospel</i> .	
	* Now, lest the wicked should thinke God anie wise to bee	
	vnrighteous while hee judgeth, the third Booke, like <i>Ioseph's</i>	
Gen. 41. 5.	<i>Cuppe whereby hee did diuine</i> , shall bee produced, euen their	
	<i>bosome Booke</i> , the <i>booke of their own Conscience</i> , the <i>booke</i>	
	<i>of Nature and of Nations</i> , which euerie one of them had in	

<i>Judgement.</i>	OF THE SOULE, &c.	5. day.	245
<p>keeping within their breast, since they could discern good by euill. * Whateuer they haue spoken, wrought, or thought, there shall they finde it written, in most blacke <i>Characters</i>, and as it were subscribed with their own hand, so that they shall not bee able to haue a face for to deny, no more than a man can deny his own hand write.</p>			* Note.
<p>* The Letters of that Booke shall bee printed with so great a <i>Character</i>, that all the Godlie who shall bee Christe's <i>Assessours</i> in that <i>Iurie</i>, for to passe their <i>Verdict vpon them</i>, shall see easilie a farre off, all the shame of the wicked, which was once <i>close couered vnder varnished colours of great godlinesse</i>.</p>			* Note.
<p>O in that day all their filthie thoughts and craftie conueyances, and secret conspiracies, and hidde murthers, and adulteries, and all other mischiefe, the vnhappy <i>cockle</i> and <i>darnell</i> of their heartes, whereof they were secretlie guiltie, shall bee set in open view before GOD, Angels, and men! All their faces shall bee couered with <i>the filthinesse of their menstruous clouts</i>. All their sinnes, both known and secret, shall God set <i>in order before them</i>, that all eyes of men and Angels may beholde their abominations. <i>O short, sower, sweete pleasures</i>, with long euerlasting tailes of sorrow!</p>			Psal.50.21
<p>* O but the Sainctes of God shall wonder in that day, to see so manie whom they while they liued, judged in <i>Charitie</i> to bee godlie and <i>well set persons</i>! O, say I, but they shall wonder to see them in base bondage, among the <i>blacke band</i>, hauing the Bookes of their Consciences blotted with so manie <i>Items</i> of idle and wicked thoughts, which in this life could neuer bee taken <i>within the walke of humane justice</i>! *After the <i>Items</i> of their vile thoughts, shall appear the <i>Items</i> of idle and wicked wordes. After all, shall bee seene the most filthie <i>Items</i> of their most vile and abominable workes, which they thought had beene <i>buried in eternal obliuion</i>. The dashing tempest of God's wrath, shall wash out all the varnished paintings of their hypocrisie.</p>			* Note.
<p>Mercifull GOD, what shame in that day shall come with confusion vpon all the faces of the wicked! When such secret sinnes, <i>as hidde murthers, by Sword or by poyson, hidde adulteries, incrusts, stolen inches and falseweights</i>, and all other such iniquities whereof this world is full, and that vnder a faire colour and shew of godlinesse, when all these hidde sinnes, say I, shall bee singled out, and shall come to light,</p>			

\* Note

the godlie, whom they once reputed precise fooles and simple Fellowes, shall wonder at the sight thereof. \* Then shall they point at such persons, saying among themselues, *Fye, fye! out vpon him, out vpon her! Oh shame! who could haue thought that euer hee had beene such a man, or that shee had beene such a woman; was this the life that these dapper and delicate persons did leade, vnder the faire colour of such a glorious profession? Ah, stinking hypocrites! formall Pharisees with your sodered shewes, to whom poore, poore Publicans seemed to bee no bodie, because while yee sinned God kept silence, yee thought that hee was altogether such a one as yourselfe. But now hee shall reprove you, and shall set all your sinnes in order before you. It shall bee clearlie proued vnto your faces and false heartes, that yee were but painted Tombes and whited walls. The Lord in his furie shall hurle you out of your place. Hee in his rage shall push you all downe like a rotten and tottering wall. Nothing shall bee able to dazzle, or deceiue the eyes of your Iudge.*

Psal.50.21

A Prayer.

*The Sicke Man.—The Lord bee mercifull to my sillie Soule. The Lord cast all my sinnes behinde thy backe, and burie them in the bottome of the Sea.*

It is euident then as I see, that all secret sinnes shall come to light in that day, and shall bee seene written with Letters great like mountaines, for to bee seene by the eyes of all these that euer tooke life, and that to the euerlasting shame and infamie of these who, in the dayes of God's patience, turned his grace into wantonnesse.

\* Note.

*The Pastour.*—It is most certaine, that there is nothing which shall not bee seene that day. \* All the close corruptions wherewith the wicked were stufte and swelled, shall bee set in open view, all the wicked shall bee known, yea, euerie mother's sonne of them shall bee clearlie seene, *unmasked* and *unrized*, yea, stript starke naked of all their cloaks of craftinesse. What haue they thought or wrought, it shall bee sought and found. The Lord by the *light beames of his eyes, Sonnes of thunder and of lightning*, shall seeke and search thorow the secrets of all heartes, after that manner whereof *Zephaniah* hath written, *At that time, saith the Lord, will I search Ierusalem with lampes, and visit the men that are frozen in their dregges, and say in their heart, The Lord will neither do good nor euill.* Then shall bee seene who

Zeph.1.12



sported in *Meshech*, and who *ruffled in the tents of Kedar*, contented themselues with painted and guilded graces.

After that the Lord hath found out with this light all their abominations, and *hath set them in order before them*, then shall hee cry, *Ah! I will ease mee of mine adversaries*, that saide, Hee shall fling contempt vpon their faces. The wicked then shall bee so pynned with such pinches, yea, so astonished, as that no tongue can expresse. They who, while they had time to repent, would not shedde a teare for to get God's mercie, would then, when the *Sun-shine of their glorie is past*, bee glad to please God, by powring out the dearest droppes of their blood into teares, wherewith they might bathe the feete of Iesvs.

Isa. 1. 4.2.

\* O the terrours of that day! That day shall bee most fearefull, it shall bee like *a day of Battell*, wherein nothing is to bee heard but noyse, squeaking and yellings, nothing to bee seene but gaping of wounded men, and tumbling of garments into blood. All these who on earth were rotten at the heart, shall bee ranked in the number of that *bashfull band*.

\* Note.

O what vnspeakable feares and tremblings shall then seaze vpon these *wretched Soules*! In all partes they shall bee wounded. Three restlesse plagues, *Sorrow*, *Shame*, and *Feare*, shall continuallie nettle them, till an heaped treasure of wrath come rushing vpon them with breath of kindled *Iuniper*. Sathan shall continuallie flash in their face, fire whose flammes shall bee fed with riuers of *brim-stone* kindled with an euerlasting wrath. The great God with the *Hammer of his vengeance*, shall strike thorow the *rebellious loynes of their pride*, and shall breake the *yron sinewes of their obstinacie*. \* Then would they giue a world for an hole in

\* Note.

heauen, for to relish the least pleasures that bee there. No tongue of man or Angel can fullie expresse the least part of these woes. \* Manie *millions* of their earthlie pleasures shall bee deare bought with one *minute* of such paines. Their best shall bee the verie contrarie of that which they like best. For all shall goe to all. *Reeling* shall bee their *rest*, and *paines* their pleasures, *mourning* shall bee all their *mirth*, and their *bone musicke* shall bee but *gnashing of teeth*, euen in the presence of their Iudge, before whom they shall stand like abominable monsters, and spectacles of amazement.

\* Note.

\* Thus, as is well saide in the *Psalme*, *The way of the wicked hee turneth upside downe*. At the first dash hee shall

\* Note.  
Ps. 146.9.

break in pieces the claspes and haspes of their foolish hopes, wherein once boldlie they did sin, that *grace might abound*.

*The Sicke Man.*—O how fearefull shall their condition bee, while, *like Tinder before the fire, readie to bee consumed*, they shall stand arraigned before the Barre of God's justice, with the volumnes of their sinnes written in Letters great like mountaines, so that euerie eye may read them!

\* Note.

\* The Lord, as I thinke, out of a sowre, seuer, and imperious austeritie, shall beholde that cursed band with glauncing eyes of vnutterable wrath, wharefrae shall come nothing but *wilde fire, brim-stone, and gun-powder*, for the euerlasting firing of their Conscience.

\* Note.

\* Not onlie shall the Lord beholde their *vilanies*, but to all eyes that euer saw sight, hee shall anatomize their guilefull heartes, wherein all their most filthie plots and deuices shall bee seene, vnto their euerlasting shame and infamie. O what *shame and confusion of face*, O what *fears and tremblings*, shall seaze vpon these who on earth, *for a point of their hose*, would bee at *daggers* drawing with the greatest!

Then shall these who were bold to sin in their life, despising God and his threatnings, then shall they shake and quake, like a man whose necke is laide vpon the Blocke, waiting for nothing but the dead stroke from the instrument of death. Then all their comfort shall bee turned into confusion. Then shall they know how foolishlie they conceiued an imaginarie *Hell*, while pressed down vnder a *sinfull load*, the wrath of God, like a *Mille-stone*, shall crush them downe to the *deepest of despaire*, where one sorrow, succeeding, shall for euer presse at the heeles of another.

Dan. 5. 6.

*The Pastour.*—O these vnspeakable terrours! It is most certaine, that *Belshazzar* neuer did speake so while hee saw the *hand writing on the wall*, as the wicked, these doolefull wights, shall do when they shall stand before God with the Bookes of the Lawe, Gospel, and of Consciences, laide open before them. Horrors shall bee heaped vpon them with terrours and torments, whereof a *created Nature can bee capable*. O then what *gnashing of teeth and volumnes of woes*! They shall bee so *soacked* in teares, and *sacaked* with sorrowe, that who shall see them shall see the verie image of Death, and yet none shall pittie them. There shall they stand, *stript starke naked*, before their Iudge, like *criminals vpon the pannell*, looking for nothing but present

<i>Iudgement.</i>	OF THE SOULE, &c.	5. day.	249
condemnation both of Soule and bodie, which God shall make the <i>eternall fuell of everlasting flammes</i> . The Soule and bodie, combined mates in miserie, shall mourne for euermore.			
<i>The Sicke Man.</i> —O Lord, season my Soule with the <i>graces of thy Spirit, reuiue it with a spirituall vigour. Let mee liue the life of the righteous, and let mine end bee like vnto theirs.</i>			A Prayer. Numb. 23. 10.
I haue heard you, Sir, with great attention, declare that when Christ shall sitte downe to iudge, hee shall separate the wicked from the Godlie, as <i>Goates</i> from the <i>Sheepe</i> , and that the wicked, with all the hoast of <i>hell</i> lapped vp in that same bundle of condemnation, shall stand at his left hand, and that the Godlie shall sitte vpon <i>Thrones</i> at his right hand.			Mat. 25. 33 Luk. 22. 30
Now I desire to know of you, what shall bee the case of the Godlie at the right hand, before that the Iudgement bee pronounced?			
<i>The Pastour.</i> —It hath beene tolde you, that the Wicked, who on Earth made the world to tremble with their boisterous bragges, shall at God's Left hand bee standing in disgrace, discount, and discountenance with their <i>Iudge</i> . There shall they stand all trembling, hauing before them the Booke of the Lawe, where they shall see all their Sinnes, of Thoughts, Wordes, and Workes. While their guiltied Consciences shall bee crying Guiltie within them, at the sight of the Lawe Booke of their transgressions, the Lord, for to aggrauate their grieffe, shall present before them the Booke of the Gospel, where they shall see how by vnbeliefe they haue sinned against the remeede of sin. * With these two shall bee joyned the Booke of their Consciences, ratifying vnto them, that what is contained into the other two Bookes is an vndoubted trueth. At the reading of these bloodie Bookes, as yee haue already heard, <i>their Consciences shall bee tortured with unspeakable amazement and feare</i> . Their Soules, all agast, pricked and perplexed, shall yawne for a droppe of comfort, which no creature aboue or below shall bee able to affoorde.			* Note.
Now yee desire to know what shall bee in that time the estate of the godlie, Christe's right hand, before that the Iudgement bee pronounced.			
It is certaine, that they all in great Glorie, <i>wearing the shining Crownes of immortalitie</i> , shall sitte vpon <i>Thrones</i> , beeing more bright than the Sunne at the noone-day. In iudgement they shall passe verdict on the wicked. They			



shall all in that *summarië processe* sitte as *Christe's assessours*, for to judge the *Angels*, that is, for to approue Christe's Iudgement pronounced against the *Deuills*, the *euill Angels*, and against all that cursed crue of the *Reprobates*, who in their life, *liuing vnder masks of mischiefe*, branded them with the *nik-names of puritanisme*, proud hypocrisie, glorious singularitie, and phantasticke precisenesse, who in a word, in hight of stomacke ruffling and swashing, did tread vpon God's *Turtles*, accounting them the most vile off-scourings of the Earth.

O but the wicked, who on earth were swelled with self-conceite, shall wonder to see these to bee the *Assessours of their Iudge, in highest fauour with God, whose life once they counted madnesse!* O what a wonder shall it seeme to the *worldlie wise*, when they shall see these *simple ones*, whose *life they loathed*, whom they counted fooles on earth, all decked and adorned with rarest jewels, so high set vpon Thrones with the most glorious *Angels* of God! O how shall they, whom their life reposed in *beddes of Yvorie*, bee amazed to beholde God's *little ones* so brightlie shining, like *Sunnes, with glistering Crownes and glorious Garlands*, possessing fullie *Wealth, Honour, Health, and Heartes desire, yea, pleasures vnparalleled by anie that heart of fleshe can wish!*

Amos, 6. 1.

Mat. 10. 42

Mat. 13. 43

\* Note.

\* The wicked, beholding this, shall bee *swallowed vp with grieve and grones*, for then shall they remember, how on Earth they haue drowned the good motions of the Spirit, in vain ryots, prophannesse, and revillings of good fellowship.

I say againe, that the wicked who once, in their *swaggering humour* and *accursed gallentnesse*, were wont to braue it out with the best, with the great contempt of Christe's *little ones*, shall wonder, and wonder againe, at the sight of these whom God in that day shall honour. \* *Are these they*, shall they say, *whom sometimes wee had in derision, and of whom wee made a parable of reproach? Are these the men and the women, whom wee in hight of stomacke disdained to beholde?* Beholde! now wee see that they are indeede that which on earth they were called, euen *Sainctes, God's most excellent ones.*

Mat. 10. 42

\* Note.

Psal. 16. 3.

Certainlie, the *glorious glaunces of these blessed and beautified bodies, sitting all in royall apperall, shall strike the wicked in a wonderfull maze*, while they shall beholde

such *jewels of joye*, they shall bee stricken into the dumbe dumps of saddest *melancholie*. O the folie of such miserable *mucke wormes*, who count it now an heauen to creepe and crawl in oyled and buttered paths of carnall prosperitie ! But in short, to proceede in this purpose orderlie.

When all things shall bee put to an order, the wicked beeing at the *left*, and the Godlie at the *right hand*, in my judgement there shall bee a great *silence*, that the *Iudge* may haue audience. All men shall bee stedfastlie looking, for to heare what GOD the LORD shall say. Then *God shall lay judgement to the Lyne, and righteousness to the Plummet. Then shall the Lord rise vp as in mount Perazin, and shall bee wroth as in the valie of Gibeon, that hee may do his worke, his strange worke, and bring to passe his act, his strange act.* O that cleare and bright shining Eye, which nothing in that day shall bee able to escape !

Isa. 28. 7.

*The Sicke Man.*—To whom thinke yee that Christ in that Judgement shall first addresse his speach ? Whether shall hee speak first vnto the Godlie, who *in a sacred violence did take the Kingdome*, or to the wicked, who *in the dayes of their fleshe did sleepe most softlie in the downes of securitie*, caring for nothing, but their *Purses* and their *Paunches* ?

Mat.11.12

*The Pastour.*—The Lord shall speake first vnto his own, who are the chosen *generation, the royall Priesthood, the holie Nation, the peculiar people.* \* To these sitting at his right hand, first shall hee say, with his *Lillie lippes dropping sweete Myrrhe, Come, yee blessed of my Father, inherite the kingdome prepared for you from the foundation of the world.*

1Pet.1.17.

\* Note.

Cant.5.13.

Mat.25.34

\* At the hearing of these wordes of their Lord's most louing inuitation, *all their senses shall open like floode gates for to receiue vnspeakable Ioyes.*

\* Note.

What tongue can tell what joye the *Lambe's Bride*, with her *purple Head and Doues Eyes*, shall haue, when Shee shall see with what a *Bridegroom* Shee shall bee matched that day !

Reu.21. 9.

Cant. 7. 5.

Ioh. 3. 29.

After that the Lord hath comforted his own, hee shall turn him to the *Goates*, that *bashfull band*, trembling at his *left hand.* \* Before that hee open his mouth to speake, hee shall beholde these *bruite beastes made to bee taken and destroyed.* With fierie lookes, with *kindled eyes, sparkling furie and rage, and flashes of lightning*, hee shall beholde

Mat.25.35

\* Note.

2Pet.2.12.

these *deuills' droiles, doolefull creatures*. In his countenance they shall read the *Characters* of awfull terrours, euen of the *horrours of hell*. At the first sight of that angrie Majestie, with brent browes and his sterne countenance, a Torrent of terrours shall violentlie rush vpon their Soules, dashing them with a dazzling astonishment. Then shall they wish, in these flamming horrours, vexing them to the quicke, that mountaines would fall aboute them *for to hide them from such angrie eyes*. Then shall they know how foolish they were in their lifetime, to thinke that while they sinned, the Lord was but a stocke or a stone which could not perceiue them.

\* Note. \* O that glauncing wrath, which like fire shall greaslie appeare in the eyes of that Iudge, ten thousand times brighter than the *Sunne*! The glaunces of that fierie furie shall so dazzle the sight of the Reprobate, yea, shall so dash them, that they shall not bee able to abide his countenance. No, not; though their eyes were of steele, or of yron, nothing then shall stand in the gappe against the irruptions of such a fierce and fierie vengeance.

\* Note. \* While these prophane men liued on earth in a blazing prosperitie, they thought their mountaine so strong, that they could neuer bee moued. In their lifetime they liued in gladnesse. At their end, they disceased fairlie in the eyes of the world. They seemed Sainctes, because that in *their death were no bands*. But, O the terrours that abide them!

\* Note. \* At the first sight of their Iudge, a Torrent of terrours shall most violentlie rush vpon their Soules, standing in an heauie dumpe, and waiting on their dreadfull doome. While they liue heere, the stone of their heart is like an grauell stone, so bedded in the bladder, that it cannot bee painefull. Little dreame the wicked now that such fearefull and hellish horrours are preparing for them. But, O their euerlasting woe is presentlie in hatching and hammering! It is nearest to the birth while the wicked are most secure. Sudden destruction is nearest, while the preaching of peace are doubled by crying, *Peace and saftie*.

\* Note. \* Happie is the man to whom the Lord doeth vouchsafe the grace in this world, to waken out of the drousie slumber of sin, for to repent in time! Woe to these in whose heartes the long forbearance of God's wrath hath wrought a more frozen coldnesse, and presumptuous securitie, wherein beeing



lulled, they are carried, in a most sweete and sound sleepe, to places where their eye-lids shall neuer bee refreshed with rest anie more ! O how shall they fling and cry, when they shall feele themselues stung and galled vpon the sore !

\* After that the Lord hath browbeaten them with the biggest lookes of his wrath, and hath terrified them with his piercing eyes of fire, and after that hee hath disclaimed all interest that euer hee had into them, hee shall cause take these *Foxes that spoiled his vines*. That done, hee shall vnsheath the *flaming sword* of his vengeance, with these most fearefull wordes of excommunication, *Depart from mee, yee cursed, into euerlasting fire, prepared for the Deuill and his Angels*. In that fire, like dry chippie burn-wood, they shall burn, but in this they shall bee like *Salamanders*, that they shall neuer bee consumed. By that most fearefull *blast of wrath* the LORD shall chase them all away from before his face, as the *chaffe of the mountaines* before the winde, and like a *rolling thing* before the *whirle winde*. \* The mightie Lord, lowring with a darke and cloudie countenance, shall then *in great furie lay about him with the heauie hammer of his judgements, and that with full weight*. With *one stroke*, without anie iteration of strokes, from the best strength of a diuine *Arme*, hee shall bring downe their *hairie scalpes to the lowest dungeon of Death*, euen to *eueralasting burning brim-stone beames, which no mercie shall bee able to coole or quench*. There shall they drinke in cuppes of wrath for euer.

\* If these miserables could bee put out of paine vpon the sudden, they should not bee altogether comfortlesse. But the mercilesse vengeance of God's wrath, shall *add leasure and lingring to their dying life, and liuing death, that sensible they may feele death in a life of vntollerable sufferings*. No mercie, no pittie, no regard shall bee had vnto them, no, not ; but the *Lord's justice shall charge the edge of his flaming sword vpon the heads, and heartes of these doolefull creatures of infamous ranke*. These fearefull blowes of Iustice shall bee without anie mixture of mercie.

\* *Hee who created them without anie labour, shall destroy them without anie losse*. Snaires, fire and brim-stone, in that day shall *raine downe vpon the hairie scalpe of euerie one, which in their life time did goe on in their sinnes without remorse*. In this perplexitie and anguish, besieged

\* Note.

Cant.2.15

Gen.3. 24.

Mat.25.41

\* Note.

\* Note.

\* Note.

with judgements, both felt and feared, shall they stand before their Iudge, all trembling and waiting vpon the sentence of that *doolefull doome*.

*The Sicke Man.*—What shall become of the wicked after that the Lord hath discharged them his presence anie more, by commanding them to *depart*?

\* Note.

*The Pastour.*—\* So soone as the Lord hath pronounced these wordes of *euermlasting excommunication*, they shall all incontinent goe down to *Hell* in heapes, for to bee scorcht and parcht with the euermlasting burnings of a deuouring wrath. They who haue beene intrapped in their sinnes, shall bee entombent in God's plagues. There shall bee no more abiding for them, in his presence. They shall bee chassed from their God, vnto *euermlasting exile*, in dungeons of *Deuills* and of darknesse, where they shall bee *pestered with vnspeakable doole in floodes of fire, wherein they shall waile and yelle for euer*.

Iudg. 7. 13.

God's most heaueie vengeance, like a *Barley Loafe* tumbling from aboue, shall thrust them downe and crush them altogether like the *Tents of the Midianites*. Sathan then, with all the spight hee can, shall lay on load with millstones of miseries hung about their neckes. Hee shall draw them downe with chaines of curses to the dungeons of darknesse. Thus *Hell* with a gaping gulfe shall swallow them all at once. They shall goe downe most fearefullie with grappling *Deuills*, with *squeeles* and *roaring voyces*, which beeing heard by the blessed (*in whose eyes and sides they once were prickes and thornes,*) shall rouse vp their heartes wonderfullie to rejoyce and sing, with such an high tune, that shall make the whole world to resound with a rebounding noyse.

Mine heart trembleth to thinke vpon these torments which the wicked shall suffer into the fierie Lake, after their departing from before their Iudge. *All wordes faile mee*, I finde my conceptions too weake in thinking vpon that infinite wrath.

\* Note.

\* O then these who enjoyed once *all the pleasures which could bee purchased on Earth*, shall want all the good which they can desire, and receiue all the euill which they can deserue!

\* Note.

\* They shall for euer *bee dying in a life* which shall neuer end, that they may *die continuallie*, and that in vtter darknesse, *where Sunne neuer shined, where Day shall neuer dawne*. Because that in the dayes of their fleshe on earth they would not so *liue to die*, that they might *diu* to

*liue*, they shall for euer in the *Hell die to liue*, that they may *liuing to die*, a *liuing death* and a *dying life*, a life and death of woes.

These miserable creatures shall bee so perplexed, that they shall both *griue to liue and feare to die*. They shall desire absolutelie neither death nor Life, and yet in a manner shall they wish for both, but all in vain. *The full bended Iustice of God* shall giue no truce to their teares, nor place to their plaints. Vnto all these terrours of God's wrath shall bee joyned another feare, euen Sathan the *king of feare*. Hee in most bitter spight shall besiege these trembling Soules with vnspeakable terrours; \* for hee shall stare them in the face with most grizlie formes and terrible representations. Hee in great furie shall hunt out vpon them *most fearefull gnawing wormes which shall feast on their Consciencences*. The thoughts of such thinges should pierce, as I thinke, euen vnto the verie center of seared Consciencences.

\* Note.

O but the assurance of happinesse in manie is false and misgrounded! Obstinate sinners, whose heartes are hard pauer with obstinate *rebellion*, thinke now that they shall neuer see that day: because God now *keepeth silence*, they thinke that hee is like vnto them. But the *slower God's hand bee in comming on, the sadder and sorer shall his stroke bee*. While the wicked most securlie snort in their sinnes, dreaming of saftie and suretie, euen then their *judgement lingereth not, and their damnation is not in a slumber*. This shall they know by sense and feeling, when God's most fierie *jealousie* shall breake foorth vpon them like the *sorrowes of a woman in trauaill*. No sorrow can bee heere like vnto their sorrowes. *Fire, chaines, rackes, and lashing whippes, cannot expresse the shadow of one infernall tortoure*. All the woes that euer were heard on earth are nothing to the least of these vn pittied *plaints*.

Psal.50.21

2 Pet.2.3.

*The Sicke Man*.—I haue one question for to propound to you. It is concerning the order of Christe's proceeding into judgement. What reason is there thinke yee that the Iudge in that day shall first absolue the godlie, by bidding them *come with his Father's blessing*, before that hee speake a word vnto the wicked, *whose heartes in their lifetime for the most part were sealed vp by the spirit of slumber*?

*The Pastour*.—I finde two probable reasons, first because the great God of mercie is more bent to shew mercie toward



his creatures, than to powre vengeance vpon them, and that for to teach all Iudges to execute Iustice with grauitie and griefe.

Ier. 3. 3. Beholde heere how our God, while hee is euen *come vnto the last periode*, giueth vnto the wicked who in their life, with *Whoorish fore-heads*, out faced the Sunne,—beholde ! I say, how hee giueth them a certaine respight and a delay from *Hell* in that space while hee is speaking vnto the Godlie ; and yet *the more slowlie hee striketh, the surer shall hee set his blow, which shall shake euerie sinewe of their bodie, and each power of their Soule.*

\* Note. \* The other reason wherefore hee speaketh first to the Godlie such wordes of comfort and of comming, is that the wicked, who in the dayes of their vanitie combined sport with spight against him, may see how good a God hee shall bee to all these which haue serued him heere in faith and trueth.

\* Note. \* O what shall the *trembling Soules of these worldlie brats*, that would not serue Christ in their life, thinke when they shall heare that Lord, *so sweetlie, in so sweete heauentie and honie wordes*, say vnto all his Sainctes, *his dearest Darlings*, whom they as *out-castes* despised on Earth, *Come, yee blessed of my Father*, come and bee all Kinges with mee for euer more ; come from the *jawes of Death to the joyes of an euer blessed Life !* Such wordes shall make the heartes of the Godlie to daunce and leape within them for joye ; but shall make the heartes of the wicked to droope and to bleede for sorrow.

\* Note. O what would *Diues in the fierie boyling Lacke* then giue for to bee in the place of *Lazarus !* \* Manie Kinges of *Princelie but prophane blood*, which haue borne the *Crowne and swayed the Scepter about the heads of manie thousands*,

\* Note. *beeing drunke with idolatrie*, \* secret murder of their *Parents*, for to sitte vpon their Throne, shall then *spue and fall*, but shall neuer rise againe. They all, *drenched in a poole of wrath*, shall wish in that day that they had *weepd and wypt the feete of Iesvs with the haire of their head*, yea, that they had bene borne beggers, hauing the Faith and feare of Iesvs. My heart trembleth to thinke how so manie thousands, *who deemed and dreamed* once to bee saued, shall with damned *Deuills* rush downe to the *snakie poole of perdition*, because like *Swyne* in their life they trampled

*under feete the precious pearle of mercie, purchased by the Blood of Iesvs.*

*The Sicke Man.*—After that the sentence shall bee pronounced, whither thinke yee that the wicked shall first goe to paine, or the Godlie vnto pleasure?

*The Pastour.*—It would seeme by the wordes of the Gospel, that the wicked, *that base brood of corruption*, to whom Christ hath spoken last, shall first goe to torment. After that the doom is giuen out, with a *roaring thunder*, it is saide, *And these shall goe away to euerlasting punishment, but the righteous vnto life eternall.* After that the wicked are like chaffe chaissed away to brim-stone beames, the Armes of Christ, and the Gates of Glorie shall stand wide open, for to giue entrance to the righteous, whom the Father of Christ Iesvs shall receiue with most *cordiall embracements*, vnto their euerlasting comfort. Blessed are they who now *cast their bread vpon the waters*, looking neither for *thanks nor recompense* from men, for then they shall bee richlie rewarded by God.

Mat. 25. 46

*The Sicke Man.*—What reason, thinke yee, can bee of that order, that before the Godlie goe to glorie, *the wicked, all in a rout, shall bee hurled away* to euerlasting punishment, beeing thrust downe into the *dominions of darknesse*, most fearefull *spectacles of amazement*? O how these so mirrie men shall then bee pensiue and perplexed!

*The Pastour.*—This would seeme to bee the maine reason, viz. for thereby to kindle vp so much the more the loue of the Godlie toward their God. *The bitter bickering and fearefull squeeles of the Reprobate hurling downe to hell, beeing heard and seene by the Godlie, shall make the joyes of heauen to relish the sweeter vnto them.*

\* If while a people were in a Church, the Church should fall downe and smother the one halfe, not doing anie harm vnto the other, these who should escape, should, by beholding the crushed and bloodie bones of others, much more bee rauished with the joye of such a deliuerance than if the house had not fallen at all.

\* Note.

\* When *Dathan and Abiram*, with their companies, sanke downe to *Hell*, in the sight of all *Israel*, what joye, thinke yee, had these whom the earth did beare aboue! Manie who neuer in their life gaue God thanks for that the *sword of the earth hath borne them aboue*, if they should see such a

\* Note.  
Num. 16.  
32.

sight as of *Dathan* and of *Abiram*, they would regard the benefite the more, and would giue God more thanks for that one mercie, than for all by-gane fauours shewed vnto them, since they beganne to walke vpon the ground. Wee thanke God little, that the earth beareth vs aboue, because wee see it not swallow vp sinners with a gaping gulfe.

\* Note.

\* Note.

\* While men see the miserie of others, it wakens into them the sense of God's mercie toward them. \* O how glad shall the Godlie bee then, that they haue serued God, when they shall see the *Deuill* and his *Darnell*, the wicked seede, cast into a fierie Lake! when these blessed Soules shall see the *hells* open, and the *blacke deuills flashing fire into the faces of the wicked, and hurling away these damned spirits, with fearefull cryes and shrikes*, downe to the dungeons of distresse, and to most vile *Vaults* of darknesse, entrinched among gnawning wormes, stinking *Scorpions*, and hissing *Serpents*, then they who were wont to weepe for the sinnes of the wicked in this life, shall haue no compassion on them; but shall laugh to see them lashed, rejoycing in the justice of their God powred out vpon these, that in a *selfe liking of their own estate*, despised the sweetnesse of his mercie. O happie they, who *gather themselves before the decree come forth!*

Zeph. 2.2.

\* Note.

\* Beholde, and consider what a change is this. These who mourned of before for their sinnes, shall then solace themselves in their sorrowes. The shrikes and squoakes of these damned Soules falling down to *hell*, which shall bee to the wicked a song of judgement, shall bee to the Godlie in that day quite otherwise, euen a song of mercie, full of mirth and of musicke. O how sweete then shall mercie bee to the Godlie, when they shall see what God's fearefull vengeance shall work on the wicked, whom their life by an accursed Alchymie, *turned the grace of their God into wantonnesse!* O how rejoyced shall their heartes bee, when that great IEHOVAH shall beginne to sway with his Almightye Arme, that mace of yron for to dash these forelorne limmes, with paine both of sense and of losse.

Then shall the *Theefe* wish that both his hands had beene maimed and mutilate. Then shall the *vnclane person* whose eyes are filled with adulterie and filthinesse, wish that hee had beene *borne blinde*. Then shall the *Drunkard* wish that hee had beene borne *without a mouth*. Then shall the



*Blasphemer*, a man of *bloodie oathes*, wish that his tongue with a *Turkesse* had beene torne out of his throat. \* This also for a *surplus* shall bee joyned to their anguish, none shall bee for to wish them well, or for to condole their miserie.

\* Note.

\* The decree beeing once come forth, and the doome of damnation beeing once pronounced with these wordes of command, *Depart from mee*, &c., all the vngodlie in *scarlet abominations*, who in their excessiue pride *rousted on high as in Eagles nests*, shall in that day fall down with *Dewills* into that Dungeon and ward house of *Hell*, where there is no *light* but for to let these which are tormented see their miserie, no darknesse but that which may hide from their eyes all sortes of comfort. Then all their by-past burning pleasures shall bee quenched into the fire of *Hell*, like red hote yron quenched into water with an extinguishing noyse. Nothing shall bee then but shouting and gnashing of teeth, sighing, sobbing, and fearefull grones, *Feuell of fire*, and garments rolled in blood. All wicked Soules shall that day bee drencht into an Ocean of desperate displeasure, and shall bee carried away with an invnding spaite of spightfull wrath.

\* Note.

Mat. 25. 41

Isa. 9. 5.

O what joye shall bee kindled into the heartes of the Godlie, when on the one hand they shall beholde the miseries of the *Theeues*, *Drunkards*, *Adulterers*, *Fornicators*, and *Blasphemers*, who were wont wantonlie to stretch out their throates into high *blastes of blasphemie*, and when on the other part they shall consider how God in mercie hath *fastened them as nailes into a sure place*, which cannot bee shaken! O what gladnesse of heart shall the Saintes haue, after that they haue seene the wicked tumbled downe into *Hell*, to see what companie they shall bee into, among *Angels of light and loue* with Christ himselfe, in whose face is *fullnesse of joye*, at whose right hand are *pleasures for evermore*!

Isa. 22. 23.

Psal. 16. 11

\* These pleasures vnspeakable, for the greatnesse of themselves, shall bee commended vnto the Godlie by two by-respects. First, by the consideration of that infinite woe and *hellish virulencie*, without anie mixture of mercie, wherein to they shall see the wicked to bee plunged, whereof they shall bee free. Secondlie, by the remembrance of the miserie whereinto they liued, while they did dwell on earth, during

\* Note.

Cant. 2. 2.  
Reu. 7. 14.

the dayes of their vanitie, their estate changed to the better, shall become the sweeter. Are they not these who are called *Lillies among the thornes*? doeth Scripture call them, *These that are come out of the great tribulations*? Their *by-past tribulations* shall wonderfullie commend their *present felicitie*.

Prou. 27. 7.

This wee see to bee of great force by daylie experience. The considerations first of other *men's woes*, and of the *calamities wherewith at other times wee haue beene perplexed*, are like *Hunger*, which like good sauce giueth relish and taste to coarse thinges, which at other times wee thinke to bee no dainties. *To the hungrie Soule euerie bitter thing is sweete*. How sweete then shall the sweetness of God's face, bee to the Godlie after all their terrours are past, and after they haue seene the wicked, these fearefull and mischappen brats tumbled down the steepe precipes of eternall destruction!

Reu. 5. 8.  
Reu. 19. 1.

What pleasures I pray you shall these bee, when *pleasures for euermore* shall bee joyned with the remembrance of all these tribulations, wherein wee were enwrapped while our *feete sticke fast in the myre*? All these considerations joyned together with vnspeakable pleasures, shall make the *Harpes* of God sound *Halleluiah, Halleluiah*, for euer and euer. *Such meditations overflow my Soule, dying in such depths*.

Mat. 25. 46

Now, Sir, yee haue heard of the last thinges which shall bee done in this world, heere is the conclusion of the last judgement, *The wicked*, as *S. Matthew* saith, *shall goe away to euerlasting punishment, but the Righteous to Life eternall*.

\* Note.

*The Sicke Man*.—\* O but mine heart is sore moued within mee, while I thinke of that deepe Gulfe whereinto all wretched Soules shall bee plunged! O yee who in the dayes of your vanitie, drinke vp the verie *Creame* and *flower* of the earth, all your pleasures now, then must bee gone! Oh that euer and anone wee could applie this vnto our heartes!

My Soule is like one looking down from an high and steepe place. The meditations of these woes of the wicked, make all my senses to bee troubled, and all my spiritess to bee confusedlie shuffled together: my heart within mee is so tossed to and froe, that it is come like a *squissed egge*, whose

<i>Judgement.</i>	OF THE SOULE, &c.	5. day.	261
<i>yolke is mingled with its white. All my thoughts are confounded as one that is into an hurlie burlie.</i>			
<i>Good Lord, let thy visions bee vnto my Soule visions of peace. The blessed God preserve vs from all these woes. Lord, make vs all to cleaue to thee with full purpose of Soule.</i>			A Prayer.
Now to come to the purpose. In your discourse yee haue powerfullie let mee see the wicked <i>swallowed vp in a fearefull gulfe</i> . Let mee heare now what becommeth of the godlie.			
<i>The Pastour.</i> —After that Christ hath giuen them his <i>Blessing</i> , saying vnto them, <i>Come, yee blessed of my Father</i> , &c., they all, beeing crowned and clothed in royall apperall, shall all in good order goe triumphantlie in Charets vp to the Heauen of heauens, with such shoutes of Triumph and of Ioye, of Loue and of Laud, as was neuer heard since the world was founded.			Mat. 25. 34
* Then shall that prophecie bee fulfilled, <i>God is gone vp with a shout, the Lord with the sound of a Trumpet. Sing praises to God, sing praises.</i> That shall bee the <i>Lambe's marriage day</i> , a day that shall neuer bee darkened with a night, a Feast that shall neuer bee followed with a Fast.			* Note. Psal. 47. 5.
			Verse 6.
* The day of the bringing of a <i>Queene</i> to the <i>King</i> of the Land is a day of great joye. What pleasure can bee had of Mirth or Musicke, shall not bee away that day.			* Note.
But alas ! what can the earth affoord, <i>simile aut secundum</i> , that is, like vnto that joye, which <i>shall fill and ouerflow all the heartes of the godlie</i> , when Christ shall bring vp to the Heauens his <i>Church</i> , which is his <i>Wife</i> , his <i>faire Loue</i> , <i>hauing Doues' eyes within her Lockes</i> , beeing clothed and crowned with the glorie of himselfe ? what tongue can expresse,—nay, what heart can conceiue, what joy and glorie shall bee there, where the <i>Lambe's Wife</i> shall bee decked with her Husband Christ, who shall enliue Her with matchless joye and glorious immortalitie ?			Cant. 4. 1.
This is that great wonder which <i>S. Iohn</i> in his <i>Reuelations</i> , saw in Heauen, viz. <i>A woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of twelue Starres.</i> Beholde, and consider the <i>Lambe's Bride</i> , all enuironed with Light, clothed with Christ her <i>Sunne</i> , and crowned with <i>glistering starres of glorie, heauenlic jewels, diuine Dyamonds.</i> Beholde her			Reu. 12. 1.



Cant. 1. 10. making a *foote-stoole of the Moone*, the second great Light of Heauen. See how shee treadeth vnder her feete that most inconstant creature, for to declare that constancie of her loue toward her Lord, which shall last for euer, without anie change. O the beautie of that *Bride*, whose *cheekes shall bee comelie with rowes of Jewels*, whose necke shall bee decked with the chaines of Christe's merites!

\* Note. \* The Angels themselues, beholding this *Bride so royallie attyred*, shall wonder at her beautie. When these *Noble Spirites* shall see and consider that great *familiaritie*, that shall bee betweene *Christ and his Spouse*, they shall wonder and shall say one to another, *Who is this that commeth vp out of the wilderness, leaning vpon her well beloued?*

Reu. 19. 7. After that the Church, the *Lambe's Wife*, who on earth was *betrothed by grace*, shall in the Heauens bee *married by glorie*, and conuoyed vnto his *ever greene bedde*, all Eternitie shall bee in the Heauens like a *marriage day*, decorated and trimmed with all sortes of Flowers and of Fruits, of Feastings and of Musicke, and of all contentment that can bee conceiued, heard, seene, sauoured, or touched by a creature. There our wants shall bee turned into wishes. That which there shall bee least, shall bee manie thousand degrees aboue all that anie mortall heart heere can desire.

\* Note. \* All our senses shall bee possessed and filled with pleasures, our minde shall bee inlightened. Our will shall bee contented. All our affections shall bee satisfied.

\* Note. \* The Angel in the *Reuelation* gaue a command vnto *Iohn*, to write in a Booke concerning the *Lambe's feast*, prepared for his Marriage in the *day of the gladnesse of his heart*, but not beeing able, neither hee to *indite* nor *S. Iohn* to *write* all the dainties of that *Feast*, hee desired him to write that all were blessed which were called vnto it. *Write*, saide hee,

Reu. 19. 9. *Blessed are they which are called vnto the Marriage Supper of the Lambe.* Lest *Iohn* should haue doubted whether it was so indeede or not, the Angel subjoyneth, *These are the true sayings of God.* \* Let vs conceiue this much of these pleasures, that they cannot bee conceiued. All that wee can conceiue shall bee lesse by manie degrees than the least thing wee shall receiue. \* Then all our desires shall bee enlarged

\* Note. \* Then all our desires shall bee enlarged and made wider. *Open thy mouth verie wide, and I shall fill it vnto thee.* God himselfe beeing *All in all*, all our desires shall bee fullie satisfied, and though they shall bee

always satisfied, they shall neuer bee *cloyed*. All wordes heere are full of wants, for these bee thinges which passe all humane sight and search.

*The Sicke Man.*—The consideration of such thinges *enliueth my Soule, and looseth mine heart wonderfullie from the loue of all worldlie thinges*, and draweth my heart with a feruent desire of a sight of that day. It is no wonder that the *whole creation groneth and trauaileth in paine together vntill now*. If wee had heartes to belieue, wee should finde into our heartes *an earnest expectation and a waiting for the manifestation of the Sonnes of God*. Alas, that our deuotion should bee so rotten and vnsound! \* If wee could get but a glimpse of our God heere behinde, it should stirre vp all our desires to see his Face.

Rom.8.22.

\* Note.

*The Pastour.*—That is most certaine. \* By this desire shall a man know whether hee bee a *spirituall* man or a *carnall*. Hee that is but *carnall*, neuer desireth to goe out of this world. *It is good for vs to bee heere*, will hee say, as *Peter saide on Tabor*. But hee that hath receiued the *Spirit*, will finde *better motions* in his heart. *Wee ourselues*, saith *S. Paul*, *which haue the first fruites of the Spirit*, *euen wee ourselues grone within ourselues, waiting for the adoption, to wite, the redemption of our bodie*.

\* Note.

Luk. 9.33

*The Sicke Man.*—Alas! wee all are heere naturallie of a temporising temper, wee linger and delay to returne to our God.

*O Lord of eternitie, bee fauourable to vs that wee may feare thee; let thy grace worke such grones in our heartes that thereby wee may know that wee haue certainlie receiued the first fruites of the Spirit. So long as wee are heere, make the current of our affections to runne the way of thy Commandments.*

A Prayer.

Rom.8.27.

There is a difficultie now come in my minde, whereof I gladlie desire to bee cleared. It is concerning Christ himselfe. Of him it is saide, *that hee shall deliuer vp the Kingdome to God his Father, after hee hath subdued all his enemies*.

*The Pastour.*—I remember well where these wordes are written. The Apostle speaking of the Resurrection of the last judgement, saith, *Then commeth the end, when hee shall haue deliuered vp the Kingdome to God his Father, when hee shall haue put downe all rule, authoritie, and power*.

1 Cor. 15.  
24.

Verse 25. *For hee must reigne till hee haue put all his enemies vnder*  
 Verse 28. *his feete, &c. And when all thinges shall bee subdued vnto him, then shall the Sonne also himselfe bee subject vnto him, that put all thinges vnder him, that God may bee All in all.*

*The Sicke Man.*—These bee the wordes indeede of my difficultie. I pray you to make mee vnderstand them. What is that to say, that hee shall *deliuer vp the Kingdome to his Father*, and that after hee hath subdued all thinges, hee himselfe must become subject to him that put all thinges vnder him?

It would seeme that Christ our Lord shall losse by this meanes. For first it is saide, that hee must *deliuer vp the Kingdome*, and rule no more. Secondlie, that hee must become subject to God the Father. I desire you, Sir, to loose this knottie difficultie. \* These who plowe with God's Hyfer, may easilie finde out the darkest *Riddles*.

\* Note.  
 Iudg. 14.  
 18.

\* Note.

*The Pastour.*—I shall loose these knots easilie. By that change the Lord shall bee no lossier. \* As for that it is saide, that hee shall *deliuer vp the Kingdome to his Father*, after that hee hath put downe all rule, authoritie, and power. It is not to bee vnderstood absolutelie that Christ there after shall reigne no more, but that hee shall reigne no more after such a fashion as hee did of before, viz. by fighting against his enemies, who then shall bee no more, neither by comforting or protecting his friends from dangers, who then shall bee free from all danger.

It is certaine, that the Father reigneth now by the Sonne, and that the Sonne shall reigne eternallie with the Father, but that shall bee in another manner after the *last judgement*, then hee doeth now. \* Now hee reigneth like a *Prince fighting his Father's Battells*. Then shall hee reigne for euer, *triumphing ouer all his enemies*.

\* Note.

This is the interpretation of some learned writers. But in my judgement it declareth not plainlie, what it is to *giue vp the Kingdome to the Father*.

\* Note.

I like *Beza* his exposition best. \* His wordes are these, *Dicitur Christus regnum Deo patri traditurus ultimo demum illo die quo profligatis omnibus ad unum hostibus, omnes quos a patre gubernandos accepit, illi reluti in manus tradet aeterna gloria coronandos.*

That is, *Christ is saide to deliuer vp the Kingdome to his*



*Father at the last day, when having subdued all his enemies, hee shall deliuer into his Father's hand, all these whom hee had receiued from the Father for to guide and gouerne, for to bee by him crowned with euerlasting glorie.*

By the *Kingdome* I vnderstand the godlie who are the Children of the Kingdome. Christ then is saide, to *deliuer vp the Kingdome to the Father*, when hee deliuereth vnto him these whom the Father hath giuen to him. \* All the Godlie haue beene giuen by the Father vnto Christ the Mediator. And Christ againe must bee countable to the Father for them. *Holie Father*, saide hee, *keepe through thine own Name, those whom thou hast giuen mee.* And againe, *These that thou gauest mee I haue kept, and none of them is lost, but the Sonne of perdition.* See heere how the Father is saide to *giue*, and Christ is saide to haue *kept* these whom the Father hath *giuen him*. \* While Christ maketh his count and rendereth them againe to his Father, hee is saide to *giue vp the Kingdome to his Father*.

\* Note.

Ioh.17.11.

Verse 12.

\* Note.

\* Neither must wee heere thinke that while the Father gaue this *kingdome* to the Sonne, hee wanted it himselfe, or that the Sonne when hee shall giue vp the Kingdome to his Father, shall reigne no more; no, not. *All mine are thine*, saide Christ, *and thine are mine.* \* I confesse that there is no such giuing among men, as can expresse sufficientlie, how the Father is saide to giue anie thing vnto the Sonne. And againe, there is no such giuing vp among men, as can clearelie declare how the Sonne is saide, to *giue vp the Kingdome* vnto the *Father*. There bee no *Mines* nor *Thines* among men, which can fullie expresse the *Mine* and the *Thine* of the Father and of the Sonne.

\* Note.

Ioh.17.10.

\* Note.

*The Sicke Man*.—Indeede, Sir, yee speake well. Wee must all reuerence the high mysteries of God, not darring to abridge his infinite wisdom within the bounds of a braine that is not of a span long. The wordes of *Moses* are wordes of great wisdom, *The secret things are for the Lord our God, but these that are reuealed are for vs, and our posteritie for euer.* That then, which is reuealed is for vs, and that which is for vs in Scripture, it is our part to seeke it and to search it.

Dan.29.29

*O Lord, guide mee by thy counsell: keepe my thoughts within compasse. Suffer not my Soule to turne awrie from thy trueth. Sequester mine heart from all vanitie,*

A Prayer.

*that I bee not curious in the knowledge of that which thou hast not allotted for mee, as are these whose heartes are filled with dreames and deceitfull dotages. Let my Soule neuer bee sowed with such leauen as to presume to search that which thou desireth not to reueale.*

1 Cor. 15. 25. The second difficultie I obserued, in these wordes which yee haue recited out of that Chapter to the *Corinthians*, is in these wordes, viz. *that Christ must reigne till hee hath put all his enemies vnder his feete.* What is that to say?

*The Pastour.*—That is, Christ must rule this world till God the Father hath subdued vnto his Sonne Christ, all the enemies of his glorie, and of man's Saluation, who from the hight of their sinnes shall bee brought down into the fiercest flamme, and lowest pitte of perdition.

*The Sicke Man.*—It would appeare by the wordes that Christ shall reigne no more after that all shall bee subdued. Seeing it is saide, that hee must reigne till hee hath put all his enemies vnder his feete, it would seeme that when that shall once bee done, Christ shall reigne no more.

2 Sam. 6. 23. *The Pastour.*—The word *Till* declareth not that Christ shall reigne no more after that subduing: for example, it is written of *Michal*, that *shee had no Children till the day of her death.*

Mat. 1. 25. It is not therefore to bee thought that after death shee had anie Children. The opinion of manie great Diuines is, that *Marie* neuer married *Ioseph*, though shee had beene betrothed vnto him, and yet it is saide, that *Ioseph knew her not, till shee had brought forth her first born.* So God saide vnto *Iakob*, *I will not leaue thee VNTILL I haue done that which I haue spoken to thee of.* Such formes of speeches are verie common. I will say to my friend at Euen, *God bee with you, till wee meete againe.* It is not that I desire God to bee with him no more, so soone as wee shall meete againe.

Gen. 28. 15. Thus as yee see when it is saide, that Christ must reigne *Till* hee hath put all his enemies vnder his feete, it will not import that, that once beeing done, Christ shall reigne no more. *Gabriel* saide to his Mother, *that of his kingdome there shall bee none end.*

Luk. 1. 33. \* Note. \* If there bee anie change, it shall onlie bee in the forme of his reigning and ruling. Now hee reigneth and ruleth by a *Scepter of yron*, and by the *Scepter of his word preached.* The one is for to conuert the most stubborne heartes of the Elect, the other for to *dash*

Iudgement.	OF THE SOULE, &c.	5. day.	267
<p><i>the wicked in pieces like a potter's vessell.</i> * All that forme of doing then shall cease, for as for the wicked they shall bee committed fast to the low dungeons of Hell, for to bee vexed for euer with the <i>infernall Burrios</i>. Christ then, and all his members, shall bee quite of all their persecutions. As for the Godlie they shall bee made perfect. They shall neede no more the preaching of the word. The Lawe then shall not bee needfull, for all the Godlie shall bee a Lawe vnto themselues. The Gospel shall bee of no vse. It is a Doctrine of Faith. They shall bee abolished. * When thinges absent are made present, Faith hath no more ado.</p>			Psal. 2. 9. * Note.
<p><i>The Sicke Man.</i>—That point is made cleare indeede. But what is this to say, that Christ the Sonne shall reigne, <i>till the Father hath put all enemies vnder his feete?</i> It would appeare by these wordes, that Christ ouercommeth his enemies by another force than his own, seeing it is saide, <i>that the Father is hee who shall put all thinges vnder his feete.</i></p>			* Note.
<p><i>The Pastour.</i>—The most learned Diuines haue considered that the Apostle there speaketh not of Christ as hee is <i>Filius Dei æternus simpliciter</i>, simplie the Sonne of God, but as hee is in the forme of a seruant; for that cause, as is well remarked by the best wittes, none can affirme that in Christ is, <i>Secundaria diuinitas</i>, a Diuinitie of a baser rancke.</p>			* Note.
<p>* This wee must all know, that Christ the Sonne and the Father beeing but one GOD, worke with one and the selfe same power. As God the Father and hee are one, so what power Christ-man hath in subduing his enemies, it may bee saide to bee <i>from the Father</i>, because the <i>Trinitie</i> is such a deepe mysterie, as no human witte can search it thorow, so the actions of the three Persons are such, as no man can clearelie discerne them. It is much for our shallow wittes to know the <i>borders of God's wayes</i>. * It is good in God's mysteries <i>sapere ad sobrietatem</i>, that our wisdome bee sober and not drunke with a giddie curiositie, neither must wee drawe to the other extremitie, as to flatter our selues in a <i>sluggish dulnesse</i>, hauing no care to search the Scriptures with the men of <i>Berea</i>, for to know that which it hath pleased God to reueale to vs. * It is good to seeke out carefullie, though not curiouslie, the knowledge of God's reuealed will, so farre as can make for the comfort of our Soules.</p>			* Note.
<p><i>The Sicke Man.</i>—Certainlie the knowledge of such</p>			Act. 17.11 * Note.



\* Note.

things is verie needfull for the comfort of these that are for to leaue this world. And, therefore, I who looke not for long sojourning heere, desire to know the more earnestlie what good things the Lord hath prepared for his own into that other world. The hope of Glorie is like a strong holde against the feare of Death. \* *Oh that I were that which I would bee !*

1 Cor. 15  
28.

There is now resting onlie one difficultie in the wordes of the Apostle, which I neuer as yet could well vnderstand. It is saide, that *when all thinges shall bee subdued vnto the Father, then shall the Sonne also himselfe bee subject vnto him that put all thinges vnder his feete.* Is not the Sonne euen now subject vnto the Father ? If not, how is it saide, that hee *shall bee then subject vnto him ?*

\* Note.

August.  
lib. de  
Trinit.  
1 Cap. 10.

*The Pastour.*—Christ as God, is not at all subject vnto the Father, but all the Godlie are subject both to Him and to the Father. But as *man* Christ is with vs *subject vnto the Father.* \* According to this a Father saide well,  
*Christus in quantum Deus est, cum illo nos subjectos habet, in quantum sacerdos, nobiscum illi subjectus est.*  
That is, *to Christ as God wee are subject as to the Father, but as Christ is our Priest, hee is with vs subject vnto the Father.*

Gal. 5. 17.

\* Note.

Moreouer, it may bee saide, that, after the last Iudgement, Christ shall bee subject vnto the Father, because then all the Faithfull which are his *Mysticall* bodie, shall bee perfectlie subject to the Father ; Christ the Head of the Church, since his incarnation, hath in his own Person beene subject vnto the Father perfectlie, and so is hee yet. But in his *mysticall members* below, there is a miserable rebellion of *fleshe against the Spirit.* \* But when all shall bee gathered together in one Bodie into Glorie, then shall Christ bee perfectlie subject vnto God both,

*Quoad naturam suam tum quoad corpus mysticum.*

In his *humane Nature*, and in his *mysticall Bodie*, which are the *faithfull*. When all the Elect with their *Head, Christ*, shall bee perfectlie subject vnto God, then shall Christ bee fullie and finallie subject to the *Father*. This seemeth to bee the true meaning of the wordes. This is made cleare by the wordes following, viz. that this subjection shall bee, that *God may bee All in all.*

\* Note.

\* But this wee must vnderstand, that this subjection of

Christ and of his mysticall Bodie, is not anie disgrace or disparagement to our Head, Christ, or to vs. The trueth is, that it is a most *Princelie honour* to bee the *Prince of Heauen's subject*. \* It were better to bee the *least subject of Heauen*, than the *greatest commander of Hell*. The seruice of our God is greatest libertie. The more perfect this subjection bee, the greater is our Glorie. \* The subjection of a creature to God, is the verie *Image of God* in the creature. God's Image in *Adam* was chieflie in his subjection to God's will, which was defaced by his *rebellion*, which is the verie Image of the Deuill.

\* Note.

\* Note.

*The Sicke Man.*—Wee are much beholden to our God, who in his great mercie hath reuealed vnto vs all these thinges into his word. His word may well bee called, a Lanterne vnto our steppes, a light which *inlighteneth the eyes*, burning clearer than anie *Cresset light* warning from dangers.

Psal. 19. 8.

*The Pastour.*—Indeede, God's word is a word of life and of light. It is a sauing word, the *power of God to Saluation*. This power is onlie peculiar to the *mightie operation* of this word.

Rom. 1. 16.

\* There bee in the creatures *wordes and lines of wordes*, for to declare vnto man that there is a God, that so man may bee without excuse. *Day vnto day vttereth speach, and night vnto night sheweth knowledge*. *Their Line is gone out through all the earth, and their wordes to the end of the world*. But all these *wordes and lines*, are but *lines of wordes* concerning the creation. All that they can say, is but that there is a God, a *mouer*, a *primum ens*, a *first Beere*, whereby all thinges haue their *beeing*. But in all these *lines of wordes* there is not one word of *Christ the Redeemer*. There is not a day where the Gospel shineth not, that can vtter anie speach, or shew anie knowledge of that which concerneth man's Saluation, wrought with the *bloodie sweate of God*. There is not a *word*, let bee a *line*, in anie worke of Nature, concerning the great mysterie of Godlinesse, *Christ manifested in the fleshe, justified in the Spirit, seene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued vp into Glorie*.

\* Note.

Psal. 19. 2.

1 Tim. 3. 16.

*The Sicke Man.*—O wordes worthie to bee written with the *poynt of a Dyamond*! Seeing it is so, this should make vs to esteeme so much the more of the glorious Gospel, which is the *power of God to saluation of all beleeuers*.

Ier. 17. 1.

Rom. 1. 16.

Mat.13.44

*The Pastour.*—The Gospel indeede is like a most *rich treasure digged into a fiede*, for which a man that hath found it will goe and sell all that hee hath, that hee may buy that fiede for the treasure's cause.

\* Note.

This Gospel is like a *Sunne newlie created in the heauens*, which shineth both day and night, both in life and death, with most glistering and wholesome Beames, whereby the vnwholesome cloudie night aire of iniquitie is rarified, scattered, and dispersed. \* As the *Sunne* in the heauens by its heate, maketh all the earth in the Spring to growe greene, and the Cornes to come vp, at the first with small greene poynts, and after to shoote vp to the shote bled, and after that to come to the Seede, that at last beeing cut downe in a white ripenesse, it may bee layde vp into Girnels. Euen so the Gospel like a *Sunne* shining from the Heauens, commeth after the colde frostie season of the dead Winter of our Nature, and by its beames warmeth vs, and wakeneth vp the seede of grace sowne into our heartes by the good hand of God. After that, with its heate, by little and little, it ripeneth these sowne graces, at last while wee are ripe, and while the graces of God in vs are come to their perfection, the Lord sendeth his seruant *Death* to cut vs downe with a *sickle*.

Luk.16. 9.

After that *by Death* wee are cut downe, the Lord treasureth vs vp into *eueringlasting Tabernacles*, the *Girnels of the Prince of Heauen*, farre from the *keene razors of lying tongues*. Now seeing the day is farre spent, heere I shall *pause*, leauing that which hath beene saide to your night's meditations. By the grace of God I shall returne in the morning earlie.

Mat.14.29

Hee that made *Peter* safelie to walke vpon the *swelling waues* vpholde you so, that yee sinke not at the rising of anie

\* Note.

boisterous blaste of temptation. \* God's children in this

Dan.3. 23

world are like these three children in the *fierie furnace*, though such fire seeme to bee a *consuming fire*, it shall not

Verse 27.

bee able so much as to sindge *their apperall*.

*The Sicke Man.*—But before yee goe, Sir, according to your good former custome, by your deuoute prayers, commit my Soule to the armes of my Sauour. I euer feare that my false heart giue mee the slippe. As God hath giuen you a diuine tongue, so Lord, giue mee a sanctified eare, the sweetest spirituall musicke and harmonie of God's service.

Ioh. 21. 1.

Oh, that with *Peter* I could *gird my coate*, and swimme thorow all the *swelling seas* of temptations, that I might come



vnto my Lord! Offer vp I pray you, Sir, for mee the *Christian sacrifice of prayer*. Resigne my Soule into his mercifull hands. Oh, that I could with you *homage mine heart* vnto God in feruent supplications! Wee are not able as I see to stand a moment in the right way, without God's *vnderpropping hand*.

Alas! Sir, I finde in my prayers great distractions, which wonderfullie blunt the edge of my deuotion: while my mouth is speaking to God, my minde is speaking with folies and phansies. \* If a man speaking vnto a prince, should now turne him vnto this man, and now to that man, would not that Prince at last command him silence, enioyning him with all speede to packe him out of his presence, as beeing a man who knoweth not what is matchable to such a Majestie. Manie a time, alas! haue I at prayer babbled out with my lippes manie sauourlesse wordes, which haue wrought nothing but the sadding and grieuing of God's Spirit.

*O Lord, make this meditation of mine own vnworthinesse, bee like a whetstone to my prayers, that by helpe thereof I may pray better than euer I did before. Giue mee grace at all times, but speciallie in prayer, to keepe watch and ward ouer my thoughts, that I neuer let loose the bridle vnto them, as most foolishlie often I haue done, rushing my Soule ouer head and eares into the myres of earthlie mindednesse. Now, good Lord, make mee freshe and nimble in my Spirit for prayer. Oh for that Spirit of spirituall grones, which maketh intercession for the Saintes: according to the will of God, I desire your helpe in prayer! The night is noysome; I lye downe, I say, When shall I arise, and the night beginne? I am full of tossing vnto the dawning of the day.*

*The Pastour.*—I reioyce with my Soule to heare you. I know no surer token of God's Spirit within a man, than a bentnesse to prayer. Reprobates with *Herod* may gladlie heare Preachers. But they all in Scripture are branded with this blotte, *they call not vpon God*. Desire of conference with God, is a most sure token of friendship betweene God and man. *Can two walke together except they bee agreed? Can two speake together except they bee friends? Hypocrites* I know will make long prayers, which are but *lip labour*, which our Lord calleth *much babbling*. But their heartes in their prayers wander from God, and goe to worldlie

\* Note.

A Prayer.

Rom. 8. 27.

Iob, 7. 4.

Amos, 3. 3.

Mat. 6. 7.

Isa. 29. 13.

Act. 5. 2.

\* Note.

toyes, so that while they are speaking one thing with the mouth, their heartes are vpon *another subject*. Thus Scripture calleth, *A drawing neere to God with the mouth*, while the heart is farre off. \* God cannot bee scorned, but knoweth how much is behinde, though *Ananias* would seeme to bring all.

\* Hee who can pray from his heart, by his prayer as with a piercing keye, is able to vnlocke the celestiaall treasures of God, where out of, hee will draw *comfortable cordials* for distressed Soules, in their *gasping agonies*.

Let vs now bend our knees most humbly before our Maker, and worship him both with heart and mouth, the most pleasant *harmonie of a Christian Soule*.

The Lord set all our heartes rightlie on worke! For the heart of man in prayer is most bent to play reakes in wandering from God.

#### A PRAYER FOR THE *SICKE MAN*.

**O** Great and Omnipotent GOD, whose *Eyes are ten thousand times brighter than the Sunne at Noone Day*, our sinnes cannot bee hidde from Thee. Fain would wee confesse them, but alas, for this hardnesse of heart! Smite, O LORD, smite these our heartes of yron, soften them with the fire of thy Spirit, till my sighs and sobs they melt within our bowels. O LORD, who shall not feare thee, to whom is giuen all power both in heauen and earth.

1 Cor. 7. 31

Dan. 7. 9.

When wee remember thy last *Sessions*, which shall bee in that great and last judicial day, it maketh all the haire of our head to start vp. Wee are instructed by thy diuine Word, that the *fashion and figure of this world shall passe away*, and that all *Thrones* shall bee remoued, that, that most Royall and glorious *Throne* may bee erected for the comming of the Sonne of man.

Heb. 4. 13

O LORD, in that great and terrible day all thinges must compeare *nacked* before Thee. Then shalt thou bring to light the thinges which were *hidde in darknesse*, and shalt make manifest the most *secret counsels of men's heartes*. From thy face nothing shall bee able to *procure escape*. Happie shall that Soule bee, on whom in that day thou shalt *blink with a reconcealed face*.

O gracious God, whose goodnesse is bottomlesse, and greatnesse immeasurable, now speake home to the heart

Prayer.	OF THE SOULE, &c.	5. day.	273
<p>of thy seruant heere, who in his fainting weaknesse hath desired mee to powre out this prayer for him. All his desires are toward thee: stampe vpon his Soule the Image of thyselfe. Giue him a pawne and a pledge of thy fauour; make him assured that in that day hee shall finde thee a favourable Iudge, who shall cry on him among the rest of thy Children, <i>Come yee vnto mee, yee blessed of my Father, and receiue a Kingdome.</i></p>			Mat.25.34
<p>Let this consideration beare out in the stormie houre of the last assaults. Set a strong garde and a narrow watch ouer his heart, lest hee bee vnawares surprised by Sathan's craftie plots. Let the Sconce of thy mercie fence off the parching heate of Sathan's most fierie temptations, kindled in a bonfire. Furnish him now with such grace whereby hee may <i>possesse his Soule in patience</i>, looking for that <i>blessed hope</i>, and appearing of thy glorie in the cloudes.</p>			
<p>It was long since written by thy blessed <i>Pen-men</i>, that the <i>Iudge standeth before the doore</i>, and that the end of all thinges draweth neere. Now seeing sin is come to such an hight, that thy Iustice cannot much longer forbear, but that thou must come shortlie to put an end to this most corrupt world, LORD, cleanse quite away all our corruptions before thou come.</p>			Iam. 5. 9.
<p>Graunt that continuallie, with the wise <i>Virgines</i>, wee may haue our <i>Lampes of oyle</i>, trimmed for the comming of our Lord, the <i>blessed Bridegroom</i>e of our Soules. Graunt that in that day with gladnesse wee may <i>lift vp our heads</i>, beeing assured of a gracious welcomming vnto our <i>Master's joy</i>.</p>			Mat.25.4. Ioh. 3. 29. Luk.21.28 Mat.25.11
<p>Keepe this euer fast in our memorie as an aweband about our heads, for to keepe vs from sin, that Christ the determined Iudge of the world, shall come for to render to euerie one according as hee or shee hath done in the dayes of their fleshe. Graunt therefore that whether wee sleepe or wee wake, the shrill Trumpet of God's voyce may bee as if it were euer sounding to our Soules, Arise for to compeare in judgement.</p>			
<p>O LORD, inlighten our mistie mindes, that with an vn-dazzeled eye euerie one of vs may try and descry clearlie our own estate in this world!</p>			
<p>In a more speciall manner let it please thee to regard thy poore prisoner heere in this bedde of languishing, whom Sathan hath sought to <i>sift</i> that his Faith might faile. Waken</p>			



his Soule softlie with a mercifull motion of thy Spirit of comfort. Let him not bee like these, who in a dull, dead, and senselesse securitie, not thinking on Death, choppe in the earth before that euer they bee aware, neither suffer Sathan to quench his clearest comfortes with the dampe of despaire. By this heauie sicknesse which daylie increaseth, thou is now Summoning thy seruant heere to a particular and personall compearance before thy great *Tribunall*. Let him finde thy Royall Seate to bee a *mercie seate*. Proclaime vnto his Conscience in his inward parts, that thou wilt neuer enter into iudgement with him. Assure his Soule that hee is one of thine, and that *there is no condemnation to these that are in Christ Iesus*, who unto all his faithfull is like a *little Sanctuarie*.

Rom. 8. 1.  
Ezek. 11.  
16.

Let the graces of thy Spirit bee all night like a *bundle of Myrrhe* into his bosome. Seale vp in his heart this comfort, that hee who shall bee his Iudge, is hee, euen hee, who is now his *Advocate*, interceding at the right hand of the Father for him. Giue him strength couragiously to fight out this bloodie Battell, that in the end thou may set on his head that neuer fadding *Crowne of righteousness*. Let Sathan bee now chained vp, that hee bee not able anie more to set by the eares the corruptions of his nature, with the motions of thy grace.

Cant. 1. 13

1 Ioh. 2. 1

1 Tim. 4. 8

Dan. 9. 7

Hee confesseth, Lord, before thee, that if presentlie thou should pronounce his doome, and suddenlie plunge him in the deepest Hells, that *righteousnesse* in so doing should belong to thee. This from his heart would hee acknowledge, beeing willing that thy Name may bee glorified, to take to himselfe shame and confusion of face.

O LORD, whose bowels euer rumble with compassions, raine down vpon thy Seruant's heart heere a showre of grace, for it is parched and dried with griefe and sorrow. Pittie him, for hee abhorreth himselfe as a stained sinner stript of all good thinges, worthie to bee crushed vnder *the mountaines and mill-stones* of thy vengeance. Neither darre hee, neither will hee plead against thee for his innocencie. Heere hee is, readie to subscribe all thy will, were it with the best *arteriall blood* of his heart. His confession is, that thou art most just though from thy presence thou should banish him to the *blacke lacke, and woefull dungeon of darknesse*, where is nothing but *weeping and gnashing of teeth*.

Mat. 8. 12

Out of a sore sense, and abundance of feeling, hee powreth out this most plentiful and sincere confession before thee.— Beholde him heere, LORD, opening the bosome of his confession and selfe condemnation before thee. *O thou whom his Soule loveth, tell him where thou feedest, and where thou makest thy flocke to rest at noone*, in the time of parching, and most piercing heate of temptations. O coole this fainting Soule with thy blessed breath, comming from the foure windes. Besprinkle it with the sauing and sacred blood of Iesvs.

Thou, Lord, who is the chiefe Patterne and examplar of all true Kindnesse, Pittie, and Loue, let his grones and supplications get entrie into thine eares. Send downe the Ladder of Iakob, *the ministring Spirit*, for to waite vpon him, who is one of thy Redeemed ones, that when his Soule shall bee seuered from his bodie, they may carrie it into the blessed *bosome of Abraham*, the father of the Faithfull. Giue him a sound and a sanctified heart, say vnto his Soule, as thou saide of olde concerning thy beloued Children, *I will delight to do him good*. Take away the trespasse of thy Seruant, and saue him, for hee, distrusting his own worth, is now fledde to the *hornes of thine Altar*, euen to the Crosse of Iesvs, the *sanctuarie of troubled Soules*.

Heb. 1.14.

Luk.16.22

As Elisha was first invested with a single Spirit, and thereafter with a doubled Spirit, so now in thy tender compassions, double thy graces vpon him, which were but single of before. Let thy fauours, falling downe vpon him, bee like the raine which falleth first in small droppes, and after powreth downe in great abundance. O quicken and enliuen his Soule with a supernaturall vigour and life of grace, that by no lowring tempest of temptation his holie Faith bee dashed out of countenance. Let not his hope bee like the *Spider's webbe* which is easilie swept away with the least blaste of winde. The weaker his bodie growe, increase so much the more his spirituall strength. Verifie that Text in him, *To him that hath shall bee giuen*. Thou who giuest repentance to the sinner, giue pardon to the repenter. In the boisterous blastes of most fearefull temptations, let his sillie Soule finde a *shelter vnder the shadow of thy fauour*. There is no succour but vnder thy winges from the plagues of God, and curses of the Lawe. Thy blood onlie is able to purge and purifie him, from the froth and filth of all his iniquities.

Isa. 59. 5.

Mat.25.29

Iob, 6. 4.

Seeing hee hath dealt vnpartialie with himselfe, by condemning himselfe, let thy mercie for the sake of thy Sonne, his surtieship, now absolue him, draw out the *keene arrowes* of thy wrath, which thou hast made to sticke in his ribs, *the poyson whereof hath drunken vp his Spirit.* O how fearefull haue thy terrors set themselues in array against him! Beginne Lord, and continue to slacke thy wrath. Bee with him now in thy great mercie, O LORD, and conuoye him by the graces of thy Spirit thorow the snakie felde, and wildernesse of this world, wherein hee hath beene like a Pilgrime, or a Traueller, passing from Town to Town, till hee come into his *Inne*, where hee hopeth by thy mercie to bee exempt from all mixture of miserie. Hee is now in the heate of his journie. Let some cooling droppes of thy comfortes bee sent vnto him, for to coole and quench his droughth in the *scorching heate of this spirituall skirmish.* Thou who made waters to rush out of the *jaw bone*, for the refreshing of *Samson* after his fight with the *Philistines*, giue vnto this wearied Soule a drinke of that water, whereof if a man drinke *hee shall neuer thirst anie more.*

Iudg. 15.  
15.

Ioh. 4. 14.

Iob, 14. 14.

Ps. 130. 4.

And now, seeing in all appearance hee is not for to remaine manie dayes vpon this Earth, make him to bee still looking *all the dayes of his appointed time till his changing come.* Graunt that when it shall come, hee may change for the better, and that for the glorie of thy great Name, and for the euerlasting rest, peace, and joye, of his sillie sorrow beaten Soule. O *crush the head and breake the heart of euerie sin*, that lurketh within his breast, lest they choke the Soule of this thy *Turtle Doue.* Bee no more sowre vnto him. If thou should *appeare grieslie with a sterne countenance* vnto sinners, how soone should they bee out-faced: *if thou straitlie marke iniquitie, who shall stand?* But O, *mercie is with thee.* Let that mercie that is with thee come to him, whereby all his floating thoughts may bee made to sinke and soake into the Blood of the Lambe, the *softner and soupler of stiffe and hardened heartes.* In the darkest houre of death bee thou the comfort and *darling delight* of his heart. O *Pastour of Israel*, now put an end to all the cloudie and darke dayes of his distresse. Take in this sillie Soule, thy *little Lambe*, within the compasse of thine heauenlie folde; till it winne there, refreshe it with a baite in its journie: let no



meanes bee deficient, till in it thou *crowne thy graces with thy glorie.*

LORD, blesse thy Church vniuersall, the deare Spouse of Iesvs : as they are all members of one Bodie, make them all to bee of one heart, that in an heauenlie harmonie, they may all think one thing. Stop the mouth of the *red Dragon* from spewing out the red bloodie floodes of persecution against Her ; if not, giue Her the winges of Faith whereby Shee may flee to the wilderness for Her escape. *O clothe her Priests with Saluation, that all her Saintes may shoute aloud for joye.* Giue them one minde and one mouth. But, alas ! *Icabod*, where now is that glorie ?

Psal. 132.  
16.

Preserue our gracious SOVERAIGNE, with his Royall Match. Send downe a princelie Spirit vpon him. Keepe them as *the Apple of thine Eye.* As thou hast *bound their bodies into the bond of wedlocke*, so *binde their Soules into the bundle of life.* Make the Heauens to rejoyce at her Majestie's conuersion. Loue Her, LORD, as thou loued *Lidea*, by the opening of her heart.

Act. 16.14

Make both *Crowne* and *Court* seruiceable to thee, the greatest Majestie aboue.

Sanctifie all our Nobles, make them like the men of *Berea*, *courageous* for the Trueth, Plants of renowne.

Act. 17.11

Guide vs all in *the way of righteousness*, and weane vs from the loue of this Worlde. Prepare vs for the *last Battell of the Soule.* Suffer neuer Sathan with the mood of his temptations to trouble or distemper the cleare Riuers of thy comfortes, wherewith thou refresheth thy beloued ones. Suffer neuer that *prince of darknesse*, to *put out with his dampes the glorious Light of thy Gospel*, which now most *orientlie shineth among vs.*

LORD, *perfume* all our vnworthie prayers with the *sweete smelling righteousness of Iesvs Christ*, our Lord and Master, in whose most blessed Name wee pray, as hee hath pleased him to teach vs, *Our Father which art*, &c.

By God's grace, Sir, I shall returne the Morrow earlie. The Spirit of Iesvs print into your heart the best comfortes of his Treasures ! Remember, Sir, that all our goodnesse is of him, for naturallie wee are *heuen out of a sinfull rocke.* All our *guises* are but *guile*, till wee bee *cast into another mould by the Spirit of regeneration.*

Striue more and more to bee constant and couragious till

Isa. 9. 5. this bitter Battell bee ended. *For euerie Battell of the Warriour is with confused noyse, and garments rolled in Blood.*

Iob. 4. 13. Now the night is fallen downe : while *deepe sleepe falleth on mee*, strue to bee acquainted with the *Teacher of the reines in the night season*. If the paine of your sicknesse *rob your eyes of sleepe*, cause read vnto you this night, *Dan. 7, 1 Cor. 15, 1 Thess. 4.*

A Prayer. The LORD pull off your Soule all the *filthie menstruous cloutes* of your corruptions, and clothe you with the *most rich and invaluabable robe of Christe's righteousness*. The Lord fill your heart with the *inspirations of the Almighty*.  
His Grace bee with you.



THE  
**LAST BATTEL**  
**OF THE SOVLE**  
*IN DEATH,*

2. Volume.

Carefullie digested for the comfort of the  
*Sicke: By Mr. ZACHARIE BOYD,*  
*Preacher of Gods Word at Glasgow.*

Bernard in Serm,  
*Novissima sunt quatuor, MORS, IVDICIVM, GE-*  
*HENNA, GLORIA: Quid horribilius morte?*  
*Quid terribilius iudicio? Quid intolerabilius*  
*gehenna? et quid iucundius gloria?*

Idem.  
*Senibus mors est in ianuis, Iuvenibus*  
*vero in insidiis.*

Printed at *Edinburgh*, by the Heires of  
ANDRO HART. 1629.



TEMPVS





TO  
THE MOST EXCELLENT  
PRINCESSE ELIZABETH,<sup>†</sup>  
QVEENE OF BOHEMIA, &c.

MADAME,

**I**N corporall troubles let vs seeke for spirituall Comfortes.  
*Dayes of sorrow are dayes of drousinesse. For the  
remeede of such sorrowes heere followeth a Discourse  
of Heauen's happinesse, with diuerse other Christian com-  
fortes, which I must humblie and heartilie dedicate to your  
Majestie.*

*If, MADAME, I were more able to present your Majestie  
with some matter of greater worth, my will should not bee  
deficient to mine Abilitie.*

Thus presuming out of your Royall bountie that this little  
Offer from one of SCOTLAND, your Majestie's natie Soyle,  
shall bee graciouslie accepted, I most humblie present it to

---

<sup>†</sup> Elizabeth was Daughter of James I, and Sister to Charles, and was married to Frederick Elector Palatine of Bohemia, 14th Feb. 1613. The marriage was celebrated with great joy and festivity, and formed a striking contrast to the unhappy fate in reserve for the Royal pair.—The States of Bohemia claimed from Ferdinand II. of Austria, the observance of all edicts in favour of the Protestant Religion, and the restoration of their ancient laws and constitution, and had taken arms to enforce their demands. Austria, being determined to crush with vigour claims so reasonable, made, in 1619, active preparations for war. In 1620, the decisive battle of Prague obliged Frederick, with his family, to fly to Holland for protection, and the Palatinate, entirely lost, was put into the possession of the Duke of Bavaria.—The Elector, in addition to the calamities of expatriation and loss of power, had the misfortune to see snatched from him his eldest Son, Frederick, a youth of great promise and endowments, who was drowned; and it is his afflicted Mother who is supposed to pour forth, in the anguish of her soul, the annexed "La-

your Majestie, for to bee receiued and shrouded vnder your Royall safe-garde and louing protection.

After manie feruent and vnfained prayers made to God for the establishment of the Crowne vpon your Majesties' Royall Heads, and also for spirituall Graces to bee aboundantlie powred vpon you, and vpon the rest of these Royall Plants, which by the great mercie of God haue branched from you both, I humbly take my leaue.

Your Majestie's

*Most humble and most obedient*

*Oratour and Seruant :*

M. ZACHARIE BOYD,

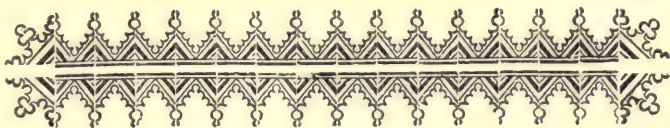
Preacher of GOD'S word at *Glasgow*.

*From Glasgow,*

*the 12. day of Februrie, 1629.*

mentations." These, with the "Balme of Comfortes," are replete with tenderness and feeling; though it must be confessed, that in one portion of the Lamentations ("*Apostrophe ad mare et flumina*,") there is the evidence of too much effort to give effect. Historians are agreed in representing this amiable woman as a pattern of excellence, and an ornament to the sex. "This admirable lady," says Granger, "was one of the most extraordinary women that we read of in history. She corresponded with the celebrated Des Cartes, who was regarded as the Newton of his time upon the most difficult and abstruse subjects. That philosopher tells her, in the dedication of his 'Principia,' which he addressed to her, that she was the only person he had met with, who perfectly understood his works. Wm. Penn, the celebrated legislator of Pennsylvania, had many conferences with her upon quakerism, of which she entertained a favourable opinion. He has published several of her letters to him in his 'Travels.' She is sometimes styled the 'Abbess of Hervorden,' a protestant nunnery in Germany over which she presided. She came into England 17th May, 1661. She was then betwixt 60 and 70 years of age, and was one of the most sprightly and agreeable women of her years in the kingdom. She died 13th Feb., 1661-2." Of her Wellwood observes: "It is hard to say whether the virtues of this lady, or her misfortunes, were greater; for as she was one of the best of women, she may be likewise reckoned among the number of the unfortunate."—*Ed.*





THE  
**LAMENTATIONS**

OF THE  
QVEENE OF BOHEMIA,

FOR THE  
LOSSE OF THAT HOPEFULL PRINCE HER FIRST BORNE.

TO THESE ARE SUBIOYNED THE

BALME OF COMFORTES. BY MR. Z. B.

MADAME,

**M**INE Heart bleedeth within mee, to thinke vpon the Subject which my Penne, clothed in doole, is now for to touch. If blacke vpon blacke could bee red, my Paper should quite its whitenesse, with the penne and inke, for to put on the coloures of doole.

Oh, can a Mother forget her Child? I know that your Royall heart is most deeplie wounded, yea, so that as Simeon saide to Marie, A sword hath pierced thorow your Soule. Yee may well say, Beholde, and see if there bee anie sorrow like vnto my sorrow, which is done vnto mee, where-with the Lord hath afflicted mee in the day of his fierce Anger. I haue none Eloquence, MADAME, which sufficientlie can expresse your Majestie's griefe.

When that Painter, Timantes, hauing portrayed Iphigenia, standing before the Altar, readie to perish, while hee had drawne the portrature of manie mourning about her, and had spent all his cunning in setting foorth their sorrows, at last hee came to Agamemnon the Damosel's Father, and cast a vaile ouer the face of his portrature, hee

Isa. 49.15.

Luk. 2.35.

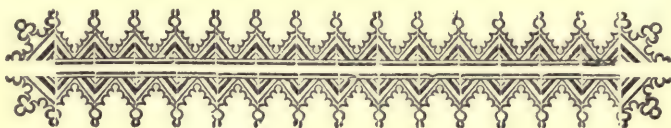
Lam. 1.12.

*not beeing able by anie art to expresse so great a sorrow. Euen so all that I can say of your Majestie's Lamentations, shall bee but like a vaile cast ouer your mourning, which indeede is such (as I thinke,) that no Pensile can bee able to portray.*

*Oh, for that spirit of Lamentations which guided the heart and hand of Ieremie, that thereby I might most powerfullie describe your sorrowes, and also comfort your Royall Heart, most deeplie wounded with arrowes of griefe, for the losse of such an hopefull and worthie Prince!*

*O most excellent PRINCESSE, what shall I take to witnesse for you? What thing shall I liken to you? What shall I equall to you, that I may comfort you? Your breach is like the Sea; who can heale you? Yee may now well waile and weepe, for your Heart is melted with Lamentations. Yee may, MADAME, disburden yourselfe a little by powring out your Heart before the Lord in these or such sighs and grones.*





## THE QVEENE'S LAMENTATIONS

### FOR THE DEATH OF HER SON.

**B**UT GOD is most terrible when hee is angrie! Hee hath called, as in a *solemne day*, my terrors round about. Surelie against mee is hee turned; hee turneth his hand against mee all the day. My fleshe and my skinne hath hee made olde; hee hath broken my bones. Hee hath builded against mee, and compassed mee with gall and trauell. Hee hath set mee in dark places, as they that bee dead of olde. Hee hath hedged mee about, that I cannot get out. Hee hath made my *chaine heauie*. Hee hath turned aside my wayes, and pulled mee in pieces. Hee hath made mee desolate. Hee hath bent his bow, and set mee as a marke for his arrowes. Hee hath caused the Arrowes of his Quiuer to enter into my reines. Hee hath filled mee with bitterness; hee hath made mee drunke with worme-wood. The verie Sea monsters are carefull for their young ones: they drawe out the breast to giue them sucke.

*How should I bee like the vnnaturall Ostrich, which leaueth her egges in the earth, and forgetteth that the foote may crush them, or that the wild beast may breake them? Shee is hardened against her young ones, as though they were not her's. God hath depriued her of wisdom, neither hath hee imparted to her vnderstanding.*

Iob, 39.14.

Verse 16.

Verse 17.

Alas, alas! the joye of our heart is ceased; our dance is turned into mourning. The crowne is fallen from our head, Woe vnto vs that wee haue sinned! For this our heart is faint; for these things our eyes are dimme.

Wherefore, Lord, doest thou forget vs for euer, and forsake vs so long time? Thou hast vtterlie rejected vs; thou art verie wroth against vs. O that mine eyes were a liuelie Spring of teares, which day and night might trickle downe, for the lamenting of my losse!

O, yee Daughters of *Britaine*, my natie Soyle, conueene your selues together; come all, and joyne your sorrowes with mine. Come, contribute teares in aboumdance, that wee may deplore our domage. Come, come and helpe mee to mourne for my first Borne. It is God's will, it is God's commandment, that *yee mourne with these that mourne*. With whom will yee mourne, if yee refuse to mourne with mee?

O, noble Ladies of *Britaine*, thinke vpon my sorrowes. My griefe is great, mine heart is broken, mine eyes do faile with teares. Come yee all and condole with mee. Cast off your Rayments of joye. And thou, BOHEMIA, with the PALATINATE, make to your selues newe Robes of doole. Fill



Zach. 12.  
11.  
Psal. 102.6

all the Lands with mourning like that mourning in *Zacharie, the mourning of Hudadrimmon in the valie of Megiddon*, for the death of good *Iosiah*. Mine heart is sore gripped with grieve. *I am like the Pelican in the wilderness*. Mine eyes do faile with teares; my bowels are troubled, my liuer is powred vpon the earth. I was at ease, but hee hath broken mee asunder. Hee hath also taken mee by the necke, and shaken mee to pieces; and set mee vp for his marke. His Archers compasse mee round about. Hee cleaueth my reines asunder, and doeth not spare. Hee powreth out my gall vpon the ground. Hee breaketh mee with breach vpon breach. Hee runneth vpon mee like a *Gyant*. My face is foule with weeping, and on mine eye-lids is the shadow of death. My Friendes scorne mee; but mine eye powreth out teares vnto God. When a fewe yeares are come, then shall I goe the way whence I shall not returne.

The Lord hath made mee as a by-word of the people. Mine eyes are dimme by reason of sorrow, and all my members are as a shadow. Know now yee all, that God hath compassed mee with his net. Hee hath fenced vp my way that I cannot passe, and hee hath set darknesse in my paths. Hee hath stript mee of my Glorie, and taken the Crowne from mine head. Hee hath destroyed mee on euerie side, and I am gone, and mine hope hath hee remoued like a tree.

His troupes come together, and raise vp their way against mee, and encampe round about my Tabernacle. Hee hath put my brethren far from mee. My Kins-folke haue failed, and my familiare Friendes haue forgotten mee. Haue pittie vpon mee, O yee my Friendes! for the hand of God hath troubled mee.

*Apostrophe ad filium mortuum.*

O my Sonne, my dearest Sonne is gone! Hee is lost; where shall I finde him? O FREDERICK, my Sonne, where art thou? Shall I see thee no more? Shall I neuer kisse thy mouth againe? Once did thou lye in my bellie, neere vnto my heart; but now, alas! thou lyes sleeping in slyme. Now thy bedde is made among crawling wormes. Thy Princelie bodie now lyeth in the place of silence. O where is *thy Coloure now?* where is *thy Countenance?* Long shall it bee before I see thy *smiling Face and twinkling Eyes*. My deare Heart FREDERICK, long may I cry before that thou make answeere. How haue I lost thee? how past thou from mee? When saide thou thy last adewes? what were thy last adewes? what were the last wordes thou spake vnto mee? Where saw I thee last? Oh, if I had knowne when I last saw thee, that I would neuer againe see thee aliue! then would I haue kissed thee, then would I haue more constantlie considered thy countenance. I would haue saide in myselfe, *Is this the Face that I shall neuer see againe? is this the Mouth that shall neuer speake againe? are these the Eares that shall neuer heare againe? are these the eyes that shall neuer see againe?* That Mouth, that Nose, these cherrie Cheekes and lillie Lippes, these Eares and Eyes, which I haue kissed ten thousand times, and kissed ouer againe.

*Alas, that I should haue sojourned so nere the Waters! alas, that euer I know that merciless Element!*

*Apostrophe ad mare et flumina.*

O cursed Waters! O Waters of *Marah*, full bitter are yee to mee! O Element, which of all others shall bee most detestable to my Soule, I shall neuer wash mine hands with thee, but I shall remember what thou hast done

to my best beloued Sonne, the Darling of my Soule! I shall for euer bee a friend to the Fire, which is thy greatest foe.

\* Away, *Riuers!* away, *Seas!* Let mee see you no more. If yee were sensible Creatures, my deare Brother CHARLES, Prince of the European Seas, should scourge you with his Royall Shippes; with his thundering Cannons hee should pierce you to the bottome.

\* Note.

\* O Seas of sorrowes, O fearefull Floodes, O tumbling Tempests, O wilfull Waues, O swelling Surges, O wicked Waters, O doolefull Deepes, O peartest Pooles, O botchfull butcher Boates, was there no mercie among you for such an hopefull PRINCE? O that I could refraine from teares, and that because they bee salt water like vnto yourselues!

\* Note.

Away with you, Seas of sorrow! for yee haue robbed mee of my dearest Darling of account. Hencefoorth yee shall neuer bee able to repaire my losses. O

my Sonne FREDERICK, my Sonne, my Sonne  
FREDERICK, would God I had died for thee,

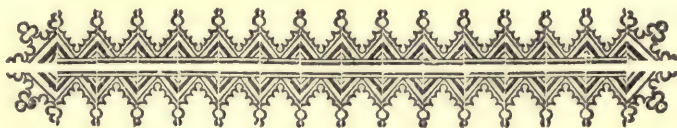
O FREDERICK, my Sonne, my Sonne!



TEMPVS







## THE BALME OF COMFORTES

### FOR THE QVEENE OF BOHEMIA.

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**P**AVSE a little, MADAME, pause a little : heare and hearken, that your Majestie's Soule may receiue some Comfortes.

\* When *Marie* came to the Graue seeking her deare and dead Iesvs, who had there beene buried, beholde ! while shee mourned bitterlie, two Angels, clothed in white, saide vnto her, *Woman, why weepest thou ?* And againe, while shee turned her selfe about, Iesvs, whom as yet shee knew not, saide vnto her in like manner, *Woman, why weepest thee ?*

I thinke that the Spirit of God within your Majestie's Royall heart is now mouing the like question, and is saying within you, and vnto you, *Woman, why weepest thou ?*

Containe your selfe, MADAME. Beware to passe the boundes of Christian mourning. To mourne for the dead is permitted vnto all, but to none is it permitted *as these that haue none hope.*

The day of the resurrection, MADAME, is not farre off. That great *Festum omnium Sanctorum*, that great day of that generall assemblie is now neere at hand. *The Iudge alreadie is before the doore.* At the last blast of God's Trumpet, wee shall all bee conueened where wee shall meete againe. In the meane time *blessed are the dead who hencefoorth die in the Lord, for they rest from their labours.* It was saide of olde by that most excellent Prophet, that the dead *enter into peace, and rest in their beddes.*

But I know what your Majestie may say, I lament not so much his death as the forme thereof. If I had seene him in his bedde taken away by sicknesse, so that with my *Royall Fingers* I might haue closed his *Princcie eyes*, and also, might haue heard his Soule by feruent prayer commended into the hands of his Redeemer, that had beene a great contentment to my wounded heart. The suddenesse and forme of his death, is that which chieflie galled and chaffeth mine heart. I feare that this stroake bee a stroake of wrath and of vengeance.

This I take, MADAME, to bee the deepest wound that is in your Royall heart.

Heere is *Balme* and healing *Salue* for that Royall sore. It is from the penne of a King. Such outward thinges are not to bee looked vnto, as though they were the just ell and measure of God's wrath and mercie. As great outward prosperitie is no sure token of the Lord's fauour, neither are most grievous afflictions an infallible marke of his Anger.

\* Note.

Ioh.20.13.

Verse 15.

1 Thes. 4.  
13.

Iam. 5. 9.

Reu.14.13

Isa. 57. 2.

Eecl. 9. 1.	<i>All this I considered in mine heart, saide King Solomon, euen to declare all this, that the righteous and the wise, and their workes, are in the hand of</i>
Verse 2.	<i>God. No man either knoweth loue or hatred, by all that is before them. All thinges come alike to all. There is one euent to the Righteous and to the wicked, to the good and to the cleane, and to the vneleane, to him that sacrificeth and to him that sacrificeth not. As is the good so is the sinner, and hee that sweareth as hee that feareth an oath. Beholde and consider, MADAME, how by such outward thinges as befall vnto men, no man can know God's loue or hatred, seeing all thinges come alike to all.</i>
Luk. 2. 29.	<i>It is I confesse a verie comfortable thing with Simeon to depart in peace, not onlie inwardlie but also outwardlie. Of Abraham, while hee died, it is</i>
Gen. 25. 8.	<i>saide, that hee gaue vp the Ghost, and was gathered to his people. Of</i>
Gen. 35. 29	<i>Isaac, while hee died, it is saide, And Isaac gaue vp the Ghost, and was gathered vnto his people.</i>
Gen. 49. 33	<i>Olde Iacob made a faire conclusion; for, after that hee had in his bedde blessed all his Children, it is saide, And when Iacob had made an end of commanding his Sonnes, hee gathered vp his fete into the bedde, and yelded vp the Ghost, and was gathered vnto his people. Of David, the man of God's</i>
1 Kin. 2. 10	<i>heart, it is saide, that hee slept with his Fathers. Of good Hezekiah it is also</i>
2 Kin. 20. 21.	<i>saide, that hee slept with his Fathers. All these, the Lord's worthies, his Adiriv, excellent ones, did goe away in a peaceable manner, verie comfortable to all these that saw them.</i>
	<i>That is verie comfortable I confesse. But what though it fall out otherwise, that the death bee violent, either by fyre, or by warre, or by water? In what fashion so euer the death of the Godlie bee, it is glorious, for it is precious to the Lord, Precious in the sight of the Lord is the death of his Saintes. Whether it bee by sword or by pestilence, by fyre or by famine, by warre or by water, God's Word, without exception of anie sort of death, saith, that it is precious to the Lord.</i>
Psal. 116. 15.	
* Note.	<i>* These eigheteene men on whom the Tower in Siloe fell were not greater</i>
Luk. 13. 4.	<i>sinners than others. Were not all the Children of faithfull Iob crushed in a</i>
Iob, 1. 19.	<i>moment by the ruine of an house? This was no token of wrath to Iob, but was for a tryall of his patience. Did not Samson die with the Philistines, yea, and after the same sort of death? and yet hee is renowned in the</i>
Iudg. 16. 30.	<i>blessed Catalogue of the Faithfull. Was not the death of that most worthie King, Iosiah, like vnto the death of wicked Ahab, but were killed by the</i>
Heb. 11. 32	<i>Archers; the deadlie shaft trans-pierced them both. Turne thine hand, saide Ahab, and carie mee out of the Host, for I am wounded. Haue mee</i>
1 Kin. 22. 34.	<i>away, saide good Iosiah, for I am sore wounded. Of these woundes they</i>
2 Chr. 35. 23.	<i>died both. See how these two who were so differing in their life, yet were outwardlie alike in their death. Because of God's grace Iosiah is saide to</i>
2 Chr. 34. 28.	<i>haue bene gathered to his Graue in peace.</i>
Luk. 23. 41	<i>It is more sure, judging of the death by the former life, than of the life by the death, except that some notable signe of repentance appeare, like that of the conuerted Theefe, who both prayed and preached vpon the crosse. Other-</i>
Mat. 2. 16.	<i>wise wee see that manie godlie die violent deaths, whose life plainlie declared that they were the children of God. It is knowne by God's word, how Herod most cruellie murdered all the Children of Bethlehem that were from two</i>

yeares olde and vnder. That day is called, *The day of the Innocents*. So fearefull and bloodie was that slaughter, that the Prophet, foreseeing it, by an hyperbolick forme of speech, bringeth in *Rachel* as it were come out of her graue, for to lament the death of these Babes, and that manie hundreth yeares after shee had beene buried. In *Rama*, saide hee, *was there a voyce heard, Lamentation, and weeping, and great mourning, Rachel weeping for her Children, and would not bee comforted, because they were not.*

Ier.31.15.

\* Shall wee for all that thinke that God was more angrie at these little children of *Bethlehem*, than at these who were of greater age? Will anie man thinke that these little ones were the greatest sinners in *Bethlehem*, because, while all others did escape, they did fall into the hands of a bloodie Butcher?

\* Note.

I had rather, if it were giuen mee to my wish, that the fyre, or the famine, or the water, took away the life of my Children, than that a bloodie *Herod* should cutte all their throats, most cruellie embrewing himselfe in their blood. While *David* was in a great strait, doubting of what plague to make choise, at last hee resolu'd, saying, *Let vs fall into the hand of the Lord, (for his mercies are great,) and let mee not fall into the hand of man.*

2 Sam. 24.  
14.

O but, will your Majestie say, to die and to bee suffocate in the waters, that is a matter of great sorrow. If hee had died in a Battell honourable, that had afforded mee some comfort. Then would I haue heard of his valiantnesse. The *Colonels* and the *Captaines*, and others of Martial Spirites, had beene the Trumpeters of his praise, so should hee haue died with great honour.

Let it please your Majestie to weigh the matter well in the *Ballance of the Sanctuarie*.

Indeede, MADAME, to die in a Battell is by men accounted honourable. To die fighting with a bloodie Sword in the hand, is by men called, *The bedde of honour*. \* But in my judgement it is better for the Soule to die in water than in warre; for, in the one, man is often in a rage, thirsting like an *Horse-leach* after the blood of his brother. At that time, there is nothing sound or settled within him. All his thoughts are in an hurlie burlie. If instantlie hee die *the Sunne of his life goeth downe vpon his wrath*. His whole desire is bended for to destroy his brother. But in the water his chiefest desire is for to saue himselfe. To die in warre is to die by the hand of man, but water is like the pest which that great warriour called, *The hand of God*.

\* Note.

O but, alas! will your Majestie object, such as die so get not space once to cry God's mercie.

God forbid, MADAME, that our Saluation should depend vpon the last wordes of our life, or vpon a prayer at the last gaspe. Our Saluation is better fastened than so. *There is no condemnation to them which are in Christ Iesus*. Your Majestie knoweth that the day of Iudgement shall come in an instant vpon both the Godlie and the wicked. Then shall they all bee changed in the twinkling of an eye. Not one of all the men and women then liuing vpon earth, shall get so much time wherein they might but say these few wordes, *God bee mercifull to mee a sinner*, and yet for all that, shall wee thinke, that that sudden change shall bring anie prejudice to the Saluation of God's Elect and chosen ones? God forbid. *Whom God loueth hee loueth to the end. His giftes and graces are without repentance.*

Rom. 8.1.

Luk.18.13

Rom. 11.  
29.



I know that your Majestie would haue earnestlie desired that hee had been found aliue, and that a Preacher by a prayer had commended his Soule into the hands of his Sauour. *For answere*, I am assured that that young Prince was so well trained vp by your Majestie in the schoole of pietie, that morning and euening hee was accustomed to bee earnest at his priuate deuotion. It is the opinion of learned Diuines, that who carefullie in the morning hath cast his Soule into the Armes of his God, shall thereafter all the day finde the vertue of that prayer preuailing with God, though at the moment of death hee bee not able with his tongue to speake vnto GOD. The prayers that were conceiued before, cry vp to God at the last gaspe for mercie, peace, grace, and reconcealiation, through the blessed blood of Iesvs, which cryeth for better things than the *blood of Abel*.

Gen. 4. 10.

Now seeing, that without any doubting your Majestie is assured of his Saluation, consider these joyes of heauen which his Princelie Soule now enjoyeth. These joyes haue I described as I can in this second volume of the *Last Battell* which I haue dedicated to your Majestie. There yee shall clearelie see that hee hath changed for the better. \* While hee was aliue hee was a *Prince* on Earth, and now the Lord hath made him a crowned King.

\* Note.

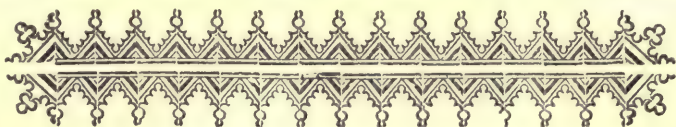
Thus intreating the Most High to sende vnto your Majestie the COMFORTER himselfe, who can most cunninglie cure the wounded heart, I humbly take my leaue.

YOUR MAIESTIE'S

*Most humble and**most obedient Seruant,*

M. Z. B.

From Glasgow,  
the 12. of Februrie,  
1629.



## TO THE QVEENE OF BOHEMIA.

**O**VR poore life heere is not of single joyes,  
*But mixt with Gall, and worme-wood of annoyes :*  
*The dint of windes, and waues, and stormie streames,*  
*Wee must endure before wee reach to Heauens.*  
*Paines heere want pause ; all is but losse and labour ;*  
*A thousand cares within our heartes do harbour.*  
*The life of man on Earth is but a blast ;*  
*It comes with teares, and endeth with a gaspe.*  
*All that is heere is with a speedie flight,*  
*On jangling wheelles, soone hurled out of sight :*  
*All that is heere is out of tune and taste ;*  
*All whirles about, but rest will come at last.*  
*Waite still, vntill that Day Spring from on high*  
*Come downe, with thousands brighter than the Skie.*  
*Then mistie Cloudes of sorrowes shall depart,*  
*When that Aurora shall rejoyce our heart.*

## A N O T H E R.

**H**EERE bubbling Waters, Seas of sorrowes, dash ;  
*Heere Waues, heere Windes, which make the Cloudes to clash ;*  
*Heere Feuers, Fyres, heere fickle vanities,*  
*Combined are to bring Calamities*  
*To mortall man, (not sparing young or olde,)*  
*Whose life is like vnto a tale that's tolde.*  
*Now happie hee, who free from all distresse,*  
*Rests in the Heauens, farre from this wilderness.*

## A PRAYER FOR THE AFFLICTED.

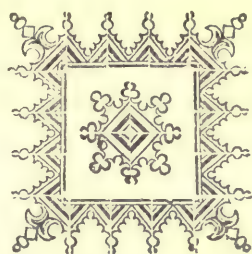
**M**Y troubled Soule, Lord, counsell and comfort,  
*My sternlesse-Boate conduct thou to her Port,*  
*From cloudie cares my muffled Spirit redresse,*  
*And of mine heart the griefe and grones repress.*  
*My Spirit to thee, its Maker high, aspires,*  
*Who art the Zenith of my best desires.*

## Your MAIESTIE'S

Most humble and obedient Seruant and Oratour,

*M. Zacharie Boyd,*

Preacher of GOD'S Word at *Glasgow.*







## THE SIXT DAYE'S CONFERENCE.

OF HEAUVEN'S GLORIE.

### The Pastour.

**A**CCORDING to my promise, Sir, I am heere come againe for to see what it shall please God to do with you at last: waite constantlie on your God. \* *His minde is to do you good in the latter end.* I earnestlie now desire to know what the meditation of the last *judgement* hath wrought into your heart this night by-gone. \* Note.

*The Sicke Man.*—\* Except that a man bee well occupied in the day, his heart in the night will swarme with *worthlesse and witlesse thoughts.* Sathan, the *lord of the night*, is euer busie by secret foisting in of corruptions into man's thoughts, to justle out of his heart *all holie and heauenlie meditations.* \* Note.

All this night it seemeth vnto mee that I heard the *shrill sound of the last trumpet*, sounding most fearefullie the *Alarum of the Resurrection*, at the second and sudden comming of our Lord. All *Sainctes* and *Angels* seemed to bee present at that great *Iubile.*

I thought in my sleepe that I saw the *Sonne of Man*, enuironed with innumerable *Charets of fyre*, comming downe with vnspeakable pomp, Glorie and Majestie, I thought him *more glistering than the Sunne, while hee shineth in his greatest force.* Mine eyes were dazeled with the brightness of his Beames. All *thrones* made roome vnto his *Throne.* Mine heart was neuer so rauished as it hath beene this last night by-past. Iob, 4. 13.

In the thoughts of mine heart in the night, *while deepe sleepe falleth on man*, there came into my memorie some passages of Scripture concerning heauen's glorie, whereof most gladlie I desire now to heare. The Apostle *S. Paul* speaketh of this with great power, *Woe faint not*, saide hee, *but though our outward man perish, yet the inward man is* 2 Cor. 4. 16.

*renued day by day.* There bee some other good wordes following, but my memorie faileth mee.

2 Cor. 4. 17. *The Pastour.*—I shall helpe you, Sir, in that matter. The verse following is, *For our light affliction which is but for a moment, worketh for vs a farre more exceeding and eternall weight of glorie.*

*The Sicke Man.*—These bee the wordes indeede, I finde great difficultie in these wordes, I pray you to make them cleare. What is that to say, *Though the outward man perish, yet the inward man is renued day by day.*

*The Pastour.*—The interpretation of these wordes is, that the corruption and decaying of the *outward man* by diuerse crosses and calamities, *Servit renovando homini interno*, is a meanes for the renewing of the *inward man*, that wee may growe in godlinesse. By the outward man is vnderstood the *bodie*, by the inward the *Spirit and the minde*. By the weakening of the *bodie* the *Spirit* is made strong.

*The Sicke Man.*—But what say yee of these wordes, that our *light affliction*, which is but for a moment, is saide to *worke for vs, or to cause vnto vs, an exceeding and eternall weight of glorie?* Is that the merit and worth of affliction?

*The Pastour.*—The Romane Church expounds it so, that by such afflictions *men merit euerlasting glorie*. Indeede the wordes in the original seeme much to fauour that exposition. The wordes are these,

*Κατ'εργάζεται ἡμῖν, Conficit parit, operatur nobis*, that is, *Causeth or worketh that Glorie.*

\* Note.

\* But it is certaine, that *affliction* yet is *light*, and for a *moment*. Both light and short, cannot bee properlie a cause of an *euerlasting and infinite weight of glorie*. A *moment* cannot bee the *mother of eternitie*. That which is so *light* can neuer bring out an *infinite weight*. But God who is infinite in power, maketh affliction a meanes for to bring vs vnto glorie, as good workes are *via regni non causa regnandi*, the way to the Kingdome, but not the cause of reigning, so *through the way of manie tribulations* wee must enter into God's Kingdome.

Bernard.

The Scripture is the best interpreter of itselfe. *Abraham*, who was the *Father of the Faithfull*, was not justified either by his doings or his sufferings. *If Abraham were justified by workes, hee hath whereof to glorie, but not before God.*

Rom. 2. 2.

Glorie.	OF THE SOULE, &c.	6. day	281
<p>* Shame shall come vpon him who glorieth of that <i>whereof hee may not glorie before God</i>. I darre boldlie glorie before God, of his mercie, and of my Lord's merits, but to glorie of man's righteousnesse, a <i>menstruous cloth</i>, is an abomination before GOD. * If sufferings and calamities could efficientlie cause and merit that infinite weight of Glorie, how did <i>S. Paul</i> reckon, when hee saide, <i>I reckon that the sufferings of this present time are not worthie to bee compared with the glorie which shall bee reuealed in vs</i>? This maketh the matter cleare, that our light afflictions of a moment cannot efficientlie and meritoriouslie purchase vnto vs an exceeding and eternall weight of glorie: they are indeede good meanes whereby our Soules are fitted and furthered in the way to Glorie.</p>			<p>* Note.</p> <p>Isa. 64. 6.</p> <p>* Note.</p> <p>Rom.8.18.</p>
<p><i>The Sicke Man.</i>—I euer hold that the surest ground, that a man bee little in his own eyes. Sinfull fleshe cannot bee too humble before God. * That Religion which giueth greatest <i>glorie vnto God</i>, and casteth man's own worth most downe, hath the clearest marke of trueth. <i>Daniel</i> pointeth at this while hee saith, <i>O Lord, righteousnesse belongeth vnto thee, but vnto vs confusion of faces</i>.</p>			<p>* Note.</p> <p>Dan. 9. 7.</p>
<p>I am now satisfied in the exposition of these wordes, wherein I did euer finde much difficultie.</p>			
<p>Now, Sir, if your memorie serueth you, can yee tell what is saide by the Apostle, in the Chapter following? I remember that some notable thinges there bee spoken of immortall Glorie.</p>			
<p><i>The Pastour.</i>—Indeede in the beginning of that Chapter there bee notable wordes, <i>For wee know</i>, saith the Apostle, <i>that if the earthlie house of this Tabernacle were dissolued, wee haue a building of God, an house not made with hands, eternall in the heauens. For in this wee grone, earnestlie desiring to bee clothed vpon with our house which is from heauen. If so bee, that beeing clothed, wee shall not bee found naked. For wee that are in this Tabernacle do grone, beeing burdened, not that wee would bee vnclathed, but clothed vpon, that mortalitie might bee swallowed vp of life, &amp;c. While wee are at home, in the bodie, wee are absent from the Lord, &amp;c. Wee are confident and willing rather to bee absent from the bodie, and to bee present with the Lord.</i></p>			<p>2 Cor.5.1.</p> <p>Verse 6.</p> <p>Verse 3.</p> <p>Verse 4.</p> <p>Verse 6.</p> <p>Verse 8</p>
<p><i>The Sicke Man.</i>—These indeede bee the wordes. I could</p>			



neuer well vnderstand them ; doubtlesse they bee wordes full of comfortes, for these that are looking for a better Life. I pray you, Sir, to giue mee the exposition thereof.

*The Pastour.*—Indeede, Sir, they want not great difficultie, neither doeth that which I say make for the Doctrine of *papists*, who affirm that the Scriptures are obscure, and therefore must not bee read by the common people.

\* Note. \* It is by reading that men purchase vnderstanding. The Doctours themselues before they read are ignorant, neither was it euer heard that Scriptures were abused so much by the common people, as by these who are most Learned. Where heare wee that the Merchand, the Artisan, or rurall men, beginne Heresies? \* Are not they forged in the vnsanctified braines of these in whom are lodged the *oppositions of science, falsely so called*. It is oftenest seene that through *Philosophie and vaine deceite*, the Soule of man are spoiled and not by ignorance of the simplest sort.

\* Note. There is none obscuritie in God's Word, that should debarre the people young or olde from the reading of it. \* The *Letter* which my God hath written vnto mee, I may open it, and read it, and see *what my Father's will is*. The Spirit of God in *S. Iohn*, leading his hand, hath set downe these wordes, *I write vnto you, Fathers, &c. I write vnto young men, &c. I write vnto you, little Children, &c.* Who hath power to forbid anie man to read the *Missiue Letter* which his God hath written vnto him. Moreouer, there is such a Light in God's word, that will make a blind man to see. \* The light of the *Sunne* will shew and discouer hidde thinges in darknesse vnto him who hath eyes, but cannot make a blind man to see. But the light of God's word, *Meirah Henaim facit ut oculi videant*, it maketh the eyes for to see. In that Psalmie also it is saide, that the Lawe of the Lord *maketh wise the simple*. It is a great ignorance for *Papist Doctours*, to close and claspe their *Bibles* from the hands of the ignorant and simple ones, seeing by this word the simple are made wise. It is written to the euerlasting praise of the men of *Berea*, that after *Paul* had preached, they searched the Scriptures, for trying of his Doctrine. These bee the wordes of their praise.

Act.17.11. *These were more noble than these in Thessalonica, in that they receiued the word with all readinesse of minde*

and searched the Scriptures daylie, whether these things were so.

\* As for difficulties, wee acknowledge that there bee manie and great in Scripture, but as for that which is *absolutè et simpliciter*, absolutelie and simplie necessary for our Saluation, it is clearlie set down in Scripture : if there bee anie difficultie in one place, that which is there obscure will bee made cleare in some other part of Scripture. This much by the way concerning the *obscuritie of Scripture*.

Now, to come to the wordes of *S. Paul*. In the first verse it is saide, *For wee know that if the earthlie house of this Tabernacle were dissolued, wee haue a building of God, an house not made with hands, eternall in the heauen.*

Some after this manner expound these wordes, after that this bodie, like a Tabernacle, is taken away from the Soule, the Soule shall bee in a better estate, euen in euerlasting Glorie into the Heauens.

The French marginall note vpon this is that, that *eternall house in the heauen*, is the bodie after the resurrection. \* So long as wee are heere in the sinfull bodie, the bodie is but like a *Tabernacle, vnconstant, weake, fraile*; but in the heauens, it shall bee like an *house that is constant, firme, strong*. So *corpus et gloriosa ejus conditio*, the bodie and its glorious estate, in the opinion of some is heere called an *house*. By that house then wee must vnderstand *the glorie that is prepared for the Sainctes in heauen*, which for its constancie and commoditie is called an *house*. According to this the Apostle in the second verse saith, *that wee grone, earnestlie desiring to bee clothed vpon with our house which is from heauen*. That house from heauen, is that Glorie which is from heauen.

Others of the Learned interpret that word, *Superindui*, to bee clothed vpon, *vt siquis indutus est thorace, et superinduitur pallio. Puto autem sic. Explicandum ex versu 1. Sancti capiunt corpore celesti ita indui, vt non prius errantur corpore mortali, sed superinduantur, celesti Seu immortalis, hoc est ut per subitam transmutationem absorbiator mortalitas ab immortalitate.*

Thus would hee say, that the Sainctes beeing liuing at the end of the world, desired not to cast their mortall bodies from them, but desire them to bee changed and clothed aboue with immortalitie. Mortalitie is one *Coate* which must bee put off,

\* Note.

\* Note.

Piscator.

Beza.

that immortalitie may bee *put on*. Others thinke that there bee mention heere made of a double clothing. *Aliis placet*, saith Beza, *primam vestem dici Christi justitiam, alteram vero illius justitiæ præmium quorum sententiæ nolim præjudicium afferre*, the one they make to bee the righteousness of Christ, the other the glorie purchased by that righteousness.

\* Note.

S. Amb.

\* S. Ambrose, speaking of these wordes, *In this wee grone, &c.* *If so bee that beeing clothed, wee shall not bee found naked*, saith, *Vt hæc sit sententia destruendum quidem hoc tabernaculum morte sed ita tamen ut non pereat. Imo ut corruptibilitate deposita restituatur nobis immortalitate induendum*. That is, the Tabernacle of this bodie shall bee dissolued by Death, not so that it shall perish, but that all corruption beeing taken away, it may put on incorruption, euen euerlasting glorie. For if the bodie did perish, then in that case the Soule should bee naked. Now while wee are in the Tabernacle of the bodie, beeing burdened with sin and corruption, wee grone, not desiring to bee vncloded, that is, altogether to want our bodie. but that putting off the corruptions of the bodie, wee may bee clothed with immortalitie of life, which shall swallow vp mortalitie with all combers and inconuenients whatsoever.

\* Note.

\* The Soule of man hath an ardent desire to bee clothed with immortalitie, but hath not will to want its bodie, without which it thinketh itselfe naked. According to this the Apostle saith, *In this wee grone, earnestlie desiring to bee clothed vpon with our house which is from Heauen*, that is, with glorie and immortalitie fast and firm like an house. *If so bee that beeing clothed, wee shall not bee found naked*, that is, shall not want the clothing and couering of our bodies.

Psal. 131.1

*The Sicke Man.*—My braine is so sore troubled that I cannot bend my spirites so high, for the vnderstanding of these thinges which are so far aboue my reach. Happie is hee who with *Dauid is not exercised in great matters which are too high for him*.

A Prayer.

*Lord, enlighten my mistie minde, and make mee to know thee and thy Sonne Iesus Christ, and him crucified. Lord, also helpe mee in the knowledge of all that may increase the knowledge of him into my Soule.*

I haue heard you, Sir, at large vpon the last judgement, and all the proceedings thereof. Yee haue also cleared some difficult



ties which this night did runne into my minde. Now, lest vaine thoughts should drawe mine heart aside vnto toyes, let please you to turne your purpose concerning the joyes of Heauen.

\* While I did beholde but the outside of Heauen, mine heart was euer rauished at the sight of that *Tapestry, embroydered like most glorious Arrasse cloth*. O what glorie must bee within, where the Lord himselfe is with all his *endenized Citizens* of glorie! Let mee heare you a little therevpon. There, by the grace of my God, I hope to bee within a little space. O what place of perfection and blisse my Soule longeth to dwell into, that *azured Palace*! Let mee heare of its Glorie.

*The Pastour.*—\* The prince of Philosophers, most subtile in Naturall Science, speaking of the Heauens, saide, that it was much to get anie little knowledge thereof. All his knowledge could reach no further but from motion to motion, till hee come to the first *Mouer*, who by the force of his Almighty arme turneth about these *celestiall bodies*. \* But hee knew no more the great MOVER, than yee would know a man a farre off vpon the toppe of an *Hill*, displaying an *Ensigne* or *Standart*. While the *Mouer* were casting his *Standart*, yee might perceiue the motion of a *Banner*, and by that motion yee might easilie judge that there bee a *Mouer*, and yet for all that bee ignorant, not knowing the man who is the cause of all the motion, whether hee were your foe or your friend.

\* The *Paganes* saw the motions of the heauens, as wee see the shaking of a tree moued by the windes. I see the Tree shaken and the Branches rushing one vpon another, I heare also the noyse, I also know that the *Mouer* is that which wee call the *Winde*. But *whence this mouer commeth and whither it goeth*, or what moueth it, no earthlie tongue can tell.

\* *Paganes* which haue not Gospel, written in quicke Letters, by the dead knowledge of Nature, will come from *ens* to *ens*, that is, from beeing to beeing, till they come to *ens entium*, him that is a *Beeing*, which causeth all *beings*. From *motions* men in nature will come to *motions*, till they clime vp to *Primus motor*, the *first Mouer*. \* On him will they looke as a man in an high *Feuer*, to whom this man and that man will say, Know yee mee? know yee mee? The sight of the braine is so dazeled, that it is paine and much labour but to heare these three wordes, *Know yee mee?*

\* Note.

\* Note.  
*Aristot.*  
*lib. 1, de*  
*calo.*

\* Note.

\* Note.

Ioh. 3. 8.

\* Note.

\* Note.

- \* Note. \* Braine sicke Nature can by no meanes know God, till the Feuer of nature bee cooled with Grace. After that the coole of Grace hath brought a sweate, wherewith the Soule is purged from the rotten humours of iniquitie, then the Soule becommeth like a man after a Feuer, come to himselfe againe.
- \* Note. \* According to this it is saide of the Forlorne, that hee came to *himselfe*, after that hee was cooled of his foolish Feuer. Till wee come to ourselues by Grace, wee shall neuer bee able to know the Lord by Nature. All that the most wise *Paganes* could do by the whole helpe of Nature, was to come from *beeings*, to him that is the cause of all *being*, and from *motion* to the first *Mouer*. \* But who that *Mouer* was, the *feuer of Nature* made their braine so giddie that they could not discerne him.
- \* Note. \* When all the Clergie of *Athens* into that Famous *Colledge* of *Greece*, had sought out this God, to *feele after him*, and *finde him*, they wandered vp and downe in their imaginations, like blinde *Sodomites about Lot's doore*, not being able to finde it. All their naturall knowledge which was but from *Sense*, could no wise reach vnto him. For this cause they set vp an altar into their most learned Cittie, with this inscription written vnto great Letters, TO THE UNKNOWNNE GOD.
- \* Note. \* Beholde, where the true God was vnknown, euen in the Cittie where *Socrates, Plato, and Aristotle*, the great lights of Nature, had teachd publicklye, the verticall point (of) all their knowledge could neuer reach vnto the borders, nay, not vnto the base of the Gospel. \* Beholde, and see where *Science* was to bee solde in greatest aboundance, there was a profession of the ignorance of the true God written vpon their Altar in great Letters, for by the greatnesse of the Letters, to declare the grosse dulnesse of their ignorance.
- \* Note. \* Hee who knoweth not God, were hee neuer so learned, what can hee speake of Heauen? \* What should Heauen itselfe bee without the presence of God, but like a Cittie laide waste, or like an olde Dungeon not inhabited, where *Jim* and *Ziim* resort?
- \* Note. \* As for vs, blessed bee God, wee know that there is a God into the Heauens, the sight of whose *backe partes* made the face of *Moses* so to shine, that no eye vndazeled could beholde him. What a Majestic must this bee, whose *backe partes* printed such a light into the face of a man, that no

<i>Glorie.</i>	OF THE SOULE, &c.	6. day.	287
man could beholde the face of a sinner stamped with a second impression ! This is hee who as Scripture teacheth, <i>dwelleth into an inaccessible light</i> , of which a learned <i>Pagane</i> hauing seene some light impression, not in the face of <i>Moses</i> , but onlie into the face of Nature, saide a great word,			1 Tim. 6. 16 Plato.
* <i>Lumen est umbra Dei, Deus est lumen luminis.</i>			* Note.
All light which wee see is but a <i>duskie shadow</i> of God.			
* But God, is the <i>Light of light</i> , a <i>living Light</i> , the <i>Life of light</i> , the <i>Sunne</i> that shineth to the world aboue, and the <i>Candle of Heauen</i> . Christ the <i>Sunne of righteousness</i> in Heauen, shall bee without anie shadow of the Earth, which is the cause of our <i>night</i> . Hee shall bee a <i>Sunne</i> which shall shine continuallie both round about and in all the parts of the Heauen, <i>for there shall bee no night there</i> . For to come thither man should bee content to <i>plucke out his right eye</i> , euen his sweetest bosome delights.			* Note. Mal. 4. 2. Ren. 21. 25 Mat. 5. 29.
<i>The Sicke Man.</i> —Mine heart is wained from the loue of the base lump of this Earth.			
I desire to heare something more concerning these celestiall buildings, which Scripture calleth, <i>euermlasting Tabernacles</i> , the resting place of all created desires. Seeing thereafter Death wee must sojourne eternallie, let mee heare of the <i>Glorie</i> of these <i>heauenlie Mansions</i> prepared for God's most <i>precious jewels</i> . * O these blessed <i>burnished vaults</i> , all beset with diuine <i>Diamonds</i> ! Let mee heare a description of that Palace.			Luk. 16. 9.  * Note. Mal. 3. 16.
<i>The Pastour.</i> —The matter is high, our <i>creeping wordes of Babel</i> cannot reach to the <i>anckles</i> of such loftie matters— <i>are but of yesterday and know nothing</i> . As I know, I shall in my <i>stammering tongue and musling speach</i> do what I can for to allure you to the loue thereof.			Iob, 8. 9.
As for the structure, furniture, and beautie, of that Palace of our God, it is wonderfull. By no skill can any mortall hand chalk them out. There is that blessed <i>Bridegroomes chamber</i> , garnished with an <i>azured Curtaine</i> which is <i>embroidered</i> and <i>spangled with starres of light</i> , as with golden <i>studs</i> , whose beautie no mortall tongue is able fullie to expresse. * Well may wee say and sing of that <i>Cittie</i> , that which <i>Dauid</i> sang of its figure, <i>Glorious thinges are spoken of thee, O thou cittie of our God</i> ! nay, let mee rather say of the figured <i>Cittie</i> , such glorious thinges are in thee, that they cannot bee spoken, O thou <i>Cittie of our God</i> !			* Note. Ps. 87. 1.



* Note.	* All the glories wee see without are but sparkles of these <i>infinitlie bright blazing perfections</i> , which are within, euen thinges which eye neuer saw, eare neuer heard, and which cannot enter into the heart of man. One saide verie well,
* Note.	* <i>Res verae sunt in mundo invisibili, in mundo visibili vmbra rerum.</i> That is, in Heauen the invisible world is the substance of thinges indeede, but in this visible world on earth is nothing but shadowes of thinges, which are lesse than accidents.
* Note.	* The greatest glorie that wee see in the outside of the Heauens is but a vaile that couereth the glorie that is within, as the <i>Badger's skinnies</i> couered the <i>Arke of glorie and the Tabernacle</i> . * But because wee are in this world as children in the womb, wee cannot conceiue what can bee without this world, wee haue made a great conception, if wee can conceiue that it cannot bee conceiued ; wee <i>muse</i> well of Heauen, if while wee <i>muse</i> wee bee <i>amazed</i> , counting all joye, pleasure, profite, and preferment below, to bee both
Exod. 26. 15. * Note.	<i>losse and douning</i> in comparison of thinges that are aboue, which infinitlie goe beyond all created comprehensions. If these who <i>goe downe to the deepes see the wonders of the Lord</i> , what wonders shall they see who are in the highs of eternitie ? What rest can a man looke for till hee bee into the Heauens ? * There the blastes of windes, and tempests of tongues, and terrours of Conscience, are not : there the
Phil. 3. 8.	<i>Church</i> , the Lord's <i>Lillie</i> , is no more among the <i>thornes</i> . There the heart of man is no more greiued nor ouer clouded with lowring Melancholie : all is in peace within ; all is calme and cleare. * There is day without night, heauens without cloudes, mirth without mourning, joye without sorrow, and beautie without blemish.
Psal. 107. 23. * Note.	* All good thinges must abound there, where God shall bee, <i>All in all</i> . When wee shall bee there, our God shall inlighten our minde, and shall giue our <i>will</i> its <i>will</i> without controlement. Then shall no man say, <i>I do the euill that I would not, and do not the good that I would do</i> : nay, but wee shall do all the good wee would, beeing in no wise troubled with the euill wee would not. Then shall wee <i>rest from all our labours</i> , refreshed vnder the <i>everlasting shadowes of Christ</i> , that most pleasant <i>Apple tree, whose fruite is sweete to the taste</i> . Nothing, in a word, shall bee inlaking that may rejoyce all the senses of our bodie without, and all the
Cant. 2. 2.	
* Note.	
* Note.	
Rom. 7. 19.	
Reu. 14. 13	
Cant. 2. 3.	

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<p>faculties of our Soules within. All the Godlie, these blessed <i>Denizens</i> of Heauen, shall euer in a <i>Quire</i>, sing the praises of the <i>Lambe, Halleluiah, Halleluiah</i>, vpon the loud Cymbals, Harpes, Organes, and Timbrels of God.</p>			Reu. 19.1.
<p>* O Lord, <i>one day in thy Court is better than a thousand elsewhere</i>, saide the Psalmest, speaking but of the figure of heauen. Is it so of the figure of heauen? what shall it bee then to bee in heauen itselfe? euen in these newe heauens, let it bee but the tenth better, according to that, one day in heauen shall bee better by ten thousand times, than the best day that euer man did see on earth.</p>			* Note. Ps. 84. 10.
<p>* There is no <i>serenitie</i> below, which is not ouer-clouded with some dumps of heauinesse : while the fleshe is vpon the Soule it shall bee sorrowfull. Pure and sincere joyes cannot dwell in the <i>valie of teares</i>, in this muddie mortalitie. One day aboue is more bright and better than ten thousand below. Is it so of one day in Heauen? Mercifull God! what shall it bee then of these dayes without number, euen of that euerlasting of dayes, euen that eternal day of <i>light, life</i>, and <i>libertie</i>, cleare without all gloomie cloudes of sicknesse and of sorrowes!</p>			* Note.
<p>* O for a sight of the light of that countenance, a light of continuance, which no mistie vapour shall for euer bee able to eclipse! O <i>Day</i> neuer to bee darkened with a following light! O euer freshe pleasures, which no sorrow shall bee able to fret, waste, or weare out! O <i>Eternitie, Eternitie</i>, <i>neuer to haue an end</i>! O that <i>faire heritage</i>! vnto all these that are there, the <i>lines are fallen in pleasant places</i>.</p>			* Note.  Psal. 16.6.
<p>* If wee had heartes to belieue, the thoughts of such <i>Glories</i> should waine our heartes from the <i>milkie transitorie trashes below</i>, which worldlings dreame to bee an heauen, not to bee changed with anie such <i>preached pleasures</i>. O when shall our Soules get them, with the Spouse to these high <i>Mountaines of Myrrhe and hills of frankincense</i>!</p>			* Note.  Cant. 4. 6.
<p>* The consideration of this happinesse made <i>Ignatius</i>, a Scholler of <i>S. Paul</i>, to defie all the torments that cruell <i>Burrios</i> could inuent, for the tormenting of his bodie. <i>Fyre, Gallowes, beasts</i>, saide hee, <i>crushing of my bones, quartering of my members, breaking of my bodie, let all the torments of Sathan seaze vpon mee together, I care not for them, so that I may enjoye my Lord and his righteousness</i>.</p>			* Note.  <i>Hiero in Catologo.</i>

O that all the thoughts of our heartes were made subordinate and contributarie, to such spirituall and diuine desires !

*The Sicke Man.*—O Lord, in the multitude of thy thoughts within mee, thy comfortes delight my Soule ! Continue your speach, I pray you, concerning the beautie of the Heauens, within which is the *Presence Chamber of the great King.*

\* Note. *The Pastour.*—\* *S. Iohn* describes it with such wordes as men are able to vnderstand or imagine. The vnderstanding of man concerning the beautie of a Place, reacheth no further than to Gold, Glasse, Crystall, Pearles, and precious stones, which indeede are nothing but like Coales, or drosse, in comparison of these heauenlie bodies.

\* Note. \* Before that the man of God beganne to declare what hee had seene of Heauen, hee saide that there came vnto him an *Angel*, that carried him away to a great and high mountaine, and shewed him the great Citie, the holie *Ierusalem*, a type and figure of Heauen. *Glorious thinges are spoken of thee, O Citie of our God*, euen of thee, *Ierusalem.*

Psal. 87.3.

Because that *Ierusalem* was a type and figure of Heauen, I shall first speake a little thereof.

As for the earthlie, it was a Citie in *Iudea*, builded as some thinke by *Melchisedech*. Otherwise it was called, *Salem*, and *Iebus* or *Iebusi*. After that, it was called *Ælia*, from *Ælius Hadrianus* the Emperour, who builded a part thereof, and enuironed Mount *Caluarie*, Christe's Sepulchre, and *Golgotha*, with a wall.

This Citie had two partes, the vpper part and the lower. The vpmost part thereof with the Temple was builded vpon mount *Moriah*.

2 Chr. 3. 1.

\* Note. \* Because in this Citie the Lord had his residence, and did shew himselfe more familiarlie than into anie other part of the world, it was called *The perfection of beautie and joye of the whole earth*. It is written, that in circuite and compasse it was foure miles. In forme it was foure square, hauing twelue gates. *Ioseph* recordeth that it was *Dauid* that first called the Citie *Ierusalem*. In the time of *Abraham*, saide hee, it was called, *Solyme*. Some also say, that *Homere* called it *Solyme*, which in the *Hebrew* tongue, saith *Ioseph*, signifieth a *Fortresse*.

Lam. 2. 15.

*Ioseph.*  
7 Booke  
chap. 3.

This much concerning the earthlie *Ierusalem*, which now is in bondage with her Children, the most cursed Citie in



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the world, since that desperate voyce of blasphemie was heard in it, <i>His blood bee vpon vs and vpon our children.</i>			Mat.27.15
<i>The Sicke Man.</i> —That is a fearefull desolation.			
<i>The Pastour.</i> —Great was that desolation. It is called the <i>abomination of desolation</i> , a desolation abominable, or foresignified by an abomination.			Mat.24.15
<i>The Sicke Man.</i> —I remember well of these wordes of that Gospel. This I remember, that Christ did speake them with a <i>Nota</i> , <i>Whoso readeth let him vnderstand.</i> Often while I did read these wordes I found myselfe secretlie accused of negligence, in that I tooke (no) paines to vnderstand the saying which Christ desired the Reader to vnderstand. I pray you, Sir, let mee vnderstand the wordes.			
<i>The Pastour.</i> —The wordes are these, <i>When yee therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holie place, (whoso readeth let him vnderstand,) then let them which are in Iudea, flie into the mountaines.</i>			Mat.24.15
			Verse 16.
The wordes of <i>Daniel</i> are these, <i>And after threescore and two weekes, shall Messiah bee cutte off, but not for himselfe. And the people of the Prince that shall come, shall destroy the Citie, and the Sanctuarie, and the end thereof shall bee with a floode, and vnto the end of the warre desolations are determined. And hee shall confirm the couenant with manie for one weeke, and in the midst of the weeke hee shall cause the oblation and the sacrifice to cease, and for the ouer-spreading of abominations, hee shall make it desolate, euen vntill the consummation, and that determined shall bee powred vpon the desolate.</i> These bee the wordes of the Prophet, of which Christ saide, <i>Whoso readeth let him vnderstand.</i>			Dan. 9. 6.
			Verse 27
* The meaning is this. By this <i>βοτρυλγμα τῆς ἐρημώσεως</i> , <i>abomination of desolation</i> , the most Learned vnderstand that <i>Romane armie</i> , which vnder <i>Vespasian</i> and <i>Titus</i> , fearefullie wasted the land of <i>Iudea</i> , and sacked the Citie of <i>Ierusalem</i> . It was saide, to stand in the holie place, that is, in the holie Land of <i>Iudea</i> , neare vnto <i>Ierusalem</i> the holie Citie. In these wordes Christ foretolde of the ruine of that Citie, according to <i>Daniel</i> , who of before had particularlie set downe the time. Thus as yee see, the <i>Romane armie</i> was called, The <i>abomination of desolation</i> , that is, <i>Abominatio desolans seu vastans</i> , abominable destroying. This is more cleare in <i>S.</i>			* Note.

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Luk.21.10	<p><i>Luke, When yee shall see Ierusalem compassed with Armies, then know that the desolation thereof is neare. When that destroying and abominable desolating Armie compassed that holie Citie, then did the abomination of desolation stand in</i></p>	
* Note.	<p><i>the holie place. * Some of the Learned interpret this abomination standing in the holie place, to bee that profanation of the Temple, Collocata ibi Aquila, et multis patratibus quæ per legem non licebant : vnde etiam mox sequutum est Templi et verbis et gentis excidium.</i> By placing therein the <i>Eagle</i>, the Romane Ensigne, and by doing diuerse other thinges forbidden by the Lawe, wherevpon the desolation of Temple, Citie, and of Nation, did ensue.</p>	
Gen. 4.15.	<p><i>The Sicke Man.</i>—I thinke now that I vnderstand by you, that which by reading hitherto I haue not vnderstood. What other thing could ensue, but an abomination of desolation where the Messiah was cutte off? If for the blood of <i>Cain</i></p>	
Verse 24.	<p>vengeance was to bee taken on the murtherer <i>seuenfolde</i>, and for the blood of <i>Lamech</i>, if his bragges were true, <i>seuentie and seuenfolde</i>, what vengeance must bee taken vpon the shedders of the blood of God, which not onlie with the blood of <i>Abel</i> did cry vnto God <i>from the ground</i>, but also from the <i>heauens</i>, wherein the <i>Sunne clothed in doole and wrapp- ed for a space in his mourning weede, would not looke vpon that creature wherewith his Master was slaine?</i></p>	
Verse 10.	<p>But for to leaue this <i>Ierusalem</i> which is now abominable desolate. Let mee heare something of the spirituall <i>Ierusalem</i>.</p>	
* Note.	<p><i>The Pastour.</i>—* The spirituall <i>Ierusalem</i> is called <i>Ieru-</i></p>	
Gal. 4.26.	<p><i>salem which is aboue</i>, and also <i>the Citie of the liuing God</i>,</p>	
Heb.12.22	<p><i>the heauenlie Ierusalem</i>, and also <i>the holie Ierusalem de-</i></p>	
Reu.21.10	<p><i>scending out of heauen from God.</i></p>	
	<p><i>The Sicke Man.</i>—Thinke yee that in all these passages of Scripture <i>Ierusalem</i> bee taken after one sense.</p>	
	<p><i>The Pastour.</i>—I answere that the spirituall Citie <i>Ieru-</i></p>	
Gal. 4.26.	<p><i>salem</i> in Scripture is taken two wayes, either for the Church</p>	
Heb.12.22	<p>below, wherein God as in a Citie calleth the Godlie to im-</p>	
	<p>mortalitie and happinesse, or it is taken for the heauens where the Godlie actuallie possesse that which they had heere but in hope. In the first sense, the Church militant on earth is called <i>Ierusalem aboue</i>, and the <i>heauenlie Ierusalem</i>.</p>	
	<p><i>The Sicke Man.</i>—Seeing by that <i>Ierusalem</i> is vnderstood the Church heere below, wherefore is it called <i>Ierusalem</i></p>	

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<p><i>about, and the heauenlie Ierusalem?</i> I thought euer that such a <i>Ierusalem</i> did signifie the <i>heauens</i>.</p> <p><i>The Pastour.</i>—* It is called <i>About</i> and <i>heauenlie</i>, because all the true Godlie, the <i>denizens</i> thereof, <i>minde the things that are about</i>. Though their bodies bee heere, their heartes are into the Heauens. For our <i>conuersation</i>, as <i>S. Paul</i> saith, <i>is in heauen</i>. For this spirituall exaltation of heartes, the Church in the New-Testament is called, <i>The mountaine of the Lord's house, established in the toppe of the mountaines, exalted about the hills</i>.</p> <p>* One speaking of this <i>Ierusalem</i>, which <i>S. Paul</i> calleth <i>Ierusalem about, the mother of vs all</i>, noteth quicklie these thinges :</p> <p><i>In hoc quod dicitur sursum, originis altitudo.</i>  <i>Quod Ierusalem, Pacis multitudo.</i>  <i>Quod mater, Fœcunditatis amplitudo.</i>  <i>Quod nostrum omnium, Charitatis latitudo.</i></p> <p>It is called <i>About</i> from the <i>hignesse of its Kinred and pedigree</i>.</p> <p>It is called <i>Ierusalem</i> from abundance of <i>peace</i>.</p> <p>It is called <i>Free</i> from <i>its great liberties</i>.</p> <p>It is called a <i>Mother</i> because of <i>its fruitfulness</i>.</p> <p>It is called <i>the Mother of vs all</i> to teach <i>vs charitie and loue</i>.</p> <p>Are wee not all the Children of the <i>Church our Mother?</i></p> <p>Why then, as <i>Ioseph</i> saide to his brethren, <i>See that yee fall not out by the way</i>.</p> <p><i>The Sicke Man.</i>—I haue often heard of <i>Ierusalem</i>, that most famous Citie of the land of <i>Iurie</i>, but I could neuer well know wherefore it was so called. <i>Bethlehem</i>, <i>Bethel</i>, and <i>Bethauen</i>, are easilie knowne by their significations, viz. <i>House of Bread</i>, <i>House of God</i>, and <i>House of Wickednesse</i> : but as for <i>Ierusalem</i> I vnderstand not its signification.</p> <p><i>The Pastour.</i>—* Learned men are of diuerse opinions concerning the name thereof. Some thinke that it bee so called from <i>Iebus</i>, which was its name while the <i>Iebusiens</i> dwelt there. <i>Hierom</i> thinketh that it is so called from <i>ἱερος</i>, a Greek word, which signifieth <i>holie</i>. According to this in Scripture it is called, <i>The holie Citie</i>. Others are of the opinion, that <i>Sem</i>, the sonne of <i>Noah</i>, called it <i>Salem</i>, that is <i>Peace</i>, and that <i>Abraham</i> called it <i>Iehouah Ireh</i>, the <i>Lord will prouide, or see</i>. Thus at last <i>Salem</i> and <i>Ireh</i>, put to-</p>			<p>* Note. Col. 3. 1. Phil. 3. 20.</p> <p>* Note. Gal. 4. 26.</p> <p>Hugo Card.</p> <p>Gen. 45. 24</p> <p>* Note.</p> <p>Mat. 27. 53 Gen. 22. 14</p>



Heb. 7. 2. gether by *Dauid*, made *Ierusalem*, that is, *Vision of Peace*. While it was called *Salem*, *Melchizedech* was King thereof, called by the Apostle, *King of Salem*.

*The Sicke Man*.—Let mee heare a little of the situation of that Citie, and of that Land of *Canaan*.

*Abricho  
mijas.*

*Sijah,  
ariditas.*

*The Pastour*.—From *Britaine* it lyeth toward the *South East*. One calleth it *Centrum et terræ vmbilicus*, the Center and nauell of the Earth. In it were two mountaines of great renowne, mount *Sion* and mount *Moriah*. *Sion*, like an half Circle, as writters record, did lye at the South side of *Ierusalem*. On it was builded the strongest Fortresse of the Citie. There, before *Dauid's* time, was the strong Holde of the *Iebusites*, so strong as they thought, that *blinde and lame men* were able to keepe it against whomsoeuer. This Mountaine was higher than all the rest. *Sion* signifieth *drynesse*, because the Hill was dry without anie myre or dirt.

2 Chr. 3. 1.

As for mount *Moriah*, this was the Hill wherevpon that Temple was builded. *Then Solomon beganne to build the house of the Lord at Ierusalem, in mount Moriah*. The ground wherevpon that statelie House did stand, was that threshing floore of *Ornan the Iebusite*, which *Dauid* would buy from him for the full price. The occasion was this: *Dauid* hauing caused number the people, the Lord was exceeding wroth, so that in reuenge hee sent out his Angel, who killed with the sword of Pestilence, threescore and ten thousand men. At last *Dauid*, lifting vp his eyes, saw the Angel, betweene the heauen and the earth, with a drawne sword, stretched out ouer *Ierusalem*; which hauing seene, hee and the Elders of *Israel*, clothed in sack-cloth, fell vpon their faces. At that time *Ornan*, with his foure Sonnes, while they were threshing Wheate, saw also the Angel, and hidde themselves, *Dauid* vpon that occasion bought the floore, and offered Sacrifices with prayer, and God answered him by fyre vpon the altar of burnt offering, and so God was pacified. After *Dauid's* death, *Solomon* builded the Temple there. It signifieth the feare or doctrine of GOD.

1 Chr. 21.  
16.

Verse 20.

Verse 26.

*The Sicke Man*.—Let mee heare a little of that glorious Temple.

1 Kin. 6. 2.

*The Pastour*.—It was seuen yeares in building. *The length thereof was threescore cubits, and the breadth thereof twentie cubits, and the hight thereof thritie cubits*. All the

stones were readie for the wall before they were brought thither ; so that there was neither Hammer nor Axe, nor anie toole of yron, heard in the House while it was in building. 1 Kin. 6. 7.

Those that write of this Temple diuide it in three partes : first, toward the West was *Sanctum Sanctorum*, the Holie of holies, called also The *Oracle*. This by a vaile was diuided from all the rest. At the death of Christ this Vaile was rent from the toppe to the bottome. Before that, no man might enter into it but the High Priest, and that but once in the yeare, not without blood. *There stood the Arke, wherein was the Pot of Mannah, and Aaron's Rod, and the Tables of the Couenant.* Verse 16. Heb. 9. 4.

*The Sicke Man.*—While I was a Scholler I heard that passage confronted with another, which declareth that neither the *Mannah* nor the *Rod* were in the *Arke*, but onlie the *Tables*.

*The Pastour.*—Indeede it is written, that the *Mannah* was *layed vp before the Testimonie*, or *Arke*. In another place it is plainelie saide, *there was nothing in the Arke saue the two Tables of stone*. So indeede in that passage of the Epistle to the Hebrewes, the Greeke word ἐν signifieth *juxta*, beside the *Arke*. Exod. 16. 34. 1 Kin. 8. 9.

The second roome of the Temple is called by the Apostle, *The first* ; that is, the first part of the Tabernacle. Not first in dignitie, but in regard of entrie, if it bee compared with the *Holiest* or *Oracle*. This part is called *Sanctum* and *Sanctuarium*, and ἁγία Sancta ; which word some of the Learned take to bee corrupt, as also ἁγία ἁγίων for ἁγίων ἁγίων. In this middle roome was the *Candle sticke*, and the Table of the *Shew-bread*, and the *Altar of incense*. The third part of the Temple toward the East, was the *Porch* called *Atrium*. Heere stood the *Brazen Altar*, wherevpon the burnt offerings were burnt, *sub dio*, vnder the open aire, as some thinke. On this *altar* was kept that fyre *which came downe from Heauen*. Heere stood also the *Molten sea*, set vpon twelue Oxen, &c. Heb. 9. 2. See Pisc. in the Heb. 9. 2. 2 Chr. 7. 1.

*The Sicke Man.*—I haue heard concerning mount *Sion* and mount *Moriah*, and of the holie *Temple*, with great contentment. Now I intreat you to let mee heare of the mount of *Oliues*. While Christ was *nigh vnto the mount*, hee sent his disciples into a Village for to bring him the *Asse*, whereon Mat. 21. 1. Verse 15.

hee rode thorow *Ierusalem*, the day the little Children cryed, *Hosanna, Hosanna.*

*The Pastour.*—Indeede this Mount is well renowned by Christe's often resorting vnto it. While hee was *sitting vpon the mount of Oliues*, hee taught his Disciples most diuinelie concerning the destruction of *Ierusalem*, and the signes preceding, as also of the end of the world, and of the signes of his comming to Iudgement. It was vpon the mount of *Oliues* that Christ told *Peter*, that before *the Cocke crew twice hee should denie him thrise*. It was to the mount of *Oliues* that hee came out of *Ierusalem*, after his last Supper, for *Matthew* saith, that *after they had sung an Hymne, they went out into the mount of Oliues*. It was at the descent of the mount of *Oliues* that Christ saide, that *if men should holde their peace the stones would cry out his praise.*

It was in *Gethsemane*, a valie at the roote of the mount of *Oliues*, where Christ suffered the bloodie agonie. While hee there in a colde night did sweate blood, there the Disciples slept. With himselfe hee tooke a part *Peter, Iames, and Iohn*, to whom hee saide, *My Soule is exceeding sorrowfull vnto death, tarrie yee heere and watch*. There the Lord fell on the ground, praying, that if it were possible the houre might passe from him: all this befell to our Lord at the roote of the Mount of *Oliues*. At last from *the mount of Oliues* our Lord ascended into Heauen.

As for the Mount itselfe, it is so called, because of the *Oliue trees* which grewe there in great abundance.

*S. Augustine* calleth it, *The mountaine of vnction*, because of its great fertilitie. Others calleth it, *The mountaine of health*, because of diuerse Herbes good for Physicke, which growe there. *Ierom* writteth that vpon this mount the *red Cow* was burnt, whose ashes were prepared by the Priest for separation and purification.

This mount was situate toward the East from *Ierusalem*, something more than a mile. Between it and *Ierusalem* runneth the Brooke *Kidron*.

*The Sicke Man.*—Mine heart is sore wounded to heare of these places, which hath beene so renowned by the penne of God.

I haue heard of *Sion*, and of *Moriah*, and of the mount of *Oliues*. Now let mee heare of *Hermon*.



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<p><i>The Pastour.</i>—The Hill <i>Hermon</i> is also made glorious by God's word, wherein mention is made thereof.</p> <p><i>The heauens are thine</i>, saith the Psalmest, <i>the earth also is thine. The North and the South thou hast created them. Tabor and Hermon shall rejoyce in thy name. David</i> speaking of brotherlie loue and of the communion of the Sainctes, compareth it to the oyle that ranne downe vpon the beard of <i>Aaron</i>. To this hee subjoyneth, <i>As the dewe of Hermon, and as the dewe that descended vpon the mountaines of Zion</i>. In the Song of <i>Solomon</i>, mention is made of <i>Shenir</i> and <i>Hermon</i>.</p> <p>This Hill hath three names, the <i>Iewes</i> call it <i>Hermon</i>, the <i>Amorites</i> call it <i>Shenir</i>, and the <i>Sydonians</i> call it <i>Sirion</i>. <i>Moses</i>, by the figure <i>Syncope</i>, taking out two Letters, calleth it <i>Sion</i>. From <i>Aroer</i> to <i>Arnon</i>, saith hee, <i>euen vnto mount Sion, which is Hermon</i>. This Mountaine is thought by some to bee higher than Mount <i>Sion</i> that is in <i>Ierusalem</i>. It is neare the <i>Iordan</i>, not farre from the mountaines of <i>Gilboa</i>, where King <i>Saul</i> was slaine.</p> <p>Some will it to bee called <i>Hermon</i>, from <i>Heren</i>, <i>res deuota</i>, a thing consecrate to God, or to an holie vse.</p> <p><i>The Sicke Man.</i>—There is a passage in the Psalmes, concerning <i>Hermon</i>, whereof I know not well the sense. <i>O my God</i>, saith the Psalmest, <i>my Soule is cast downe within mee. Therefore will I remember thee from the Land of Iordan, and of the Hermonites, from the hill of Missar, or the little hill</i>.</p> <p><i>The Pastour.</i>—These wordes want not difficultie. In our poesie they are turned after this manner,</p> <p style="text-align: center;"><i>And thus my Soule within mee, Lord, doeth faint to thinke vpon The Land of Iordan, and record the little hill Hermon.</i></p> <p>In the French Paraphrase it is after this manner,</p> <p style="text-align: center;"><i>Car i'ay de toy souenance Depuis outre le Iordain, Et la froide demourance De Hermon, pais hautain : Et de Mizar antre mont, &amp;c.</i></p> <p>In the French paraphrase made by <i>Beza</i>, and also in the English and French versions it is turned, the hill <i>Missar</i>, which is some other hill lesse than <i>Hermon</i>, as the Hebrew</p>			<p>Ps. 89. 11. Verse 12.</p> <p>Psal.133.3</p> <p>Cant. 4. 8.</p> <p>Deut.13.9.</p> <p>Deut.4.48.</p> <p>Psal. 42.6.</p>

word doth import. In my judgement our paraphrase is not so correct as the French, for *Hermon* was not a *little hill* as our meeter calleth it, but as it is esteemed by the Learned, was higher than mount *Sion*.

Iunius.

By the Land of the *Hermonites*, the Learned vnderstand that hillie space of the countrie where is mount *Hermon*, and by *Missar* they vnderstand some other part where there bee little hills, towards the border of *Israel*; as *Iunius* expoundeth. By these three places of the Psalme, viz. the Land of *Iordan*, *Hermon*, and *Missar*, are vnderstood, saith hee, three diuerse Borders of the Land of *Israel*. The Riuer of *Iordan* bordering at the East, *Hermon* at the North toward vs, and *Missar*, these other little hills bordering at the South.

Bellarmin  
on the 42  
Psalme.

In the Papists version, these bee the wordes of the Psalme, *Memor ero tui de terra Iordanis, et Hermonoim a monte modico*, that is, from the little hill *Hermonoim*. Whether that bee mount *Hermon* or not, saith one of their most learned interpreters, *non liquet*, I cannot tell.

Of Ieru-  
salem.

The most part of these that write mount *Hermon*, thinke that there were two mountaines of this name. The one was beyond *Iordan*, neere vnto *Libanus*, towards the North-east, distant from it an hundreth twentie and two myles. The other was neere to mount *Tabor*, towards the North from *Ierusalem*. It is from *Ierusalem* to it but about fourtie myles: of this the Psalmest seemeth to speake, where hee saith *Tabor and Hermon shall rejoyce in thy Name*.

*The Sicke Man*.—It rejoyceth my Soule to heare the names of thinges which were saide to rejoyce in God. Now speake of *Tabor*.

Hieron.

*The Pastour*.—*Tabor* is *mons rotundus et sublimis*, a round and high mountaine, lying towards the North from *Ierusalem* about fiftie myles. It is esteemed to bee one of the chiefe Hills that are in all the Land of *Canaan*, both for highnesse and fruitfulnessse. Some esteeme that it bee foure myles and more of hight. It is decored with all sortes of Herbes and Trees. *S. Ierome*, speaking of it saith, *Ex omni parte finitur æqualiter*, it is an exceeding round Hill into the partes of *Galilee*. Of this mount frequent mention is made in Scripture. In *Ioshuah*, wee see that it bordered the lotte of the Land of the tribe of *Issachar*, whose coast reached vnto *Tabor*. It was neere vnto *Tabor* where *Deborah* and *Barak* ouerthrew the Armie of King *Iabin* with

Iosh.19.22

Iudg .4. 6.

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his Captaine <i>Sisera</i> . For <i>Barak</i> beeing vpon the Mount with his men of warre, by the counsell of <i>Deborah</i> , <i>hee went downe from mount Tabor, and ten thousand men after him.</i> It was vpon this Mount that <i>Zebah</i> and <i>Zalmunna</i> the Kinges of the <i>Midianites</i> , slew the brethren of <i>Gideon</i> . <i>What manner of men</i> , saide hee vnto them, <i>were they whom yee slew at Tabor?</i> It was at the <i>plaine of Tabor</i> , where <i>Saul</i> after hee was anoynted by <i>Samuel</i> , met the three men going to <i>Bethel</i> , with Kids, Loaves, and Wine.			Iudg.4.14.
This Hill was so steepe and so strong, that <i>Ieremie</i> from thence tooke his comparison, saying, that <i>Nebuchadnezzar</i> King of <i>Babylon</i> should ouerthrow <i>Pharaoh</i> and his Armie, though they were as <i>Tabor among the mountaines</i> .			Iudg.8.18.
It is the opinion of all, that vpon this <i>mount</i> Christ was transfigured, when <i>Moses</i> and <i>Elias</i> came downe and conferred with him touching his sufferings.			1 Sam.10.3
<i>The Sicke Man</i> .—From <i>Tabor</i> proceede to <i>Carmel by the sea</i> . I finde within mee great heauinesse of heart, while I thinke vpon these places where God once did shew so manie tokens of his loue.			Ier. 46. 18.
<i>The Pastour</i> .—I finde also mine own bowels moued with a <i>mourning motion</i> . Oh that that people had beene wise! Oh that their example may teach vs to feare to offend so great a Majestie! <i>If God hath not spared the naturall branches</i> , wee should not bee high minded, but should feare. If wee continue not in his goodnesse, hee will also cut vs off. But to the purpose.			Mat. 17. 1.
As for <i>Carmel</i> , it is the name of a Citie in the tribe of <i>Iudah</i> . <i>Maon, Carmel, and Ziph</i> , were Cities there.			Ier. 46. 18.
It is also the name of that most fertile mountaine which had a valie most fruitful lying hard by it. For its fertilitie, in Scripture language, all fertile places are called <i>Carmel</i> . The flourishing estate of Christe's Kingdome is called, <i>The excellencie of Carmel</i> . It is not farre from <i>Ptolemis</i> , neere vnto the Sea, for which cause the Prophet <i>Ieremie</i> called it <i>Carmel by the Sea</i> .			Rom. 11. 21.
It was at mount <i>Carmel</i> , where <i>Elias</i> by his prayer made fire to come downe, and consume his sacrifice with the water in the ditch, whereby hee confounded the Priests of <i>Baal</i> , and proued the Lord to bee God by fire. It was vpon <i>the toppe of this mountaine</i> , where <i>Elias</i> cast himselfe downe vpon the			Iosh.15.55
			Isa. 35. 2.
			Ier. 46. 8.
			1 King.18. 20.
			Verse 42.



Earth, putting his head betweene his knees, when his seruant spyed the *Cloude like a man's hand*, arising out of the Sea.

*The Sicke Man.*—O but mine heart bleedeth to remember of these holie places, wherein is nothing now but desolation!

Ps. 90. 17.

*The Pastour.*—Wee haue to pray with *Moses*, that the *beautie of the Lord our God bee vpon vs*. All these beauties of *Canaan* are past and gone. That glorious *Ierusalem* is razed and sacked with all her pompe. Inuadations of woes are vpon that Land which once did flow with Milke and Honie; the land hath spewed out its inhabitants. All this should bee, for to teach vs to minde these better thinges which are aboue. While that Land was at its best, it could not containe the shadowes of these pleasures that are aboue.

*Melle fluit terra hoc promissa et lacte redundat.*

*Ast ea quo sursum est nectare et Ambrosia.*

This haue I thus Englished :

*With honie, milke, that holie Land  
did richlie ouerflow :*

*But Nectar sweete, and Ambrosie,  
aboue do richlie growe.*

Rom. 11.  
21.

While wee remember of that people's desolations, let vs bee instant with God, that hee would call them in. *They haue stumbled not that they should fall, but that by their fall, Salvation might come to vs for to prouoke them to jealousy*. If they abide not in vnbeliefe, they shall bee grafted in. Let vs bee earnest in prayer for them. While they had court with God, they were carefull for vs Gentiles. In their familiaritie with God, they spake of vs and for vs. *Wee haue a little Sister*, saide they, *what shall wee do with her in the day shee shall bee spoken for*. The sincere Iewes euer groned for the fulfilling of *Noah's* prophecie, that God would *perswade Iaphet to enter into the tents of Sem*.

Cant. 8. 1.

Gen. 9.27.

A Prayer.

LORD, of thy mercie bring back *Sem*, that hee may remaine with *Iaphet* in the Church of God. *Amen*.

*The Sicke Man.*—I haue heard sufficientlie concerning the earthlie *Ierusalem*, and diuerse partes of the holie Land, and that with grieve of heart, because in that Land where God once was well knowne, now the enemies of God dominire. The cry of Christe's Blood is yet still against it, so that it hath spewed out the ancient inhabitants. Lord, make all Nations by its example, learne to stand in awe to prouoke so great a Majestie.

Now let vs come to that *Ierusalem* which is aboue, the Palace of the great King, where God is seene of his Sainctes *face to face*. In what place of Scripture is mention made of it?

*The Pastour.*—In the two last Chapters of the *Reuelation* that heauenlie *Ierusalem* is described.

*The Sicke Man.*—How can that bee, seeing it is saide that *Iohn* saw that heauenlie *Ierusalem* descending out of heauen from GOD?

*The Pastour.*—As *Ierusalem*, God's Church heere below, is called *Ierusalem* which is aboue, because her heart is in heauen with a great desire to bee there. So *Ierusalem*, the triumphing Church aboue, may bee saide to descend out of heauen, because of the great desire they haue to see vs all well heere below. Dailie they pray in Heauen for the Sainctes heere, fighting on earth vnder the bloodie Banner of Christ Iesvs. \* They pray for them all in generall, which cannot bee without great affection descending from the reflexe of their loue toward our God. If by some Angel they heare the report of the conuersion of sinners, *there is great joye in heauen*. That good will and affection they beare vnto the Sainctes below, in Scripture language is called a *descending out of heauen*.

*The Sicke Man.*—O but as I thinke that Citie must bee glorious!

*The Pastour.*—No glorie is comparable to that which is there. That Citie is called an *holie Citie*. Holiness is the chiefest beautie that is. This was good *Moses* his prayer, *Let the beautie of the Lord our God bee vpon vs*: that is true holinesse.

\* This most excellent beautie of the heauens, is typified by the most bright glancing of precious stones: *her light*, saith *S. Iohn*, *was like vnto a stone most precious, euen like a Iasper stone, cleare as Crystall*, two creatures colour, *greene and cleare*, most pleasant for the sight of the eye.

By all this, this Citie had *twelue gates*, and at the gates *twelue Angels*, whom I may well call *Cælestes Ianitores*, the blessed doore keepers of Heauen.

The building of the wall was of *Iasper*, and the Citie was pure Gold, like vnto cleare Glasse. \* The foundation stones which are laide in our buildings, are but of the commonest sort; but all the *foundation stones of this Citie*, vnder whose *Vaults* wee sojourne heere, are most precious stones, as *Iasper*, *Saphir*, *Chalcedonir*, *Emerald*, *Sardonir*, *Sarduis*, *Cryso-*

Reu. 21.  
10.

Gal. 2. 6.

Reu. 21.  
10.

\* Note.

Luk. 15. 7.

Reu. 21.  
10.

Mat. 27. 53

Ps. 90. 17.

\* Note.

Reu. 21. 11

Verse 18.  
\* Note.

Verse 19.

Reu.21.20	<i>lite, Berill, Topas, Iacinct, Amethyste.</i> If such glorious stones bee the foundation stones, what glorie must bee aboue in the Palace toppe, where is the <i>busking of Beautie</i> !
Verse 21.	As for the gates, <i>The twelue gates were twelue Pearles, euerie seuerall gate was of one Pearle.</i> Wonderfull gates of wonderfull Iewels, for who euer on Earth saw a <i>Pearle</i> so great as an <i>Apple</i> ? * Beholde and wonder how the greatest doore of Heauen should bee of <i>one Pearle</i> .
* Note.	
Verse 21.	As for the streetes of the Citie, they were <i>pure gold, as it were transparent glasse.</i> * This Glasse one calleth it,
* Note.	<i>Aliquid auro nobilius quod non est in rerum natura.</i>
Aret. in Apocalip.	That is, some thing more precious and excellent than gold, which thing is not in this world to bee found.
	O mercifull God, what stupiditie is this in man, that hee cannot so feruentlie loue this God, who hath builded for his Soule and bodie such a pleasant Palace, where hee shall sojourne for euer in most happie immortalitie! O mercifull God, what a deadnesse and dulnesse is this in our spirites, that wee cannot, but after manie reasons and arguments, bee content to remoue from these our sinfull <i>Tabernacles of clay</i> ,
Iob, 4. 19.	for to goe dwell with our God in his <i>golden Citie and Palace</i>
Reu.21.21	<i>of siluer</i> , where the Lord for euer shall feast vs with the joyes of his countenance among these purer Spirites, his excellent ones, the Angels of glorie!
Cant. 8. 9.	<i>The Sicke Man.</i> —It is certainlie a great blindnesse.
Reu. 3. 18.	Lord, put the <i>eye salue</i> of Grace to our <i>carnall and naturall eyes</i> , that our sight beeing cleared thereby, wee may get some glimpse of these Palaces and Pleasures that are aboue. O Lord, hoise vp mine heart, and raise it out of the mucke of this earth! Make the relish of Heauen to dash out of mine heart all earthlie desires.
* Note.	It is maruellous how the Soule of man should bee such a stranger to Heauen. * When I consider how the Soule, that diuine proportion, so noblie furnished with powers of great eleuation, euen of most high contemplation, should so debase itselfe among myre and dirt, not hauing a face to beholde the heauens, it putteth mine heart into a wonderfull maze. What can a Soule finde either in heauen or earth, except God alone, which is able to satisfie the desires of its so wide Capacitie?
* Note.	* O the beautie of these celestiaall buildings, all <i>Gold</i> and <i>Azure</i> ! But rather, O the beautie of GOD himselfe, in whose presence is the greatest glorie of that painted Palace!



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<p>O the beautie of beauties, of him whose mercifull presence should turne the <i>hells of paine</i> into <i>heauens of pleasures for euermore</i> ! O let the beautie of the Lord our God bee vpon vs ! * O what a fickle folie is this for man to losse <i>eternitie of happinesse</i> for the minute of a miserable world, in worldlie pleasures wherein is more sensible paine than joye that can bee enjoyed !</p>			Ps. 16. 11. Ps. 90. 17.
<p>But to follow out our purpose intended concerning heauen's glorie. I haue, Sir, alreadie heard of the beautie of that Citie, now let mee heare of its Boundes. None as I thinke shall bee there troubled for want of <i>Elbow-roome</i>.</p>			
<p><i>The Pastour.</i>—* O the vnspeakable boundes that bee there ! <i>S. Iohn</i> saith, that it was measured with a <i>golden reede</i>. The measure thereof as the word of God testifieth, was <i>twelue thousand furlongs</i>, which is more than fifteene hundreth myle. <i>Numerus indefinitus pro definito</i>.</p>			* Note. Reu. 21. 15. Verse 16.
<p>A Citie greater in boundes, than who should joyne together in one that great <i>Niniue, Paris, Rome, London, Venise, Alexandria, Constantenople</i>, and that great <i>Alcaire</i> or <i>Babylon</i>, a Citie containing in circuite foure hundreth fourescore furlongs. Nay, joyne all the Cities of the world together in one, and they shall in no way bee comparable vnto this Citie of our God, as it is set downe in the <i>Cart of the Reuelation</i>.</p>			
<p>Let a man beholde the <i>Cart of the world</i>, and in it hee shall easilie couer with his hand, all the <i>boundes of Europe</i>. But beholde, how the Heauens in that <i>Cart of God</i> occupie more than <i>fifteene hundred myles</i>.</p>			
<p>What, I pray you, is all this Earth in comparison of these heauenlie <i>Mansions</i>, but an hand-breadth in comparison of fifteene hundreth myles ? * What wonder seeing, as the most learned <i>Philosophers</i> haue obserued, the least fixed conspicuous <i>starre</i>, which seemeth to bee but a <i>golden naile</i> fixed into this <i>seiled house</i>, containeth the greatnesse of the earth eightene-folde. Others of the greater sort are esteemed to bee more than an hundreth-folde greater than the whole earth.</p>			* Note.
<p>It is most certaine that if the whole bodie of the earth were where a <i>starre</i> is, it should not appeare so great as that little <i>blacke spotte</i> that wee see into the <i>Moone</i>. Nay, certainlie though an hundreth Earthes, as great as all this were joyned in a cluster or in one masse, they should not there appeare so great as a little motte in the <i>Sunne</i>. For seeing</p>			

a *starre* which is of such a bignesse and such a brightnesse, seemeth to bee but a sparkle; as much of earth as would come to the greatnesse of a *starre*, beeing *corpus opacum*, a bodie darke and duskish, should not in anie way bee able to bee an object for our sight heere below.

\* Note. \* Eye on foolish *Atheimse*, that will not looke vp to the Heauens for to consider what an *Arme* it can bee, which turneth about with a continuall whirling, *Bodies of such a quantitie*!

\* Note. *The Sicke Man*.—Oh that wee could *vnder-value* ourselues as wee should, to acknowledge our stupiditie. \* Hee is not a man indeede but a beast, that can not say and thinke with that wise *Agure*, *Surelie I am more brutish than anie man, and haue not the vnderstanding of a man*.

Prou.30.2 *The Pastour*.—Oh that wee were wise, *for wisdom is better than Rubies!* Oh that wee were wise, *for the man that wandereth out of the way of vnderstanding, shall remaine in the congregation of the dead!* Wee are such muddie worldlings, that wee cannot thinke of that *immortalitie of pure and refined pleasures that are aboue*.

Prou. 21. 16. *The Sicke Man*.—But to the purpose. Is there not a Temple in Heauen wherein the Sainctes conueene for the seruice of their God?

Reu.21.22 *The Pastour*.—*S. Iohn* saith that hee saw no Temple therein, *for the Lord God Almighty and the Lambe are the Temple of it*.

A Godlie Prayer. *The Sicke Man*.—I vnderstand not how the Lord God can bee saide to bee the Temple thereof. *O Lord, set bounds and limits to my curiositie. Let the loue of thyselfe haue the preheminence in swaying all my desires*.

A Temple or Church properlie signifie a particular house appointed for God's seruice: for so it is that such an house should not bee in heauen. But the Lord himselfe shall bee to all the Sainctes insteede of such an house. The Temple is a place properlie for offering vp of sacrifices, for instruction of ignorants, for comforting of these that are afflicted.

\* Note. \* To declare vnto vs that there shall bee no neede of such thinges, the Scripture teacheth that there shall bee no Temple, but that the *Lord* and the *Lambe* shall bee the Temple, that is, shall bee insteede of sacrifice, instruction, comfort, joye, and all other good thinges vnto his own, so that

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hee shall bee <i>All in all</i> . No created Spirit is able to conceiue and wade thorow such mysteries.			
<p><i>The Sicke Man.</i>—The summe of your discourse, as I perceiue, is that though that Citie want a Temple, God himselfe by his presence shall bee insteede of all thinges which are helpfull vnto vs heere. But it would seeme by another place of the <i>Reuelation</i>, that in the Heauen there is a Temple. <i>There was giuen mee a reede like vnto a rod</i>, saith <i>S. Iohn</i>, and the <i>Angel</i> stood, saying, <i>Rise and measure the temple of God</i>.</p>			Reu. 11.1.
<p><i>The Pastour.</i>—* By that <i>Temple</i> is to bee vnderstood the Church of God on earth, as the most Learned esteeme.</p>			* Note.
<p>* They also thinke that this <i>Calamus mensorius</i>, measuring Reede, is the rule of holie Scriptures, whereby Sectes and Heresies are discerned from the trueth of Religion.</p>			* Note.
<p>By this <i>Temple</i> heere I say, wee must vnderstand the Church of Christ: according to this it is saide to the Faithfull, <i>Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?</i> The heartes of all the faithfull are a <i>Temple</i>, which God hath consecrate vnto himselfe for his Spirit to dwell in.</p>			1Cor.3.16.
<p><i>The Sicke Man.</i>—O my God, keepe still mine heart in an holie spirituall temper! Soften and season it with the dewe of thy Grace. Inlighten the eyes of my mistie minde, that beeing made quicke and nimble, they may sharplie discern, and with a liuelie vigour apprehend, their blessed object, euen God himselfe, <i>the Soueraigne felicitie of my Soule</i>. O Lord of immortalitie, make heauenlie meditations onlie to lodge into mine heart, which may breede therein, thoughts of a more noble and spirituall temper, then ordinarlie arise and are fostered in earthlie minded men, who <i>drinke vp iniquitie like water, and feede vpon it</i> as the horse <i>Leech vpon corruption</i>.</p>			A Godlie Prayer.
<p><i>The Pastour.</i>—The Lord giue eare to your desires. Oh, that wee could consider how our drousie thoughts and dull affections, are so glued vnto the world, as though Eternitie of happinesse were lodged vpon earth, and the short time of pleasures had its residence onlie in the Heauens! Such folies and fancies by the subtiltie of Sathan, are moulded into vnstable and unhallowed braines. There is a secret influence of folie from the corruption of our Nature, whereby except that God's Grace stand in the gap and debarre it, all the</p>			



wisdom of God shall seeme to bee but folie vnto the Soule of man.

*The Sicke Man.*—The Lord giue vs wisdom in all thinges.

But to follow our purpose, seeing wee are now speaking of that heauenlie *Ierusalem*, I would gladlie heare you declare the differences that are betweene the heauenlie and the earthlie *Ierusalem*.

*The Pastour.*—There bee manie notable differences wor-  
\* Note. thie our obseruations. 1. \* The earthlie was builded into  
Ez. 48.31. dust, and now it hath the *salt of God's curse sowne vpon it* ; the other hath its foundation into the Heauens, blessed for euer.

2. That which is below had not a gate for euerie *Tribe*, neither were all *Israel* free Denizens therein.

\* Note. \* But as for the Citie aboue, *The gates thereof*, saide  
Ez. 48.31. *Ezekiel, shall bee after the name of the Tribes of Israel.*  
Verse 35. The name of the Citie from that day shall bee *IEHOVAH SHAMMAH, the Lord is there.* S. Iohn saith, that hee saw  
Reu.21.12 this Citie enuironed with a *wall, both great and high, with twelue gates, and at the gates twelue Angels, and names written thereon, which are names of the twelue Tribes of the Children of Israel.*

3. That which was earthlie was abhorred by the Gentiles, and at last by them destroyed, and now by *Turkes* possessed and subdued. \* But as for *Ierusalem* aboue, *the Nations of them which are saued shall walke in the light of it, and the Kinges of the earth do bring their honour and glorie into it.*

4. These of the earthlie *Ierusalem*, could not see without the light of the *Sunne* by day, and of the *Moone* by night. It behoued them to haue fire and Candles in the night time,  
\* Note. as in anie other Citie. \* But to *Ierusalem* aboue, God hath  
Isa. 60.19. saide, *The Sunne shall no more bee thy light by day, neither for brightnesse shall the Moone giue light vnto thee ; but the Lord shall bee vnto thee an euerlasting light, and thy God thy Glorie.* Thy *Sunne* shall no more goe downe,  
Verse 20. *neither shall thy Moone withdraw itselfe ; for the Lord shall bee thine euerlasting Light.*

5. In the earthlie *Ierusalem*, often in place of Iustice was a seat of malice. \* But in the Newe *Ierusalem* euill judges  
\* Note. shall haue no sitting, but the *Throne of God* and of the  
Reu.22.3. Ps. 129.4.

<i>Glorie.</i>	OF THE SOULE, &c.	6. day.	307
<i>Lambe shall bee in it, an appointed seate for the righteous Lord, who shall lay judgement to the line, and righteousness to the plummet.</i>			Isa. 28. 17.
<i>The Sicke Man.</i> —O but my Soule is going to a pleasant Palace ! O thou my Soule rejoyce within mee, that God hath prepared such pleasures for thee ! <i>O how amiable are thy Tabernacles, O Lord of hostes !</i> Mine heart is in heauen. <i>Glorious things are spoken of thee, O thou Citie of our God !</i>			Ps. 84. 1.
			Ps. 87. 3.
<i>The Pastour.</i> —It is certaine that man's heart cannot conceiue the beautie of these buildings within. * If the house of God on earth seemed so pleasant to King <i>David</i> , that hee counted this <i>the one thing</i> hee would seeke, that hee might dwell into it, what shall wee thinke or say concerning God's Palace in the Heauens ? <i>One thing</i> , saide hee, <i>haue I desired of the Lord, that I will seeke after, that I may dwell in the house of the Lord all the dayes of my life, to beholde the BEAVTIE of the Lord.</i>			* Note.
			Ps. 27. 4.
Lord's mercie ! what dulnesse and deadnesse of heart is this, that wee seeke not after the same ! should not this bee <i>our one thing</i> , euen our onlie heart's desire, to dwell with God aboue, for to beholde that BEAVTIE of the Lord, <i>these euer greene pleasures</i> in his <i>celestiall arbours</i> ?			
* There is nothing heere below which can bee sufficient for to expresse the image, nay, not the shadow of these thinges that are aboue. In the most glorious creatures which are below, as <i>Gold, Glasse, Crystall, Pearles</i> , and precious <i>Stones</i> , wee may see some thinges like shadowes of these glorious thinges aboue. But there is no creature heere which can carrie to our imagination the <i>shadow</i> , let bee the <i>image</i> of the glorie that is vp into that <i>Holie of holies</i> . O but God is <i>wonderfull in counsell and excellent in working</i> ! But our Soules are so sleepeie and sluggish that they cannot consider. * The fancies and folies of the earth bring vs quite out of conceite with celestiall pleasures. Alas ! in the best of vs the seedes of grace lye buried vnder the thornes, shamefullie ouertopped by them. The little dramme of goodnesse in our heartes is weighed down with weightie talents of wickednesse ; a mightie streame of earthlie thoughts and worldlie desires, like a Torrent, carrieth our Soules downe the <i>hill</i> from all heauenlie contemplations. The clawing flatterers of			* Note.
			Isa. 28. 29.
			* Note.

our worldlie affections whisper vnto vs, that it is good for vs to bee heere.

A Prayer. *The Sicke Man.*—The Lord subdue the *master sin*, which like a *Ringleader and head of all wickednesse*, maketh all our *purest conceptions of heauen* to become *muddie and drumblie*.

A Prayer. O Lord, let thy graces in mee bee presentlie vp in armes, for to remoue all such earthlie mindednesse from mine heart; by the power of thy diuine Arme rouse vp this *drouisie Soule*, that it may *seeke thee afresh by a renewed act of Faith and Repentance*. Make mine heart to deteste all earthlie pleasures, which are but rotten at the heart. Kindle in mine heart a loue of thy Palace aboue, stirre vp all my desires with a foretaste of the pleasures that are there; that finding the comfortable relish thereof, I may most willinglie desire to bee dissolued, and to bee with Christ in the heauens for euer. O Lord, insteede of all meanes both outward and inward, supplie mee abundantlie with the presence of thy Spirit. Waine my Soule from the loue of the earth, that thou may winne it to the loue of the Heauens.

O happie they who studie to pietie and puritie, for no vn-cleane thing shall bee able to *enter into these mansions* !

A Prayer. O Lord, let vs not bee like these, who after that they haue seemed to *disgorge their stomackes, most filthilie, with the Dog, swallow vp their own vomit againe*. O shelter mee and saue mee, from the vnsoundnesse and vnsettlednesse of a deceitfull heart, that I lash not out into the excesse of superfluitie of wickednesse: now while wee are speaking of the heauens, make all the loue of the earth henceforth to bee cryed downe into my Soule.

*The Pastour.*—Lord, heare thou in Heauen. I am rejoyced that while wee are speaking of the heauens, the Spirit of grace furnisheth you with such heauenlie prayers which would hearten anie man, to runne thorow hell to Heauen, except hee bee of the number of these who thinke it *but a trickie to goe to hell*.

*The Sicke Man.*—I pray you now, Sir, to continue into that purpose concerning the glorie of Heauen, for it affecteth much my Soule. Your powerfull speach maketh my minde to stay in a feeling meditation vpon these beauties that are aboue.

\* Note.

\* If I heard not such good purpose, my minde would



either feede vpon dull and fruitlesse melancholie, or else should *gade and runne ryot in reuellings, and in a world of foolish and fond imaginations.*

\* The thoughts of man cannot runne long without rub or interruption in Spirituall thinges, except that God in mercie both support them outwardlie, and sinew them inwardlie by the finger of his Spirit. The heartes of men are so light in their gading, that most easilie are they moued to glide ouer the best thinges, and either swynishlie to wallow in filthinesse, or furiouslie to follow these whose whole pregnancie of witte, is spende vpon trifles. Thus mirrilie they pass away that time, wherein they should redeeme the time that is past.

\* Note.

I wish that mine heart by your discourse were confined to celestiaall meditations. Proceede now I pray you where yee left at last.

*The Pastour.*—My speach was, that all the most glorious creatures that wee can either see aboue or below, are lesse than shadowes, types, or figures, of thinges that are within the Heauens.

\* In them, as in a glasse, wee see weaklie the invisible thinges of God. As a man not beeing able to face the *Sunne*, beholdeth him in a *Basen* full of water, and yet not without some dazeling of his sight. That weakened light will make his eyes to water, and teares to trickle downe. If the glorie of one of God's seruants bee so glistring in *robes of light*, that no man can beholde him but into the *glasse of another creature*, and that also with great paine, it is certaine that God must put manie more creatures betweene himselfe and vs, that the *glorie of his beames*, beeing *weakened by diuerse reflexes from one creature to another*, man with his weak tender eyes may looke vpon his light.

\* Note.

\* If a man cannot beholde the *Sunne* in the day, hee may in the night beholde his beames vpon the bodie of the *Moone*. If his sight yet cannot suffer that, hee may beholde him in his second reflexe, by beholding the *Moone* in a glasse. If as yet his sight *dazle*, there is a third and weaker reflexe. By another *glasse* thou may gette the reflexe of that *glassen reflexe*.

\* Note.

\* Certainlie there must bee manie reflexes of God's brightness from one creature to another, before that his invisible thinges can bee seene by vs. What glorious beames of God's face thinke yee, bee these which shine within that highest

\* Note.

Heauen called, *Cælum Empyrium*, the *fierie Heauen*? not that there is fire, but because (as the most Learned thinke) *it is purer than all the other heauens, as much as the fire is purer than the other Elements.* O what shining brightnesse of God is to bee seene there, where all is more glancing and cleare than that fire which *Moses* saw in the *Bush*!

\* Note. \* Let vs come downe from thence to beholde the glorious *Starres*, the twinckling eyes of heauen, laughing vpon the godlie with their *celestiall smyles*. O these bright and *peerelesse Pearles*! Let vs from thence come downe to the two great *Gouernours* of the day and of the night, from thence descend to the cleare pure aire, so glancing with the light of the *Sunne*, as if it were all of *Azure*. Come downe yet, and vnder that are *Aquæ limpida*, the cleare waters, the *mother of Pearles* and of precious gold; for the weakest eye there is *terra opaca*, that thicke, darke, duskish, and lumpish masse of earth, which a *bleare eyed Leah* may beholde, for in it to see *without watering eyes*, the invisible thinges of God, were it by looking vpon a *Lillie* or a *Rose*, or vpon a *Snaile* or a *Snaike*.

\* Note. \* Beholde the goodnesse of God, who hath sette his creatures by degrees in distance from the place of his *inaccessible light*, that thereby the bleared eyes of men may get some glimpse of the shadowes of his invisible thinges, which are of truest worth.

\* Note. \* But O, O, O, what a glorie and matchlesse fairnesse is there, where God, the King of Glorie, is seene face to face! O the glorie of the Godhead! The knowledge of the least sparkle of that glorie, is not attainable by anie carnall capacitee.

\* Note. \* Because of that brightnesse that was in *Moses his face*, by the reflexe of that Light which hee had seene but in *IEHOVAH'S backe partes*, it behoued him to *couer his face with a Vaile* when hee came for to speake vnto men. Was the skinne of the face of a sinner so inlightened with bright beames from the *Backe of God*, that no man could beholde it, nor looke toward it, till it was couered with a *Vaile*? How manie *Vailes* must God put betweene his face and ours, lest wee should bee *dazeled with his glorie*! I take all the circles of the heauens, the Fire and Aire aboue vs, to bee as manie *obscuring Vailes*, which the Lord hath cast betweene the Glorie of his face and the eyes of sinfull man. \* And yet

\* Note.

in the *Sunne* hee hath fastened such a sparkle of his glorie, that by his heate and his brightnesse, hee will cause man, the king of creatures, to bee ashamed to beholde him. Hee will cause him flie vnto the shadowes, and goe with *Gogle eyes of glasse*, for to saue his eyes of flesh from the reflexe of his beames, though blunted vpon the darke and duskie element of the earth. See how man's sight is so weake, that it cannot abide an earthlie blunted reflexe of that celestiall creature.

What shall I say more of the heauens, which are so farre aboue vs? \* Let vs come downe and learne humilitie at the feete of creatures below, as at the feete of *Gamaleel* euen in this *elementare Region of corruption*. \* Beholde there is such a whitenesse into the snow, which is but frozen and congealed blacke water, that it will make the dull sight of man so to dazle, that when hee is entered into his own house, hee is not able to know the faces that are his own; yea, manie by such brightnesse, at last haue lost their sight. Let mee yet come to an obscurer bodie. The *small printed Letters* which wee read must bee darkened with the blacknesse of inke; and yet because the whitenesse of the Paper scattereth so the sight, it must bee gathered with the greenish colour of glassen Spectacles.

\* Now I pray you, how should man beholde that passing glorie of his God, who cannot beholde the whitenesse of Paper, but with borrowed eyes of Glasse!

Let man heere learne in his weaknesse to bee humble, and to reuerence him that hath made so manie creatures, which for brightnesse hee is not able to beholde. \* If poore man cannot beholde the apperall of God's creatures clothed with light, or with colours not seene without light; if such a little glance is able to dazle his sight, how should hee bee able to beholde the *King of creatures*, euen the great Creator him selfe, whose *backe partes* are brighter than ten thousand *Sunnes*?

Because of this great weaknesse caused into man by sin, man is remoued farre from the presence of this King, lest hee should bee destroyed by the brightnesse of his beames.

\* If while the *Sunne* shineth with his beames darded directlie downe, the creatures are so parched with heate below that they are constrained to gaspe, what should become of vs, if God's glorie should appeare at our *verticall point*, without the interposition of manie other creatures betweene him and

\* Note.

Act. 22.3.

\* Note.

\* Note.

\* Note.

\* Note.



vs? If a little sparkle of his Glorie in the *Sunne*, manie thousand myles from vs, maketh a man to faint, sweate, and gaspe, what should become of vs if God himselfe, the *consuming fire*, should approach vnto vs? If the *Sunne*, which seemeth to bee but of an hand breadth, hath such light and heate, what should it bee if all the heauens were inlightened like the *Sunne*? Though all the heauens were turned into a *Sunne*, they should not bee of such brightnesse as are the *backe partes* of IEHOVAH. The *Sunne*, with all his light and heate, may make the face of man more obscure and duskie, but cannot inlighten it; but the *backe partes of God*, printed such light into the face of a man, that for brightnesse no man could beholde it.

\* Note. \* Mercifull God, what stupiditie is this in man, that hee will not consider what a Majestie this must bee, whose obscurest partes are more bright than the *Sunne*, and who with all is not *confined with naturall dimensions*, as with breadth or length, but is aboue the Heauens infinitelie, with infinite bounds, and brightnesse, the least sparkle whereof is more bright, than if the *whole Heauens were wholie turned into a shining Sunne*!

\* Note. \* If men knew the pleasures that are there, they would not losse them for the *painefull pleasures*, or rather *vnpleasant paines*, of this sinfull life. Alas, that wee are so carelesse of the *attainment of such a weight of glorie*! Alas, that wee gaze so greedilie vpon the *painted and varnished vanishing glorie of thinges below*, which all *perish with the using*.

\* Note. \* If men knew what relish is into these dainties that are aboue prepared for the Sainctes, they would not so *glut themselves with the swynish huskes of earthlie thinges*, but would reserue their *lust*, for that whereof there is no *loathing*. I'ye on men that for folie should losse such an inheritance that *fadeth not away*.

\* Note. \* In this world wee haue *Bethel*, the house of God, but aboue, *Peniel*, the place of God's face, wherein are *pleasures for euermore*. Below, all pleasures ebbe and flow with discontent and comfort. But aboue is an euerlasting *full sea* of joyes, which could neuer enter into the heart of man. Vnder the Lawe, God was hidde vnder a *vaile*. In the Gospel wee see him *in a glasse*. But in heauen wee shall see him *face to face*, and that indeede euen as *hee is*.

Glorie.	OF THE SOULE, &c.	6. day.	313
<p><i>The Sicke Man.</i>—Mine heart by these wordes is <i>possest with a secret louelie rauishment</i>. Continue I pray you to declare what more beautie is within that <i>Paradise</i>. * Let mee heare of these <i>pleasures</i>, which the Sainctes there haue in the presence of their God, and what bee the <i>order</i> and chiefe <i>ornaments</i> of that <i>Palace</i>, what bee the attyre of these that follow the <i>Lambe</i>, and what bee the forme of their <i>feasting</i> at table with <i>Abraham, Isaac, and Iacob</i>.</p>			* Note.
<p><i>The Pastour.</i>—* Such thinges are <i>transcendent to all the wittes of Nature, and to all created inuentions</i>. It is good that wee beware to <i>launch too farre into such a boundlesse and bottomlesse Ocean</i>.</p>			* Note.
<p>* What is the compasse of man's braine, little like a <i>Nut-shell</i>, that it should containe conceptions of that which is infinite? God who killed the <i>Bethshemites for looking into his Arke</i>, and reprobued the <i>Galileens</i> gazing vp to the Heauens, will not allow men to <i>pierce and pry</i> curioslie, into his mysteries which <i>surpasse all created capacitie</i>. * Our greatest wisdom shall bee to wonder at that which <i>passeth the reach of all reason and reuelation</i>. * It may well content the most curious Soule to bee of God's <i>Court</i>, though it bee not of his <i>secret Counsell</i>. * In nothing man's reason appeareth more reasonable, than to cease from reasoning in that which is about his reach.</p>			* Note.
<p>The matter is heere so high, that all wordes forsake mee, as it were confessing, that they are neither fit nor able to expresse such <i>wonderfull mysteries</i>. * As the heauens could not bee measured but with a <i>Reede of gold</i>, so cannot these heauenlie thinges bee declared but in the golden language of heauen, which our sinfull mortalitie can neither speake nor vnderstand. * It is dangerous for man to bee curious to <i>learne</i> what God esteemeth not necessarie to teach. Man must not haue <i>eares to listen</i> where God hath not a tongue to speake. God's silence should teach all men sobrietie in searching.</p>			1 Sam.6.19
			Act. 1. 11.
			* Note.
			* Note.
<p>In that <i>royall Palace of pleasures</i> aboue, without doubt, bee <i>comfortes</i> and <i>contentments</i>, yea, and such I am perswaded, as greater the <i>Sunne and Moone, the two eyes of Heauen</i>, neuer saw. What! say I greater? The image of such thinges could neuer enter into the heart of man.</p>			* Note.
			* Note.
<p>* In my iudgement all the Godlie at the first sight of heauen's glorie, shall bee like men <i>in a dreame</i>. As it is</p>			* Note.

Ps. 126. 3.

written of God's people, *When the Lord brought againe the captiuitie of Zion, wee were like them that dreame.* All such glorie, beautie, and pleasure, shall bee thinges so *excellent and beyond expectation*, that for a space they shall seeme to the Sainctes *incredible*, for a space in my judgement, the Godlie shall bee like these that dreame, wondering how so great a glorie can possiblie bee.

My minde is now dazeled with such high considerations.

Pron. 23. 2.

O, O, O, these so vnspeakable beauties that are within that *Holie of holies*! O the order that is there! O the dainties that are on these Tables! O the Table of that *Ruler*, where all may take of all without *putting a knife to their throat*.

O the *apprell* of God's seruants there! O these *fairest flowers*, which shall decke their *garlands of Majestie*! O these *peerelesse Pearles of price*! O these *louelie Iemmes*! O these *celestiall crownes spangled with jewels* more glistring than starres! O yee *Angels and Archangels*! O yee all of that heauenlie *Quire, Cherubims, Seraphims, Princes, Powers, Thrones, Vertues, and Dominions*, all inflammed with most glorious diuine beames of light! O yee *Noble followers of the Lambe*, all decked with *glorie and garlands of immortalitie*! O the *amazing beauties of these celestiall Mansions*! O yee *blessed eternized Denizens*, who liue there into an *eternall vnitie of loue*, which no jarres, strife, or debate, shall for euer bee able to *untwine*! O purest *Spirites, purged from all drossie mood of sinfull mortalitie*! O *Palace of pleasures*, wherein *Angels and Sainctes all around with celestiall Harpes make all to ring with Holie, Holie, Holie, Halleluiah, Halleluiah*! O yee purest *pleasures of perfection*, which no *fretting canker of time* shall bee able to *outweare, or cancell*! the *owlsh eyes* of my minde are not able to reach within the bounds of so *bright an Horizon*. The most I can conceiue, is lesse than the least and lightest glorie that shall bee there, where Soules are solaced without stresse or strife in immortalitie.

\* Note.

\* O glorie, glorie, glorie, without anie *veine of vanitie*! Mine heart is raished and is no more within mee.

\* Note.

\* When the Queene of *Shebah* came to *Ierusalem* to see the glorie of *Solomon*, after that shee had considered the *meate of his Table, and the sitting of his seruants, and the attendance of his Ministers, and their apprell, and his*

1 Kin. 10. 5



Glorie.	OF THE SOULE, &c.	6. day.	315
<i>Cuppe bearers, it is saide, that there remained no more spirit in her.</i>			
<p>All her spirities in a manner ranne out of her by the holes of her senses, for to come and sitte downe and wonder at the <i>glorie of the man</i>. Thus wondering shee remained for a space, as if shee had beene amazed, till her stupified spirit returned vnto her againe : then shee beganne to speake, <i>It was a true report that I heard in mine own Land of thine actes and of thy wisdom, howbeit I believed not the wordes vntill I came, and mine eyes had seene it. And beholde the halfe was not tolde mee. Thy wisdom and prosperitie excede the fame which I haue heard. Happie are thy men, happie are these thy seruants, which stand continually before thee, and that heare thy wisdom.</i></p>			1 Kin.10.6  Verse 7.  Verse 8.
<p>* Consider how the glorie of a man in its greatest, not comparable to the glorie of a <i>Lillie</i>, drew the spirit so out of the <i>Queene of Shebah</i>, that for a space shee was not able to speake. Shee wondered at that which shee saw, but what shee had seene shee could not vtter in wordes, but onlie saide in generall, that shee <i>had heard a true report which shee could not believe vntill shee came, and her eyes had seene it</i>. And now when shee hath seene, shee declareth that the <i>halfe had not beene tolde her</i>.</p>			* Note.  Luk.12.27
<p>Consider well I pray you. * If the beholding of the glorie of an earthlie prince so rauished the heart, not of a <i>rusticke</i> that will easilie wonder at anie thing, but of a <i>Queene</i>, yea, and so that <i>no more spirit remained in her</i>, what should it bee if wee should get but as <i>through the grates</i>, one sight thorow the heauens of that great God of <i>Solomon</i> sitting vpon his <i>Throne</i>?</p>			* Note.
<p>* If but for the quarter of an houre wee might see the <i>meate of his Table</i>, and the <i>standing of his seruants</i>, and the <i>attendance of his Ministers</i>, Sainctes and Angels <i>casting downe their Crownes</i> at his feete, if I say, wee could see these thinges as they are, this our Spirit should bee carried toward him with such a strong bent affection, that it should not tarrie within vs, but beeing rauished should <i>runne out of this bodie of clay</i>, for to goe abide with him that made it, among pleasures perfectlie abstracted from paine.</p>			* Note.
<p>* If God as hee is should appeare vnto vs were it neuer so little, the bonds of our bodies should not bee able for to fetter so our Soules, but at the first sight of God they with</p>			* Note.

a most *flagrant desire*, should *flutter out of sinfull clay*, for to enjoye his most amiable presence, wherein are *pleasures exempted from all hazard of surprysall*.

\* Note.

Exod. 33.  
22.

\* That which I say giueth some light to these wordes which God saide to *Moses*, *No man can see my face and liue*. As for the wicked I giue this interpretation, that the sight of God's face should kill them, as *light killeth darknesse*, or as the day is *the slaughter of the night*. But God who killeth not, but quickeneth the killed of his own chosen, if by them hee were seene in the face on earth, they should die not a violent death, but they should die for loue to bee at him. At the first sight of his face, their Soules would not remaine anie more in clay, but loathing their bodies, they should make haste for to flie to their God. So soone as *Steuens* saw the *Heauens opened*, and the *Sonne of Man standing at the right hand of God*, his Soule tooke post to the heauens. Albeit the *Burrios* thought that they chassed it out with stroakes and with stones, yet is certaine that frae once hee got that sight, his Soule was more desirous to bee out of his bodie, for loue of Heauen, than the Soule of the most wicked man can bee desirous to abide still within, *for feare of Hell*.

Act. 7. 56.

\* Note.

\* There is such an *attractive loue in God's countenance*, that if the Soule in flesh could once see it, the bodie should not bee able to keepe it anie more within, no not for the space of a moment. As the loadstone draweth vnto it the yron by a secret and vnspeakable draught, so in the face of God there is such an *attractive force*, that of neede force, the godlie Soule at the first sight of it must flie vp into it. As the *Sunne* by the force of his beames raised vp the vapours to-wardes heauen, euen so if God would but turne his face to anie Soule, with the least blink thereof, hee should drawe vp that Soule vnto himselfe, like a vapour raised vp by the force of the *Sunne*.

\* Note.

\* Consider how the sight but of his *backe partes* maketh manie a well resolu'd Christian to cry vp vnto him, *Cupio dissolvi*, I desire to bee dissolu'd. What is that but the faithfull Soule *haling like an Hawke* for to flie from the *mortall heart*, as from the hand of a stranger, for to come home to her Lord in eternitie? O thrise happie hee whose name is in the Booke, and whose Soule is in the bundle of life.

\* Note.

\* O the gaine that wee haue by the mercie of God in the

fall of *Adam* ! In *Paradise* man might liue or die. On earth hee now liueth and must die. But in Heauen wee shall so liue, that wee can no more die. O blessed *life of eternitie* neuer to haue an end into that other world ! O that wee could spend this life in a *sacred violence*, in pursute of that celestially crowne of immortalitie ! \* Happie is hee who keepeth a *narrow watch* ouer all the stirrings and imaginations of his heart in consideration of that day. \* Happie is hee who maketh all his joyes and pleasures, and all his best beloued thinges below to bee by-standers, waiting on the seruice of that *one thing which onlie is necessarie*.

\* Note.

\* Note.

Luk. 10. 42

*The Sicke Man*.—My Soule is so rauished with your speach that it *flutters* within mee, and *haleth* to bee away from this mortalitie, for to goe dwell into these *heauenlie Mansions* with the God of glorie. Our best thinges below in their verie *quintessence*, are defiled with the *moode of home bred corruption*. All haue neede to bee renued in the verie spirit of their minde. Let it please you, Sir, yet to continue in describing the beautie of *Paradise*.

*The Pastour*.—If man on earth could belieue the beautie of the Heauens to bee in anie measure such as it is, hee would bee glad at his heart to forsake the *moulding cottages of clay*. Seeing the outside of heauen is so glorious, what must bee the inside ? *Solomon's Temple* was a type of Heauen. The farther a man went in, hee saw the greater beautie. In the *outmost Court* was but an *Altar of brasse*, for the sacrificing of beastes. Into the *inward Court*, stood an *Altar of Gold* for offering of incense and of sweete perfumes. But that which was inmost, viz. *Sanctum Sanctorum*, the *Holie of holies*, was all full of Glorie. There God himselfe was heard in a voyce *betweene the Cherubims*. There was the *Arke* called, *The Glorie*, wherein were the *Tables* of God's word, *Aaron's flowrishd rod*, and the *Mannah*. There was the *Word* for the instruction of the Soule. There were the *Almond flowrishes* like a pleasant Spring for rejoycing of the eye. There also was *Mannah* for meate, the type of that euerlasting *Soule-feast* in the Heauens. Beholde a *compend of the three most pleasant seasons of the yeare*. First, there was the *seede of the word* ; and after that the *Summer flowers* of pleasure in the *flowrishing Rod*. And last, there was the *fruitfull haruest of Mannah* for meate. In a word, in that *Holie of holies*, the figure of Heauen was the *Mercie*

1 Sam. 4. 22

Heb. 9. 4.



*seate*, the speciall place of God's *residence*. But all the beautie of that *Temple*, were not sufficient to expresse the shadow of these that are about the *starres*.

\* Note.

\* *S. Paul*, after that hee had beene rauished vp to the third heauens, got a *charge* from God that hee should not tell what hee had heard or seene there. Onlie this hee declared after that hee was come downe, that vp into *Paradise* hee had heard *unspeakable wordes*, which no tongue of flesh could bee able to pronounce: but though such wordes had beene speakable, the Apostle declareth that it *was not lawfull for a man to vtter them*.

2 Cor. 12.  
4.

\* Note.

\* Alas! what can the *earthlie low creeping wordes of our highest eloquence*, expresse of these joyes that are about the Heauen of heauens? Hee who with penne and inke would set out the greatnesse of that glorie, which is to bee seene within that blessed Building, should bee as who would foolishlie take paines to paint the *Sunne with a coale*. In vaine shall a man *prease to expresse* that which cannot bee spoken, but *into unspeakable wordes*. Wordes come shorter than thoughts, and thoughts come shorter infinitlie than the thing itselfe.

*The Sicke Man*.—I haue heard with great joye of the vn-speakable glorie of God himself, and of the beautie of his *Princelie Palace*: I desire now to heare some thing more at large, concerning the estate of the Sainctes wherein they shall bee, when they shall dwell with God after the resurrection.

\* Note.

Ps. 84. 10.

*The Pastour*.—It is most certaine that they shall bee there into a farre better estate than wee can imagine. \* For if *Dauid* thought *one day in God's earthlie house, better than a thousand else where*, what shall it bee when wee shall bee in Heauen, the Citie of our GOD, whereof God is the House and the Temple?

\* Note.

2 Cor. 3. 18.

The Sainctes shall bee in such glorie there, as that no earthlie tongue can tell. \* If in this world, by *beholding in a glasse the glorie of the Lord, wee are changed into that same Image, from glorie to glorie*, what a change shall bee made when wee shall see not God's Image, not in a *glasse*, but *himselſe face to face*? If the sight of his Image in the *glasse* of his Gospel, hath such a working power as to change vs *into the same Image* heere on earth, what a change shall bee made of vs in the Heauens, when wee shall see God euen *as hee is*? All the godlie, God's warriours, then shall liue *in*

1 Ioh. 3. 2.

*peace and rest.* \* As their life on earth was a continuall battell, so shall their life in Heauen bee a perpetuall triumph. Then the *winter* of their affliction shall bee past. The stormes of their miserie shall blowe no more. \* On Earth joyes and sorrowes are combined together. In Hell is sorrow without anie joye. In Heauen shall bee joye without anie sorrow. There they all in *bleached coates of righteousness* shall *blaze brighter* than the *Sunne*. God beeing in them shall burne in them as hee did in the Bush. They shall burne, but not bee consumed.

\* Note.

\* Note.

While *S. Iohn* was rauished in the Spirit, hee behelde a great multitude which no man can number, all standing before the *Lambe's Throne*, clothed in white robes, which had bene *bleached* from their *blemish* by the *blood of the Lambe*.

\* Note.

\* Having the testimonie of two Senses, hee reporteth what hee saw and heard: with his eyes hee saw them *clothed with white robes and Palmes in their hands*. The one was their innocencie, the other was their victorie. With his eares hee heard the songs of their triumph. *They* cried, saide hee, *with a loud voyce, Saluation to our God which sitteth vpon the Throne*. With them were Angels and Elders round about the Throne, all falling down vpon their face, and singing, *Blessing, and glorie, and wisdom, and thanksgiuing, and honour, and power, and might, bee vnto our God for euer and euer*.

Reu. 7. 9.

Reu. 7. 10

\* Then with vnconquerable comfortes shall all Christe's *crowding Turtles* bee loueinglie comforted. \* Then shall all their sighes bee turned into songs. Then joyes vn-speakable shall fill all their senses without anie surfet. Euerie Sense shall receiue more than all mortall heartes can conceiue.

Verse 10.

\* Note.

\* Note.

\* But which is of all good thinges the sweetest relish, there shall bee such vnspottednesse of life and loue among the Sainctes, as the heart of man heere cannot conceiue. Euerie one shall rejoyce of *another's well*, as much as they shall do of their own *felicitie*. The enuious man, *seeds-man* of all strife and debate, shall not bee there. \* All *selfe-loue*, which is of a nig-gardlie nature, enuious of the good of others, shall bee quite away, and in the place thereof, shall come such an heauenlie loue, that shall make all the joyes of Heauen to bee common.

\* Note.

\* As was in the *Primitiue Church*, so shall bee there, but in greater perfection, *a communitie of goods*. One shall not say, *This is mine* or *that is thine*: but as wee shall bee in Christ, and Christ in vs, so shall wee bee *all one in another*,

\* Note.

\* Note.

*filled with one another's joy. All state of strife then shall bee farre away.*

*In Ierusalem aboute an euerlasting peace is within her walls, and perpetuall prosperitie within her Palaces. All the godlie glistring like starres, shall rejoyce one into another's light. \* Euerie one of them by twincckling and beckning vnto other with celestially smiles, shall bend all their force for to giue glorie to the Sunne of Righteousnesse, the fountaine of all their light.*

*\* All Soules there shall bee most wonderfullie beautified with internall, externall, and eternall happinesse. There God onlie shall speake peace vnto his people and vnto his Sainctes, who shall neuer returne againe to their folies.*

*\* Man's chief contentment in the heauens shall bee in loue, first with God, and then of one with another. O these euerlasting streames of contentments, which shall flowe into these blessed breastes sequestred for euer from all doole and distresse.*

*The Sicke Man.*—Lord, make all these thinges to *liue freshlie in our memories.* My Soule is inflamed with *loue*, to heare of that *loue* which shall bee betweene God and his Sainctes, and among the Sainctes themselues. Your discourse, Sir, with a *plausible and pleasant insinuation windeth itselfe* into the affections of mine heart. It hath alreadie winne mine heart to him to whom it most justlie belongeth. Blessed bee his Name for euer.

Seeing yee were speaking of that *unspeakable loue* that shall bee betweene God and vs, and also among ourselues, I pray you to say something more concerning that matter.

*The Pastour.*—I shall do what I can brieflie. \* As for God, euerie Soule shall loue him *better than itselfe*, because it shall then perfectlie know, that *God hath loued it more than euer it was able to loue itselfe.* As for all the Sainctes,

wee shall loue them equallie with ourselues, as beeing all members of that mysticall Bodie. \* Then, and not till then, shall bee the perfect practice of that second great command, the summe of the *second Table*, which is, *to loue our neighbour as ourselues.* \* If the Soule of this naturall Bodie in the

toyle of our pilgrimage, hath such a command ouer our naturall affections, that it maketh vs to loue all the members, and euerie member to worke equallie well for the good of another, O mercifull God, what greater loue shall proceede

\* Note.

Mal. 4. 2.

\* Note.

\* Note.

\* Note.

\* Note.

Luk. 10.

27.

\* Note.



<i>Glorie.</i>	OF THE SOULE, &c.	6. day.	321
from that <i>Spirit of Loue</i> , which shall bee in the Heauens, euen the <i>Soule of that mysticall bodie</i> of all the Elect.			
* Looke how much Grace surpasseth <i>Nature</i> , and <i>Glorie</i> surpasseth Grace: the Spirit of God, which shall <i>animate this bodie</i> , shall so much more straitlie make the members thereof to <i>liue in Loue</i> . * The <i>holier</i> the Soule bee within a man, the <i>greater loue and concord is betweene his members</i> . But if the Soule bee not <i>holie</i> , all the members will shortlie discord. The one Hand will cut off the other. The Hand will wound the Heart, or cut the throat, and the Mouth will bite the fingers. But O what loue shall bee then among the members, when our <i>Sanctification</i> shall bee made so perfect that nothing more can bee added vnto it! O what loue, peace, and concord, shall bee there, where <i>God, who is loue</i> , like a <i>more powerfull and noble forme</i> , shall in an vnspeakable manner, informe all the members of that mysticall bodie! Wee all then shall accord to one thing. All our wills shall bee according to God's will. And euerie one of our wills with another, shall bee like our <i>two eyes</i> , whereof the one cannot so soone turne, but the other must follow after it for to <i>beholde the same object</i> .			* Note.  * Note.  1 Ioh. 4. 8.
* Wee cannot now comprehend this. For man's reason heere on earth is like a <i>riuen vessel</i> , which cannot containe the <i>discourse of immortalitie</i> . Our mindes are so <i>drossie and lumpish</i> , that they cannot conceiue euerlasting matters.			* Note.
Wee speake now of Loue. O but Loue now is little among men! * Wee may say of it in this last age, as <i>Lot</i> saide of <i>Belah</i> , <i>Is it not a little one?</i> Though it bee <i>little</i> now, it shall bee <i>great</i> in these dayes. Then shall it <i>defie all fickle and foolish changes</i> .			* Note. Gen. 19. 20
* In this world below, three graces dwell into the Soule of man, like <i>three sisters</i> , viz. <i>Faith, Hope, and Charitie</i> : two of them conuoye the godlie Soule vnto the doores of Heauen, viz. <i>Faith</i> and <i>Hope</i> , but <i>Charitie</i> entereth in. The Lord openeth his doore to <i>Loue</i> . * <i>Faith</i> beeing a <i>substance of thinges not scene</i> , so soone as the Soule commeth to <i>sight</i> , it ceaseth to bee, because there is no such <i>substance</i> there. <i>Hope</i> beeing of <i>thinges to come</i> , so soone as the <i>future</i> is become <i>present</i> it <i>hath no more ado</i> . But <i>Loue</i> entereth in, and as <i>fire posteth vp to fire</i> , so <i>Loue</i> swiftlie flieth to God, for <i>God is Loue</i> , and for to speake so, the verie <i>clement of Loue</i> . Till <i>Loue</i> bee at him, it is like a thing			* Note.  * Note. Heb. 11. 8.  1 Ioh. 4. 8.

*out of its element, the place of its rest.* There shall our Soules feede on his *Loue*. In such a feeding they shall bee as if they were euer hungrie, and as if they were euer satisfied. \* As the *heauen's hunger* is without anie laking, so is its fulnesse without anie loathing. \* On Earth, as it is saide, *Voluptates commendat rarior vsus.*

*Single vse maketh pleasures the more agreeable.* But in Heauen the more our Soules shall haue, the more they shall desire. The more they shall desire, the more they shall receiue. So by an *infinite multiplication*, joyes, and pleasures, and contentments, shall bee heaped vpon godlie Soules for euer, like *fire in fuell*, which, suppose the fuell bee infinite, can neuer die out, but daylie increaseth, as it were from a *sparkle to a flamme*.

What shall I say more? There shall bee such a *fulnesse of all good thinges*, that no Soule shall bee able to receiue a *greater desire of more*. All shall bee *content*, all shall bee *unspeakable, glorious, and made perfect*. There shall bee no *blemish into our bodies*, nor *sin in our Soules*. *Iacob* shall not halt, *Mephibosheth* shall goe straight, blind *Isaac* then shall see, and *Leah* shall no more bee bleared, the *deafe* shall heare, and the *dumbe* shall speake. The *lame man* shall leape as an *Hart*, and the *dumbe man's tongue* shall sing. Then shall these wordes bee perfectlie performed, *There shall bee no more a pricking briar vnto the house of Israel, or anie grieuing thorne, of all that are round about them.*

\* Then shall our wearied Soules finde about the highest *circumference* of Heauen, the *Center* of our rest.

God then shall bee our *Sanctuarie*, in whom wee shall haue joye and gladnesse without *feare of ending*. O folie, folie, folie! Why should wee for such earthlie toyes, losse such celestially joyes? \* Hee that for so little pleasure losseth that which Christ hath bought with so great paines, as saide a Father,

*Stultum Christum reputat mercatorem.*

That is, *Hee thinketh Christ to bee a foolish buyer*, while indeede hee himselfe is a *most foolish seller*. \* When one day with prophane *Esau*, hee shall bitterlie repent his *bargaine*, then shall hee know what a *pennie-worth* hee hath of *all his pleasures*.

*The Sicke Man.*—Alas, that men cannot consider! O

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my God, <i>master and mortifie</i> all such corruptions within mine heart, that they bee not able to lay my Soule open to Sathan's temptations!			
But to proceede in our purpose, what thinke yee shall bee the chiefe exercise of Soules in Heauen?			
<i>The Pastour.</i> —It shall bee to sing <i>Psalmes of praise</i> , and to follow the <i>Lambe</i> whithersoever hee goeth, from <i>East</i> to <i>West</i> , or from <i>South</i> to <i>North</i> .			
<i>The Sicke Man.</i> —* Alas, that for this <i>pricke of earth</i> , men should do that which shall debarre them from that <i>Palace of pleasure</i> ! Our bodies as yee thinke shall not then bee wearied in following the <i>Lambe</i> , were it to goe neuer so farre.			* Note.
<i>The Pastour.</i> —O not! * Then shall our Soules bee <i>re-fined from the drosse of sin</i> . Then shall wee bee free of all this <i>lumpishnesse of clay</i> caused by sin, wherewith now wee are both <i>cloyed</i> and <i>clogged</i> . * Our motion then shall			* Note.
bee swifter than the <i>Sunne</i> in his course. As with a thought our heartes will compasse the Heauens, so shall wee goe most swiftlie whither wee desire. As by the motion of the <i>Eye</i> wee looke from <i>East</i> to <i>West</i> , or as the <i>Sunne beames</i> while hee ariseth, are suddenlie darted from the one end of Heauen to the other, so shall it bee of our motion then, for wee shall bee carried with the <i>infinite power of God</i> , which shall not bee <i>subject to the Lawes of naturall motions</i> below. As for example, heere can bee no motion without resistance. * All motions whether from <i>aboue</i> , or from <i>below</i> , or <i>ouerthwartlie</i> , finde enemies by the way opposing themselves to that which is moued, as <i>Edom</i> did to the <i>Israelites</i> , saying, <i>Thou shalt not passe by mee</i> . The stronger the opposition bee, the motions are the slower. Man cannot wade thorow waters so swiftlie, as runne thorow the aire vpon the earth, because the partie is stronger which is against him: all thinges goe so below, but aboue no bodies shall <i>oppose themselves to the Children of God</i> . Whateuer bee aboue, all shall goe with them: they shall bee like <i>shippes before the winde</i> , carried with a <i>mightie gale</i> . There is nothing heere like vnto that, that shall bee into that <i>celestiall Fabricke</i> .			* Note.
But not bee curious to dyue into such deepes. * This is certaine, that the <i>Saintes</i> shall bee carried there with the force of an vnspcakable power, and that without anie wear-			* Note.

Numb. 20.  
18.



Isa. 40. 31. nesse. *They shall runne, saith the Prophet, and not bee wearie, they shall walke and not faint.* What can these  
 Ps. 16. 11. want, who beeing *companions of the blessed Angels*, shall  
 \* Note. abide with him, in whose *face is fulnesse of delight*? \* There  
 all our pleasures shall bee so pure, that no *vnclane inclination*  
 shall bee able by anie *juggling feate of conueiance to cogge*  
*in itselfe into our heartes anie more.* O the foolishnesse of  
 man's *blind and bewitched heart*, that for a moment of *toyle-*  
*some time* should losse that Eternitie of joye!

*The Sicke Man.*—Thinke yee that in Heauen wee shall  
 bee of diuerse ages, children, men, or olde men, as wee were  
 heere when wee deceased?

*The Pastour.*—It is hard to tell: wee must not swerue  
 from the wisdome of God's word. Scripture heere is silent.  
 But seeing Heauen is the *place of perfection*, it is probable,  
 as some Diuines thinke, that in Heauen all shall bee in great-  
 est perfection. *Seeing, say they, that infancie is imperfec-*  
*tion, and olde age is defection, none of two are conuenient*  
 \* Note. *for bodies that are perfectlie glorified.* \* As the *Sunne* tak-  
 eth the *mid course of Heauen*, so shall the godlie, who shall  
 shine like *Sunnesh*, abide in the middest, betweene the *Poles*,  
*in the midst of all extremities*, for there shall bee the per-  
 fection of *Vertue, Age, Stature, Beautie*, and of all that  
 shall concerne them. \* All shall bee content, for all shall  
 \* Note. *drinke their fills out of the Riuer of the vnmixed pleasures*  
*and perfections of God*, which neither *Man nor Deuill, the*  
*strength of Hell, or length of eternitie, shall euer bee able*  
*to trouble or make drumble.*

*The Sicke Man.*—There is one thing which earnestlie I  
 desire to know, viz. whether or not wee who on earth haue  
 liued together, and loued one another, shall know each other  
 in Heauen?

*The Pastour.*—It is thought that so shall bee, and that  
 because of the presence of God, in whom is such a Light,  
 that by it wee shall see and know, these whom wee neuer did  
 see or know on earth.

\* Note.  
 Luk. 9. 28.

\* When Christ was *transfigured vpon mount Tabor*,  
 downe came *Moses* and *Elias* whom the Apostles had neuer  
 seene of before. Though they had neuer seene them before  
 that, yet by the light of Christe's *transfiguration*, they were  
 so *inlightned*, that they did perfectlie know what they were.  
 If the sight of that *figured light*, gaue such a knowledge

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vnto sinners, that they knew these whom they had neuer seene, what shall it bee when all obscure figures, and also our sinnes, which maketh all good thinges obscure, shall bee remoued, and God shall bee <i>All in all</i> ?			
* But though wee should all know one another, as I thinke indeede wee shall, all these <i>carvall respects</i> which are heere, as of <i>Father, Mother, Wife, and Children</i> , shall all fall from vs, <i>like the mantle of Elias</i> , before wee enter into Heauen, for to enioye these <i>Empyrian pleasures</i> , which are so farre aboue the <i>fudome and reach of all changeable mortalitie</i> .			* Note.  2. King. 2. 13.
* Wee thinke much now of such earthlie respects, which are indeede <i>Coagulum hujus vitæ</i> , the verie <i>curding and joyning together of greatest naturall contentments</i> .			* Note.
But seeing all such thinges are but thinges of <i>Childe-hoode</i> , they shall not enter into our thoughts, when wee shall bee perfect men into the Heauens, the <i>presence-chamber</i> of our God. <i>When I was a Childe</i> , saide <i>S. Paul</i> , <i>I spake as a Childe, I vnderstood as a Childe, I thought as a Childe; but when I became a man, I put away childish thinges</i> .			1 Cor. 13. 11.
So long as a man is into this world, if he bee compared with that which hee shall bee, hee is but a Childe, hee vnderstandeth as a Childe, hee speaketh as a Childe, and hee thinketh as a Childe. All the dearest naturall respects that are heere, are but childish thinges. Seeing they are so, when wee shall come to Heauen, where wee shall bee perfect men, they all shall bee put away.			
* I will let you see this in a naturall figure. In this world wee haue that which wee call <i>Childe-hoode</i> , and that which wee call the <i>perfection</i> of a man. Now tell mee, I pray you, should it bee seemlie for a graue <i>Senatour</i> , sitting before his Prince, and conferring vpon the most weightie matters of the Kingdome, to beginne and speake what hee did with this Childe, and that Childe, with whom hee was wont to <i>ride vpon Reedes</i> ? Would hee, beeing a wise man, at such a time, beginne to discourse how with these little companions, hee <i>bulided vnder a bower little houses into the sand</i> , or how in their childish conuentions they made their little <i>feastes of Pieres, Nuts, and Apples</i> ? Would a wise man, thinke yee, in the <i>presence of his Prince</i> , put off the time with such purpose? No, not.			* Note.
When the <i>foolish Childe</i> is become a <i>wise man</i> , hee speaketh no more <i>as a Childe</i> , neither vnderstandeth hee <i>as a Childe</i> , neither thinketh hee <i>as a Childe</i> . Such <i>childish</i>			

*things* in Heauen shall not so much as once come into his thought, for that were to *thinke as a Childe*. That which is now *in part* shall bee *done away*, at the comming of perfection, which shall bee in that *Coronation day*.

\* Note.

\* Because wee are heere but children, wee cannot now vnderstand the *wisdomes of the wordes and thoughts* that wee shall haue aboue. *Languages* then shall cease. One shall not speake *English*, and another *French*, and another *Spanish*. That *Babylonish confusion of tongues* shall bee taken away, and wee all shall speake the Language of the *Lambe*.

\* Note.

Isa. 28. 11.

\* God then shall speake no more vnto his people with *stammering lippes and with another tongue*. Then shall bee no difference of cuntry-men or estates, whether they were borne in *Asia*, *Europe*, or *Affrica*. There shall it not bee looked to whether they were *Kinges* or *Subjects*, *Masters* or *Seruant*s, *bond* or *free*.

Col. 3. 11.

In the Heauens is neither *Greeke*, nor *Iewe*, *Circumcision* nor *uncircumcision*, *Barbarian*, *Scythian*, *bond* or *free*.  
 \* Note. But *Christ shall bee All in all*. \* What can bee laking vnto man, where God shall bee vnto him *All in all*, yea, and the *Soule of his Soule*?

As the Soule is in the whole man, and whollie in euerie part, so shall the whole diuinitie in the heauens, informe the whole mysticall bodie, and bee in it whollie, and that into the least member thereof, God beeing *All in all*. Then, and not till then, *wee shall bee satisfied abountantlie with the fatnesse of God's house, and drinke of the Riuer of his pleasures*, yea, and our Soules shall feast themselues by all our senses vpon *unmixed joyes*, free from the mudde and distemper of all displeasures. In a word, our heartes shall bee fastened to our God with such cordes of loue, which nothing aboue or below, shall bee able to vntwine.

Ps. 36. 8.

Heere is our journie's end ; heere is our resting place *from our labours* and toilesome trauels. Heere is absence of all euill, and presence of all that is good.

Reu. 14. 13

\* Note.

\* Heere the *Lambe* is the *Temple*, and the *Light*, and the *Tree of Life*, that bringeth forth fruite euerie moneth, *euere newe joyes* without perishing of the *olde*, *euere newe pleasures* without anie loathing of the former, *euere newe light* without anie darkning, *euere newe life* without anie dying, *euere newe delights* without anie dolours, *euere newe Glorie* without anie grudge, *euere newe mirth* without anie mudde of miserie. \* Bodilie plea-

\* Note.



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sures worke a great desire aye till they bee gotten. But spirituall delights, as a Father saide,			Gregor.
<i>Cum non habentur sunt in fastidio,</i>			
<i>Cum habentur sunt in desiderio.</i>			
<i>Before they bee gotten they are loathed; but are they gotten, they are loued.</i> * So long as our Soules are ledde			* Note.
hoode-winkt in this our moodie and mistie mortalitie, wee cannot thorowlie perceiue this.			
O that wee had heartes to consider! O that wee could rightlie <i>minde the thinges that are aboue!</i> * O that our heartes were wained from this our natie soile, a place of hunger and colde, a place of nakednesse, sicknesse, and sorrow, that wee might earnestlie desire to bee into that <i>holie Land</i> , where wee shall feast on the <i>Tree of Life</i> , and drinke of that <i>Crystall Riuer</i> with <i>pleasures for euermore!</i> So long as wee are in this our mortalitie, wee must bee still looking till our <i>change come</i> , which beeing once made, wee shall neuer change anie more. * O then the <i>sweetnesse of the Crowne</i> , shall for euer allay the <i>sownnesse of the Crosse!</i>			Col. 3. 1. * Note.
<i>The Sicke Man.</i> —Mine heart is wonderfullie rauished with such purpose. I finde my Soule silent within mee, that it may hearken and giue good heede to that which yee say. Blessed bee hee who <i>createth the fruite of the lippes.</i> O Lord, come and let thy Spirit take house-roume into mine heart.			Ps. 16. 11.
Now let vs come to our purpose againe. So farre as I can obserue your minde is, that wee all shall know one another in Heauen, but without regard to anie carnall consideration, whether they were our Father or Mother, or our Sister?			Iob, 14. 14. * Note.
<i>The Pastour.</i> —It is euen so. * For if anie particular respect should bee had to anie, it should bee of a man to his wife, or a wife to her husband, who must <i>leauē both father and mother and cleauē unto another</i> , for to become one flesh. Yet so it is, that in Heauen, there shall bee no more particular respect betweene them, than these whom they had neuer seene before. The Lord hath made this plaine. The <i>Sadducees</i> , who scorned the <i>Resurrection</i> , hauing tolde Christ that there had beene <i>seuen brethren in Israel</i> , which all had married one wife, one after another, and that last of all, the woman died also. Now saide they, <i>In the Resurrection whose wife of them shall shee bee?</i>			Isa. 57. 19.
Iesvs answered, and saide, <i>The children of this world</i>			* Note.
			Luk. 20. 33
			Verse 34.

Luk.20.35  
Verse 36. *marrie, and are giuen in marriage; but they that shall bee accounted worthie to obtaine that world, and the resurrection from the dead, neither marrie, nor are giuen in marriage. Neither can they die anie more, for they are equall vnto the Angels, and are the Children of God, beeing the Children of the Resurrection.*

\* Note. \* Certainlie, at that day none of these seven brethren will claime anie more acquaintance vnto that woman, than vnto her whom they had neuer seene before that day.

\* Note. \* What created thing can allure the eyes of the creature, where the Creator is visiblie seene as hee is? *Whom haue I in Heauen but thee?* saide the Psalmest. \* As the

Ps. 73. 25.  
\* Note. *Sunne* by his beames at his first rising darkeneth all the glorious starres of light, so that they seeme to flie away from his presence, quite out of the heauens, so shall the loue of God himselfe, like a greater Light darken and dazle all other desires whatsoever. No by-respects shall bee able to hinder vs to *haue our eye to the maine*. Wee shall *loath* all thinges that wee may *feast on his face*, wherein is *fulnesse of joye*.

Ps. 16. 11. *The Sicke Man.*—I desire, Sir, to know, of you whether or not there shall bee degrees of Glorie in the Heauens, or if all shall bee alike in honour?

*The Pastour.*—The most part are of that opinion, that there shall bee diuerse degrees. Their opinion is founded  
1 Cor. 15.  
+1. vpon these wordes, *There is one glorie of the Sunne, and another of the Moone, and another glorie of the Starres.*  
Verse 42. *For one starre differeth from another starre in glorie. So also is the Resurrection of the dead, it is sown in corruption, it is raised in incorruption.*

\* Note. \* Some of the Learned, who esteeme that there shall bee diuerse degrees of glorie in Heauen, thinke that no such thing is intended in these wordes, but onlie as one Starre differeth from another in glorie, so shall the bodie after the Resurrection differ farre in glorie, from the estate wherein it was in this life. According to this it is saide, *it is sown in corruption, it is raised in glorie*, for to declare the different estate of the godlie heere and heereafter.

\* Note. \* For this assertion concerning degrees of glorie, this seemeth to bee most cleare, which is saide by Christ to his  
Mat.19.27 Apostles: *Beholde, saide Peter, wee haue forsaken all and followed thee, what shall wee haue therefore? And Iesus*

saide vnto them, *Verilie I say vnto you, that yee which haue followed mee, in the regeneration, when thee Sonne of Man shall sitte on the Throne of his Glorie, yee shall also sitte vpon twelue Thrones, judging the twelue Tribes of Israel.*

*The Sicke Man.*—Before yee proceede, I pray you, to cleare these wordes, *That yee which haue followed mee, in the regeneration, when the Sonne of Man shall sitte on his Throne, yee also shall sitte vpon twelue Thrones.* I vnderstand not well what the word *Regeneration* signifieth there. *To follow Christ in the regeneration*, what can that bee?

*The Pastour.*—These wordes bee diuerslie read. Some reade them this way, *Yee who haue followed mee, in the regeneration.* Others reade them after this manner, joyning there-with the following wordes, *In the regeneration, when the Sonne of Man shall sitte on his Throne, yee also shall sitte.* If the wordes bee so joyned, *Yee who haue followed mee, in the regeneration*, ἐν τῇ παλιγγενεσίᾳ, the word *Regeneration* is taken, as the most Learned esteeme, for the *preaching of the Gospel*, which Christ brought into the world, whereby a *newe creation, or regeneration of men's heartes and Soules, hath beene made* in the world. So to follow Christ in the *Regeneration* is to embrace his *Gospel*, whereby wee are regenerate.

\* But in the opinion of the most part, παλιγγενεσία, *Regeneration*, heere is rather to bee joyned with the wordes following, after this manner, *In the regeneration they shall sitte vpon Thrones*, according to that, *In regeneration*, is as if hee had saide, *In renovatione mundi vel post renovationem mundi in altero seculo*, that is, *in the renewing*, or after the *renewing* of the World. Indee, regeneration heere seemeth chieffie to signifie the *Resurrection and restoring* of our bodies.

\* Note.

*The Sicke Man.*—It would appeare by that saying of Christ in *S. Matthew*, that the Apostles shall sitte vpon twelue Thrones, in greater dignitie than anie others.

*The Pastour.*—It would seeme so to bee. As for *Moses, Enos, and Elias*, and so manie worthie Prophets, most glorious instruments of God's grace in this world, it would seeme that their glorie there should bee greater than that of common persons. *Manie of them that sleepe in the dust of the*

Dan. 12. 2.



Dan.12.3. *earth shall awake. And they that bee wise shall shine as the brightnesse of the firmament, and they that turne manie to righteousness, as the starres for euer and euer.*

Mat.13.43 *The Sicke Man.*—That, and as much is saide, as well of all the Faithfull as of Prophets and Preachers. *Then shall the righteous shine foorth as the Sunne in the Kingdome of their Father.* Beholde how all the Righteous shall shine foorth as the *Sunne*. Likewise, *Deborah* in her song saide, Iudg.5.31. *Let them that loue the Lord, bee as the Sunne when hee goeth foorth in his might.* By this it would seeme, that seeing they all shall bee like *Sunnes*, that their glorie shall bee equall.

\* Note. \* Moreouer, let mee reason as I (when I was a Scholler) haue heard reason in the Schooles : wee are not saued by anie worth that is in ourselues, but onlie by the *righteousnesse of Christ Iesus*. Now for to bee saued, a man by Faith must applie vnto his Soule the *whole righteousness* of Christ, for Christe's *righteousnesse* diuided cannot saue. Seeing then I, a poore Craftsman or Labourer, by my Faith receiue the *whole righteousness*, I receiue as much as *Moses*, or *Elias*, *Peter*, *Iames*, and *John* ; and so seeing that *Righteousnesse* is the onlie *meritorie cause*, I hauing it all by imputation, must also receiue the glorie in as great a measure as they. For what can they haue, except that *righteousnesse*, which can deserue at God's hand anie thing that is Eternall? Though a man should giue his bodie to bee burnt for the cause of Christ, hee doeth nothing but that which hee is obliged to do. By this then it would seeme, that seeing by the onlie *righteousnesse* of Christ, eternall happinesse is merited, and that all that haue Faith, must applie vnto themselues that whole *righteousnesse* without anie diuision, that whosoever hath Faith to bee saued, shall receiue as great a degree of glorie as anie of the Apostles. Otherwise, if yee make difference, yee would seeme to attribute some part of heauen's glorie to the worth of man's doings or sufferings.

Mat.25.23 *The Pastour.*—Indeede, Sir, the matter is full of difficulty: manie thinges would seeme to make for that opinion, particularlie the *Parable of the Talents*, for to him that had gained but two Talents with his two, as well as to him who had gained foue with his foue, shall bee saide, *Intra in gaudium Domini, Enter into thy Master's joye.* To all was saide alike, *Enter into joye.* Not, Thou enter into the great-

Glorie.	OF THE SOULE, &c.	6. day.	331
<p><i>est joye with thy ten Talents, and thou into a lower Chamber with thy foure Talents.</i></p>			
<p>* Indeede, the arguments are both strong, for and against both the opinions ; yea, so strong that they made a verie learned man, after reasoning to and froe, to say,  <i>Vtramque sententiam esse probabilem, et habere argumenta ex Scripturis. Neutram tamen ex Scripturis certo confirmari posse.</i></p>			<p>* Note.</p> <p>Martyr.</p>
<p>That is, both the opinions are probable, and haue arguments out of Scriptures ; but by no argument out of Scriptures can it bee certainlie prouen, that there shall bee degrees of glorie in a greater measure in some than in others. And therefore, that learned man, seeing the matter so vrged with most forcible arguments, leaueth it vndiscussed, as beeing a thing the knowledge whereof is not absolutelie necessarie for Saluation. * There bee manie deepes in Scriptures where the <i>grossest Elephants</i> must swimme. Things absolutelie necessarie for Saluation, are into the <i>plaine shallow foords</i> of the Gospel, where the <i>little Lambes</i> of Christ, may wade ouer for to enter into <i>Canaan</i>. So long as wee are heere, wee know but in part. <i>Multa sunt reservanda futuræ scholæ.</i> * There bee manie thinges heere whereof wee must leaue off the searching out, till from these little <i>Classicke Schooles below</i>, wee <i>passse Master</i> into God's <i>celestiall Vniuersitie above</i>. * It is great wisdome for man to learne heere, <i>Sapere ad sobrietatem</i>, to bee sober in his search.</p>			<p>* Note.</p> <p>* Note.</p> <p>* Note.</p>
<p><i>The Sicke Man.</i>—I thanke God for this well employed time. Oh, that all my wordes had beene from my youth concerning such spirituall purposes ! Alas, for euill spent yeares ! Oh, that young men would learne in time to spende well their <i>golden houres</i> ! * Happie is hee who weareth</p>			<p>* Note.</p>
<p>out the short time of this sinfull life, at the sincere seruice of his God. My Soule now with the pinched forlorne is returning home to the good <i>fare</i> of my Father's house. Haue yee yet anie more to say concerning the thinges that are aboute ?</p>			
<p><i>The Pastour.</i>—If yee would haue a short description of all these thinges, take it vp in these few wordes, <i>Eye hath not seene, nor eare heard, neither haue entered into the heart of man, the thinges which God hath prepared for them that loue him.</i></p>			<p>1 Cor. 2. 9.</p>
<p>* No man can so imagine of such joye, pleasure, and con-</p>			<p>* Note.</p>

tentment to bee there, but the thing itselfe shall bee manie stages aboue all humane imaginations. It shall bee our wisdom to imagine that they cannot bee imagined.

\* Note.  
2 Cor. 4. 17

\* When I thinke of that *euermlasting and exceeding weight of Glorie*, which passeth all vnderstanding, my meditation is dazeled, and my tongue is tacked, the one not beeing able to conceiue, nor the other to describe these thinges, which eye neuer saw, eare neuer heard, and which could neuer enter into the heart of man.

\* Note.

\* This is the godlie man's *non ultra*, his outmost boundes. There is no created capacitie on earth which can conceiue an *euermlasting and exceeding weight of Glorie*.

\* Note.

1 Ioh. 3. 2.

The greatnesse of this glorie putteth mee to silence. \* Sight and Sense, Feeling and Fruition, shall one day teach vs that which now eye cannot see, nor eare heare, nor heart conceiue. So soone as wee shall see God *as hee is*, wee shall know him, and his glorie, as wee are knowne. Then shall wee see with our eyes, that which now wee belieue with Faith, which is *the substance of thinges hoped for, and a demonstration or euidence of thinges not seene*. So long as wee are heere in this muddie mortalitie, wee liue in a *valie of teares*, where wee are forced to *hang downe our heads*, and *hang vp our Harpes*, as beeing captiues in *Babel*. Aboue are the comfortes of *Sion*, where joyes afresh are infinitlie redoubled.

Heb. 11. 1.

Ps. 137. 2.

Now, Sir, according to your desire, I haue spoken at large, of this *world's vanitie*, and also of the *last iudgement*, and of *Heauen's glorie*, and of *Hell's horreur*. Thinke yee that this discourse hath made anie motion in your heart, for to make you strue with a stronger straine, to draw nearer vnto your God?

Mal. 4. 2.

*The Sicke Man.*—I thanke God from mine heart, that mine heart is in another temper and tune, than when yee came first vnto mee. God by his Spirit in your wordes, as by a soft and sweete breath, hath refreshed my Soule. By Faith, my spirituall eye, I see now Christ the *Sunne of Righteousnesse*, arising vpon mine heart with the brightnesse of his beames.

\* Note.

Mine heart now burneth within mee, and panteth with an vnutterable longing, for a sight of the face of my God. \* Now, Lord, drawe the *Curtaine*, that some glimpse of joye, may yet more clearlie appeare for the recreating of my



<i>Glorie.</i>	OF THE SOULE, &c.	6. day.	333
<p>wearied Soule. O deare Redeemer, no tongue can tell how much poore sinners are beholden vnto thee, who with a <i>strong Arme</i> hast brought them out of a <i>dry pit</i>, wherein was not a drop of comfort.</p>			Zech.9. 11
<p>O that deepe and darke dungeon of sin that I haue beene into! O these blessed beames which my Soule feeleth coming from his countenance! O the light of that Face which putteth <i>more joye into mine heart</i>, than all the world can haue, when their Wheate, Wine, and Oyle, do most abound.</p>			Ps. 4. 7.
<p>* <i>O infinite weight of glorie! O pleasures euer to bee spoken of, though vnspeakeable! O joyes euer to bee thought of, though none heart bee able to conceiue them! O pleasures most pleasant to the eye, though eyes below cannot see them! O, O euerlasting mirth of Musicke! O yee celestiall tunes, most worthie to bee heard, though cares of flesh cannot heare you! O Tree of Life, most sweete to the taste, though sinfull tongues may not taste of thee! O Crystall Riuer, proceeding out of the Throne of God and the Lambe, when shall my Soule drinke of thee with a full Cuppe?</i></p>			* Note. Reu. 22. 2
<p>* Mine heart like an <i>Hart</i> panteth and brayeth after these water brookes. <i>Oh, when shall I come and appeare before God! O my God, keepe mine heart vnder some spirituall sense of these blessed delights, till perfectlie I enjoye thee into the armes of my Soule, with the contentment of all contentments, then which there can bee no greater.</i></p>			* Note. Ps. 42. 2. A Prayer.
<p><i>The Pastour.</i>—It is the Lord who with the <i>Eye-Salue</i> of his grace hath inlightened your minde. Hee hath taken out the moats of temptations, which of before did make the eyes of your Soule so to water, till they became drumblie. Now, Sir, yee know full well what it is of God and his goodnesse in the Heauens, where faithfull Soules shall bee fed with the bread of Angels, and feasted with the daintiest delicates that are aboue.</p>			Reu. 3. 18.
<p>* The wicked in this world are like <i>blinde men which eate manie moats and flees</i>. They eate them because they cannot see to discerne them. * All the knowledge of the wicked is but a <i>carkuse and carion</i> of knowledge. To know God and his Sonne Christ, and him crucified, is the verie marrow and kernell of true happinesse. * A Soule whose eyes the Lord hath inlightned with grace, can no more rest off its God, than an <i>element</i> out of its own place. It may well bee</p>			* Note. * Note. * Note.

detained and with-holden from its place by some stronger power, but no power can make it to rest, till it bee there where God hath appointed it to rest.

\* Note. Your Soule now, Sir, is drawing neare vnto its Rest. The nearer yee bee vnto it, let your motion towards it bee the swifter. \* In this, Grace is like Nature, swiftest at the end of the motion which tendeth vnto rest.

\* Note. Vp still with your heart, and rejoyce in your God, \* Hap-pie are yee who now are flitting from this world, wherein the sillie Soule, as a *Ball* in a *Tenise*, is tossed from wall to wall, and scourged with the *Racket* of diuerse temptations, which by course, one after another, are readie to catch it at euerie rebound.

\* Note. \* Let your Soule now altogether rejoyce in your Sauour. That is the onlie joye which shall neuer bee taken from vs. All other joyes are but like flying moats in the aire, toyle and toyes, toylesome toyes, *for euen in laughing the heart is sorrowfull, and the end of that mirth is heavinesse.*

Prou. 14.  
13.

*The Sicke Man.*—Blessed bee my Lord for euer. I finde now the beginning of these joyes, which *passee all vnderstanding*. My Spirit hath receiued the *earnest of immortalitie*.

\* Note. \* I finde now my Soule in the kindlie temper of a spirituall constitution, which as I am fullie perswaded shall neuer bee troubled with anie moodie mixture of distempered mortalitie, if once this *Battell* were ended. O the blessed beames of that *righteous Sunne*, which shines so brightlie upon my Soule! They shall neuer bee intercepted by anie earthlie interposition of sinfull shadows. \* Hencefoorth nothing shall bee able for euer to set God and my Soule at oddes. O now nothing shall bee able to affright my Soule anie more with dreadfull distempers! To God alone belongeth the glorie.

Mal. 4. 2.

Ps. 94. 17. Well may I say, *If the Lord had not helped mee, it had not failed, but my Soule should haue beene put to silence.*

\* Note. \* I esteeme all the joyes which I feele to bee a *Cluster of Canaan*, which my faith, like a *trustie Spie*, hath brought vnto mee, that thereby I may know the goodnesse of that Land. But because I cannot tell what assaults my Soule may yet suffer, for I finde my former joyes a little ouerclouded. I pray you, Sir, to conceiue a prayer to God for mee, that the assurance of his pardons may more and more bee sealed vp into mine heart, that death bee not vnto mee as a *king of feare*, but rather as a passage and an entrie to life eternall.

Make earnest request for mee, that I die not as the wicked, whose hope doeth perish with their breath, hauing their breath, hauing their Soules goared with *sin, the sting of death*. 1 Cor. 15. 56.

O Lord, bring mee, an *Outlawe* by Nature, within the boundes of thy Sheepe-folde. Fill now my Soule with spirituall and heauenlie inspirations. I haue, alas! the most part of my life, beene like roustie yron, vnfitte for anie worke. It hath fared with mee, as with the *Eye* which seeing other thinges, seeth not itselfe, nor the face wherein it is fixed. In knowing other thinges I haue remained ignorant of myselfe, *a great stranger at home into mine own bosome*, from my youth, my Soule sicke of a spirituall dropsie, did swell in a conceite of its own excellencie. Now, Lord, wound this pride of life within mine heart, wound it in the head, and craze it in the braine. Separate all iniquitie from mee, that nothing wherewith thy Spirit may bee grieved, may harbour in mine heart. Vpon this earth there hath beene none *hoe* with my desires, which like the sore crauing *Horse Leach*, could say nothing but *Giue, giue*. Now, Lord, make my Soule to loath that which I haue too much loued; prepare my Soule, emptie it of all that is euill before it come before thy Face, wherein is *fulnesse of joye* for all Sainctes and Angels which are aboute. Ps. 16. 11.

Now, Lord, after that thou hast cleansed mee by the fierie tryall, by beating and battering mine hard heart, let the workmanship of thine holie hands bee to refine mee more and more, till I become perfectlie a newe creature. O powre this heart into the calmes of thy compassions, that therein as in a *mould*, it may receiue thy liuelie Image. Weede out of mine heart all carnall and earthlie desires.

*The Pastour.*—I blesse the Lord, for such working of his Spirit. According to your desire wee shall bend our knees to God in prayer. While wee are praying, lift vp your heart vnto God and pray with your Spirit. Set now all your affections *in bensell* before the Lord. Let vs all humble ourselues heere before our Maker.

A PRAYER FOR THE *SICKE MAN*.

**O** LORD, prepare our heartes to prayer. Let vs not bee rash with our mouth, nor hastie with our heart to vtter anie thing before thee.



O glorious GOD, and all mercifull Father, which art the true Physition, both of Soule and bodie, wee must humble bend our knees before thee, intreating thee to bee with thy seruant heere, whom thou hast now laide into this bedde of languishing. Let not his sinnes, whereof hee hath beene guiltie from his youth vp, prouoke thy wrath anie more against him. *Knit them all in a bundle, and cast them all behinde thy mercifull backe*, burie them all into the *bottomlesse sea of thy compassions*, that they neither bee able to accuse him anie more in this world, nor yet to condemne him, in the world to come.

Isa. 1. 18.

Though his sinnes, Lord, were like *Scarlet and Crimsin*, there is vertue into the Blood of thy *Lambe*, to make them *white like woll, and whiter than the Snow*. For thy *Sonne's sake*, remoue all his transgressions as farre from him, as the *East is from the West*.

Ps. 103. 12

*Hell*, Lord, and *Destruction are before thee*, how much more the heartes of the Sonnes of men! Thine *All-seeing Eye*, pries most clearlie into the *inmost closet of man's heart*. Looke with the Eye of thy compassions, within the Doores of this wearied heart of thy Seruant. Looke in and proclaime mercie and pardon vnto his sillie Soule.

Let him know, that neither Death, nor Life, shall bee able to separate him from thy Loue. O Lord, assist him, and stand fast by him in this houre. Desert him not in his greatest and last agonie. Let thy Spirit possesse him so fullie, that there bee none entrie or roome, for Sathan's temptations. Where the *Temper is busiest*, let thy *Spirit bee strongest*. Arme him with all Pieces against the last conflict of this *bloodie battell*. Honour him with the *Lawrels of victorie*. Let thy strength bee made perfect in his greatest weaknesse. Do the turne by thine own force, and take all the glorie to thyself.

By the vertue of thy Christ, crucifie into him *the olde Man* and his workes. Make him to die into him, that hee may liue to thee, who to all the Faithfull, is *aduantage both in life and death*. Hee is now, LORD, walking betweene thy Mercie and thy Iustice through manie temptations. Gouverne thou his steppes with such wisdom, that the *fear of Iustice* may keepe him from presumption, and the hope of mercie may preuent despaire. Increase his patience with his paine. Sanctifie his Sicknesse, make it as *Belloues* to thy graces,

that thereby they may bee kindled and blown vp to a greater flamme.

Enamour him with the loue of thy goodnesse. Powre in the oyle of thy mercie into his bruised heart, which hath beene filled with mournfull grones.

And seeing now thou art calling him to repetitions, to see what hee hath profited in thy Schoole, cast into his remembrance all the good thinges that hitherto hee hath heard, or meditate for to *comfort this houre*. Bee strong in him now in this time of *tryall*. Applie vnto his woundes the *Balme of Gilead*. Hee is weake, and therefore, O LORD, forbear him in thy mercie.

O pittie this wounded man, as did that *Samaritane*. Powre Oyle into his woundes, binde them vp, and take him to thine *Inne*. For thy *mercie's sake* remember him. For thy *Sonne's sake* pittie him. For thy *promise's sake* forget him not. Free his Soule from the *maze of all worldlie cares*. Inspire into him the *life of grace* with a most fresh vigour, and feruent heate of zeale to thy Glorie. Hee, LORD, in his most piercing paines knoweth not what to do, but *his eyes are on thee*. In thine hands is both Life and Death. Thou bringest to the Graue, and bringest backe againe.

In thy great mercie, O LORD, *make all his bedde in his sicknesse*, make his bedde to bee a Schoole vnto him, wherein hee may not onlie learne the hudgnesse of his own miserie, but also the greatnesse of thy mercie. Let neither Death fright him, nor the Graue grieue him. Let him know that Death is but a *sleepe* for the *friendes of Christ*, and the Graue a *bedde* for the resting of their *wearied bones*. Let not the weight of mortalitie, beare downe his Spirit from *minding the thinges which are aboue*. Make him content to quite gladlie all earthlie pleasures and contentments, for to goe and dwell with thee his GOD in immortalitie.

Let neither the sweetnesse of the *Figge*, nor the grapes of the *Vine*, nor the fatnesse of the *Oliue*, hinder his desire to *reigne in heauen*. Against the feare of death comfort him with *hope of the glorious Resurrection*. Assure his Soule though his bodie goe to bee *eaten of the wormes*, that hee in that bodie againe shall *see his Redeemer and none other for him*. Furnish him with spirituall courage vnto the end. Giue him boldnesse to march without feare thorow the *valie*

Luk.10.33

Ps. 41. 3.

Ioh. 11.11.

Isa. 57. 2.

Col. 3. 1.

Ps. 23. 4.

*of death*, for to come to thee, yea, to runne, were it thorow *Hell*, for to come to thee in *Heauen*.

Tell vnto his Soule that his paines dismay him not, seeing his trauaill is to *bring forth eternall life*. Let thy *Iustices* trouble him no more, seeing Christ hath payed his *debts*. Let him not bee afraide to come before the face of his *Iudge*, seeing the *Iudge himselfe is his brother*, who hath both *cut and cancelled* that handwriting of the Lawe, which no flesh was able to performe.

Pittie him, LORD, pittie him, for, loe! hee is now in thine hands, looking pittifullie vp to thee for thy mercie. Some of thy *fetters* are yet vpon him, none can loose him but the hands which haue bound him. Pittie, good LORD, and pardon, set vnto this Soule the *seale of thy pardons* by the Spirit of adoption. Heale and sweetlie close vp the woundes of his Spirit, by the vertue of thy most *blessed Blood*.

This is our confidence, that thou who hast stricken him is able to heale him, and will also do it, if it bee for thy glorie and his well, if not, *Lord, in judgement remember mercie*.

If it bee his best, that after some dayes' sicknesse hee depart out of this mortall life, let these paines which hee suffers now bee like *Ionathan's arrowes*, which were not shote for to *hurt* but to giue *warning*.

Giue him grace, that like an obedient Childe, hee may as well kisse thine hand while it beateth as while it blesseth.

If thy *decree* bee come forth, that hee must remoue from this World, assure him of a better place, *where pleasures are in greater number than the starres*. Teach him by thy Spirit, that by death hee shall *change a mortall habitation, a dungeon of darknesse, a cage of corruptions, for euerlasting Tabernacles, most heauenlie sacred Mansions, where constant peace and vnmixed joyes remaine*. Weane his heart from the loue of all thinges that are vnder the *Sunne*. Let the *beautie and glorie of the Heauens*, whereof hee hath heard at length this day, drawe the desires of his heart to abide into that *Palace of pleasures*, where there is *Light without Darknesse, Mirth without sadnesse, Health without Sicknesse, Wealth without Want, and Beautie without blemish*. For the sake of thy deare selfe, seale vp into his Soule the assurance of thy loue, that in all boldnesse, thorow the bleeding bowels of Christe's compassions, hee may come



to the Throne of thy grace, and from thence hee may enter into glorie.

O LORD, the comfort, the joye, and the glorie of *Israel*, bee faourable to thy distressed Sainctes, dispersed vpon the Earth. Thy Church heere below is like a *shippe on the sea* : though it *floate aloft*, it is sore tossed to and froe with *winde* and with *waue*. Thou therein seemeth whiles to sleepe. Now, LORD, at last awake, in these boisterous blastes. *Master, Master, saue vs, for wee perish !* Awake, O LORD, and *re-buke the windes*. Alas ! O LORD, thou seemeth now to *lowre in thy wrath*, by driuing all our petitions from thee, with a darke and cloudie countenance, so that these that trust in thee are cleane dashed out of countenance, while they heare the scornings of the aduersaries, who now waste and hauocke thy *Vine*.

Arise, O LORD, as a man of warre ; *Awake, as one out of sleepe, and like a mightie man that shouteth by reason of Wine*. Smite thou all the enemies in the *hinder parts*, and put them to a *perpetuall reproach*. Take the *Cudgell* into thine hand, and strike away these *Dogges* which *follow Thee but for crustes*. Let vs neuer bee colde or carelesse in the distresse of others, but for to assure vs that wee are all members of one Bodie, giue vs this pledge of mourning with these that mourne. Make vs all to bee *grieved for the affliction of Ioseph*.

Ps. 78. 69.

Blesse our gracious SOVERAIGNE, with the Spirit of Wisdom and of Grace ; rescue Him from all dangers, both bodilie and ghostlie. Though Hee bee a *Prince* among men, yet Hee is thy *Subject*. Thou who by Grace hast made Him to reigne ouer thy people on earth, at the end of his appointed time, when the dayes of His Reigne shall bee happilie finished, exalt him highlie in the heauens among thy Sainctes and Angels. So long as Hee is heere, let him know that it *standeth Him fast in hand to bee an Homager vnto Thee*. Direct him so in all his carriage, that His *whole life may bee to all His Subjects, an holic patronage of good example*. Let him *neuer retract or repeale that vow which hee made at His Coronation, for to maintaine the puritie of thy Gospel, and for to bee a louing Father vnto thy people*. *Clothe his enemies with shame, but vpon Himselfe make His Crowne to flourish*.

Amos, 6. 6.

Ps. 132. 18

Blesse his *Royall Match*. Make Her to striue and

Ps. 51. 6.

stretch all the powers of Her Soule by prayer, in searching the sincere knowledge of thy trueth. LORD, in Her carefull search, make Her to say at last with the Spouse, *I haue found him whom my Soule loueth, I will not let him goe.* Thou, LORD, *louest Trueth in the inward parts*, and therefore, so sanctifie Her heart, that Shee may daylie *thriue in the power of Godlinesse*. Though all outward meanes should faile Her, bee Thou to Her insteede of all meanes, abundantlie supplying Her with the power and presence of thy Spirit. *Leuell, LORD, Her Heart directlie to the loue of Christ and of him crucified*, that by a true and liuelie Faith in him, Shee may shine among the Sainctes in Heauen, like one who in a great measure hath beene receiued in Grace on earth. *Let thy Priestes bee clothed with righteousness.*

Ps. 132. 9.

Hos. 6. 1.

Blesse all our Nobles, make them truelie noble, not like *Ephraim*, whose *righteousnesse was like the morning dewe*. Let them neuer for feede or fauour, slinke or shrinke backe from the puritie of thy Gospel established in this Land. Giue vnto vs all courage for the Trueth, that wee may bee bold to resist euen *vnto the blood*, not beeing like these, who at the first, in an hote and hastie zeale promise faire with *Peter*, but anone at the first *womanlie temptation*, start aside like deceitfull bowes. Suffer no sin to goe current with vs without checke. Let vs neuer follow the sway of times, with sewed *Cushions vnder our Elbowes*.

LORD, abide with vs this night. As thou hast drawne the night *Curtaine* of darknesse vpon the face of the earth, so bee thou a *pillar of the cloude* betweene vs and our enemies. Hide our Soules from Sathan's temptations, as by the *cloudie pillar* thou hidde the *Israelites* from the *Egyptians*. Make vs this night to sleepe softlie and soundlie in thine Armes, that our bodies beeing refreshed with sleepe, may bee the better enabled to-morrow, for to set forth thy Glorie in the worke of our Vocation.

Cant. 3. 6.

LORD, let these our weake prayers come vp before thee, like *Pillars of smoke* perfumed with the *liuelie sauour* of thy Sonne. To whom with thee and the Spirit of Grace, bee endlesse Glorie and Dominion for euer.

Now, Sir, wee haue recommended you to God, who is *stretching out the Armes of his mercie, readie for to receiue your Soule into the bosome of his Loue*. Make you

now readie for him, for in all appearance yee are not farre from the *doores of death*. Bee vigilant in prayer, lest Satan yet put in his leauen into the *Spirite's dough*, and so by sowing it, make it distastefull to the Lord. By a little drop of filth, the pure webbe of the Spirit will become a menstruous cloth.

Ps.107.18.

*The Sicke Man.*—The lost sheepe is found. I giue you most heartie thanks for that feruent prayer; I pray God that it bee heard in the Heauen, as *Solomon* prayed for these that prayed in the Temple which hee had builded, saying, *Then heare thou in Heauen*. Lord, graunt that these *comfortes and contentments* bee not deceiuable *feelings and flushings of joye*. O Lord, let not the Spirit of Grace in this newe birth recoyle, as once *Zarah* in *Thamar's* wombe.

1 Kin.8.34

Seeing God hath furnished mee with a newe spirituall strength, I wish that I could imploy it well, for the short space that I haue to liue *among mortall wights in this region of corruption*.

O Lord, stirre all the streames of mine affections toward thyselfe. *Wounde, ward, weaken, and waste*, all my delightfull and darling sinnes, that my whole joye may rest on thee. Command and confine all my thoughts to thyselfe, that by Faith my Soule may seaze and lay holde on the merits of Christ, the *celestiall Pearles of price*. Disburthen my Soule of euerie weight that hangeth so fast on, lest that thereby it should bee swayed away from thee.

A Prayer.

I finde mine heart stirred with a feruent desire to powre out itselfe in prayer before God. I pray you all that sitte by, to joyne your affections with mine into this worke.

#### THE SICKE MAN'S PRAYER FOR HIMSELFE.

**O** LORD, the Father of mercies, and GOD of all Consolation, bee present in thy great mercie with mee thy vnworthie seruant, into this time of trouble, suffer mee *earth and ashes to speake with thy mercie*. In the multitude of thy compassions, blotte out my transgressions; wash mee thorowlie from mine iniquitie, and cleanse mee from my sinnes, whereby the seede of thy grace within mine heart hath beene choaked and starued.

Let the *depth of thy mercie* swallow vp the *deepes of my miserie*. Bridle my sinnes, and spurre forward thy graces within mee. Set all mine affections on foote, that they may



Ps. 51. 8.

follow after thee. Put a *fairer flamme* into my *smoking flaxe*, and more strength into this *bruised reede*, that the *bones which thou hast broken may rejoyce*.

Reu. 3. 18.

O Lord, with thine *eye-salue* cleanse and open the eyes of my poore Soule, that I beholding these things that are aboue, may gladlie desire to bee *dissolued*, for to bee there with my Lord and Sauour. Lord, let thy Spirit *carrie still a strong hand ouer mee*. Furnish mee with such measure of thy graces, whereby I may patientlie waite vpon thy will. Except that by a speciall fauour thou vpholde mee, I shall neuer bee able to *secure my feete in so slipperie ground*. While I haue beene hearing most glorious speeches of the Heauens, the shadowes of earthlie things haue *ecclipsed* my minde like a *Moone*. O make such shadowes to flie away, that the *horizon* of my spirituall sight beeing cleared, I may in some measure see the *backe parts*, whereby my Soule may bee inlightened like the face of *Moses*. Though often I haue beene deafe at thy preachings, bee not thou dumbe at my prayers. O Father of mercies, listen vnto the grones of my drooping Spirit assailed with diuerse temptations. Heare the sighes and crouding of thine own *Turtle Doue*.

Mat. 21. 22

O LORD, *leade mee into the Land of vprightnesse*, and make thy grace to seate itselfe into mine heart. Store my memorie with these good lessons, which I haue heard preached in mine health. Let mee neuer ouer-prize anie good thing that is within myselfe. Though *James* and *Iohn* bragged *that they were able to drinke of thy cuppe*, scarce could they abide to see Thee drinke it. O Lord, make mee euer to vnderalue thy greatest worth, that thorow the *valie of humilitie*, I may come to these *euermlasting exaltations*.

Come LORD, for loe *thy seruant* commeth. I am willing, Lord, helpe my vnwillingnesse. If it bee thy will to loose mee out of this sinfull prison, when I shall leaue this *earth to earth*, appoint thine Angels to carrie my Soule vnto *Abraham's bosome*, where I may sing with thy Sainctes *Halleluiah* for euer. Come, Lord, now and seeke thy *lost groate*, fetch home vpon thy Shoulders this *wandering sheepe*, and make all the Heauens to rejoyce. Despise not that which in the creation thou didest ennoble with thy likeness. *Giue mee a warrand and a token, to bee admitted within the Gates of thine euermlasting Tabernacles*. Till I come there make my Soule to *burne still in holic feelings*.

Lord, heare mee, for *the deare sake of thy Sonne*, to whom with thee, and the Spirit of Grace, (as it is most due,) wee render all praise, glorie, and dominion, for euer, AMEN.

*The Pastour.*—Blessed bee God, Sir, who maketh his Spirit to worke so powerfullie within you. Wee are all greatlie refreshed with your comfortes. It hath beene a great joye to vs all to heare that most sweete and feruent prayer, *full of the grones of the Spirit of Iesus.* \* In you haue wee seene the trueth of that Text, *The Spirit helpeth our infirmities, for wee know not what wee should pray for as wee ought, but the Spirit itselfe maketh intercession for vs with gronings which cannot bee vttered.* I am assured that that same Spirit hath made intercession for you, with gronings in that prayer which now yee haue vttered.

\* Note.  
Rom.8.26.

And againe, while I consider in what weaknesse and faintnesse I found you at the first, I wonder at such a vigour of Spirit which I perceiue now to bee into you. \* Truelie the word of God is most true, *God giueth power to the faint, and to them that haue no might hee increaseth strength. Euen the Youths shall faint and bee wearie, and the young men shall vtterlie fall; but they that waite vpon the Lord, renewe their strength; they shall mount vp with winges as Eagles.*

\* Note.  
Isa.40.2.

\* Manie in their afflictions either desperatlie rage, or weaklie wale. But God in great mercie hath at last filled you with true Christian courage and comfort in your greatest smart. hee hath listened to all your desires, beeing moued with that *sacred Loue*, which always burneth in his *bosome*. \* His Grace, like the *Northerne Pole*, hath giuen you *aim* and *direction whither to bend your course.*

\* Note.

\* Note.

Now the darknesse of the night beginneth to ouer-cloude the earth. By God's grace I shall returne in the Morning so soone as the birds shall beginne to chirpe at the spring of day.

\* Because, while the Spirit of man is idle, it *weareth and wasteth itselfe away with barren and lumpish melancholie.* While yee shall awake, cause reade Scripture vnto you, and particularlie these places: Psalme 27, Psalme 84, Psalme 87, 1 Corinthians, 15 2 Corinthians, 12, Reuelation, 21, Reuelation, 22. His Grace bee with you.

\* Note.



## THE SEVENTH DAYE'S CONFERENCE.

THE SICKE MAN'S LAST WORDES TO HIS PASTOUR,  
FRIENDES, WIFE, AND CHILDREN.

### The Pastour.

**T**HE Lord blesse you, Sir. According to my promise yester-night, I am come againe earlie. All this night mine heart hath *earned* to know of your estate. How haue yee passed this night?

*The Sicke Man.*—O the mercie of my God towards mee, that hath moued you to take such paines for mee, an *vnworthie worme*! By your most holie Sermons yee haue furnished, and supplied my minde with store of holie and heauenlie meditations. Yee haue beene both a *Paul* for to plant mee in the true Faith, and an *Apollos* for to water mee. Christ the *Master builder*, by the Finger of his Spirit hath laide the foundation of his Temple within mine heart. Hee hath made choise of you, a *skillfull Workeman* to aduance the worke, till in mercie at last hee shall *roofe his graces* in mee with celestially Glorie. By the word of God yee haue comforted mee, that is onlie the word of comfort. \* Of all other wordes were they neuer so eloquent, I will say with a Father, *In a thousand talents of worldlie wordes a man shall hardlie finde an hundreth pence of spirituall and heauenlie wisdom.* This life is like the *Haw thorne*, more pricking than pleasant. Yee haue rauished my heart with desire of immortalitie aboue. I blesse God, Sir, that euer I saw you.

\* Note.

*The Pastour.*—All these good thinges are to bee ascribed to the working of GOD'S Spirit. All the *juice and sappe whereby the branches spring and liue, ensueth and ariseth from the roote of the tree.* Wee who are *Pastours*, are but the *Lord's spoutes and cockes of his conduits, whereby his graces are conuoyed vnto the heartes of our hearers.* If the Spirit of God make not a man's Saluation sure, hee will



incessantlie reele from one doubt to another, from one temptation to another, like a *drunken man from wall to wall*.

It is good, therefore, that yee summon your heart and your glorie to giue praise vnto your God. Let not a thought of your heart absent itselfe from this point of seruice. God must not bee serued by halfes. As for mee, I am but the Lord's weake *Instrument* for your well ; giue God the glorie.

*The Sicke Man.—Blesse the Lord, O my Soule, and all that is within mee, blesse his holie Name !* Ps. 103. 1.

I desire now to come with *Dauid*, to my last wordes.

A SPEACH OF THE SICKE MAN TO HIS PASTOUR.

First of all, I addresse my speech to you, my worthie Pastour. God's mercie in you toward mee hath beene great, for yee haue soundlie vnfolded all the *intricate difficulties*, wherewith my Soule had beene fearfullie entangled. Yee are one of these that may well say, *Wee haue the minde of Christ*. God by his Grace haue made you that *one of a thousand*, you haue I found to bee like *Ionah* the sonne of *Amittai*, that is, the *sonne of trueth*. Happie is that *Preacher* who is *ledde in all trueth* ! 1 Cor. 2. 16  
Iob. 33. 23.  
Iona. 1. 1.

O the *Majestie* of that *message* ! O the wisdome of these that *gaine Soules vnto Christ* ! Wisdome hath saide, that *hee that winneth Soules is wise*. O but my Soule loueth you ! \* My loue toward you assureth mee of God's loue toward mee, for *by this wee know that mee are translated from death to life, because wee loue the Brethren*. Prou. 11.  
30.  
\* Note.  
1 Ioh. 3. 14

I loue you, Sir, in the dearest blood I haue, for yee haue beene the good instrument of God for my conuersion, yee, in all my troubles, while mine heart was toucht to the quicke, and my Conscience ransackt to the bottome, haue beene to mee a *Barnabas*, a sonne of consolations, wherewith as with splents, yee haue bound mine heart. God in great mercie hath giuen vnto you the *tongue of the Learned*, with lippes *touched with a coale from his Altar*, for the relieuing of my wounded Conscience with wordes of comfort. Isa. 50. 4.  
Isa. 6. 6.

O but that is true, *a wholesome tongue is a tree of life* ! By the sword of the Word, yee haue cut the twisted bonds of my greatest temptations, wherein my Soule lay fast fettered. Mine heart hath beene greatlie rejoyced to heare you resolving all my doubts and difficulties. O how *beautifull are the feete of these that bring good tydings* ! Now I finde that of *Solomon* to bee true, *The word of the wise are* Prou. 15. 4  
Isa. 52. 7.  
Ecc. 12.  
11.

	<i>as goads and as nailes fastened by the Masters of assemblies, which are giuen from one Shepherd.</i> Christ that great Shepherd of the flocke, hath with your wordes, as with <i>goades and nailes</i> , so fastened mee to himselfe, that death it- selfe shall not bee able to seuer vs. * Yee haue wonderfullie restored my sicke Soule with <i>flagons</i> of the most sweete juice of the clusters of wine. Yee haue bound vp my broken joynts with the spirituall splents of diuine comfortes.
* Note. Cant. 7. 8.	* O in what woefull plight, O in what seas of gall was I plunged when yee came first vnto mee! there was nothing sound into my Soule; all was full of <i>botches, boiles, and</i> <i>putrifying sores.</i> But yee like a cunning Surgeon in <i>cur-</i> <i>ing tumours, haue brought the matter to an head,</i> and at last with great skill yee haue launced the boiles of my corruptions, whereof now God in mercie hath made mee free. I tremble to remember these fearefull temptations wherewith yee found mee at the first beset and besieged.
* Note. Isa. 1. 6.	* These were indeede such temptations as <i>Bernard</i> called, <i>Terribilia de fide, horribilia de diuinitate.</i>
* Note. Bernard.	* Sathan hath assaulted mee both in a <i>blacke shape</i> and into an <i>Angel of light.</i> By your sweete comfortes my Soule hath beene reuiued, like that dead man that liued by touching the bones of <i>Elisha.</i> Yee haue fed my Soule with the doc- trine of your <i>breasts bigge as Towers.</i> Yee haue <i>strength-</i> <i>ened and sinewed</i> my weake Soule with comfortable wordes, wouen and wrought out of a feeling heart by the strength of holie meditations.
* Note. 2 King. 13. 21. Cant. 8. 10.	And now happie are yee who haue beene the instrument of my conuersion. I hope to bee one day, one of these that shall stand at your backe, when yee shall say to your Master, Christ, <i>Be-</i> <i>holde, heere I am, and the children that God hath giuen mee.</i>
* Note. Isa. 8. 18.	Account mee, Sir, one of these <i>Talents</i> that yee haue gained with the <i>Talent</i> of your gift. Your wordes haue stricken home vnto mine heart, with powerfull and particular applications of comfortes, whereby my disaffected Soule hath beene wooed and wone, vnto the loue of my Sauour Iesus. Account mee therefore a <i>seale of your Ministerie.</i> Yee know better than I, what God hath promised to these that with a <i>readie minde</i> , shall conuert a sinner from his euill wayes, such (as God himselfe hath promised,) shall bee like the <i>starres in the firmament for euer.</i> From your lippes is come the <i>sweetest balme that euer dropped from the penne</i>
* Note. 1 Pet. 5. 2.	
* Note. Dan. 12. 3.	

<i>his Pastour.</i>	OF THE SOULE, &c.	7. day.	347
<p>of God vpon the leaues of the Booke of life. Blessed bee my God, who by his good Spirit into your mouth hath breathed most sweete comfortes into my Soule. * Woe to all <i>Doctours of despaire</i> ! Blessed bee your lippes, wherein God hath placed the <i>preservation of knowledge</i>. Your tongue to mee hath beene like a <i>siluer watch bell</i>, to rouse and waken vp the gifts of God within my Soule. God by his wordes in your mouth, <i>declaring vnto man his righteousness</i>, hath blown vp his Graces which were weake into mine heart like a <i>smoking flaxe</i>, or a <i>sparkle of fire vnder greene wood</i>. Blessed bee my God, who by your diuine instructions hath made mee to bee acquainted with himselfe. Your <i>comfortes</i> hath beene <i>cordials and lenitifes</i>, to the <i>ranking and festered sores of my Soule</i>. To God bee glorie, who hath made you most cunning of that great <i>Arte of sauing sinners</i>.</p>			* Note.
			Mal. 2. 7.
			Iob, 33. 23.
			Isa. 42. 3.
<p>O my deare <i>Pastour</i>, by the refreshing Balme of your consolations yee haue <i>infinittie indeered my Soule</i> to you, God's <i>one of a thousand</i>. * I am assured that God hath made you faithfull with <i>Ieremie</i>, for to <i>take foorth the precious from the vile</i>.</p>			Iob, 33. 23.
			* Note.
			Ier. 15. 19.
<p>Now my God, with whom I thinke to bee shortlie, bee with you in your Ministerie, and make you his faithfull seru- uant vnto death, that yee may bee a wortheie <i>wooer for Christ</i>, for to bring home <i>manie straggling sinners</i> vnto him, the blessed <i>Bridegroom</i>e of our Soules.</p>			A Prayer.
<p>Farewell now, my faithfull <i>Pastour</i>. My Soule now is glad to flitte from this <i>house of clay</i>. * As for my bodie it must goe to the graue, where for a space it shall bee confined but not confounded, for I looke assuredlie for the day of the Resurrection.</p>			* Note.
<p>O Lord, seale vp in my Conscience the discharge of all my sinnes, that I may gladlie lay downe this <i>Tabernacle</i>.</p>			A Prayer.
<p>The <i>Pastour</i>.—Mine heart rejoyceth with an exceeding great joye, to reape such <i>fruites of my labours</i>. But this know, that what good yee haue <i>by mee</i>, it is not <i>from mee</i>, but <i>from him that sent mee</i>. * It is God that giueth life and Soule vnto the Word that is <i>powerfull to Salvation</i>.</p>			* Note.
			Rom. 1. 16.
<p><i>Paul</i> may plant, and <i>Apollos</i> may water, but it is <i>God</i> who giueth the increase. * The best of all Preachers, are but like <i>Iohn the Baptist</i>, the voyce of a <i>Cryer</i>, who could not make all the <i>crooked straight</i>, nor the rough <i>plaine</i>.</p>			1 Cor. 3. 7.
			* Note.
			Luk. 3. 4.
<p>If anie good bee conuoyed vnto your Soule by mee, I am</p>			



\* Note.

but the Instrument or Channell wherethorow the Spirit of Iesvs hath made his graces to flow vnto you. To him alone belongeth the glorie and the thanks. \* It is not humane eloquence which conuerteth Soules. One word quickened and enliued with his Spirit, is more fruitfull than all the glorious eare-pleasing pompe of man's wordes, which like *Agrippa and Bernice, are full of phantasie*. All the good that man can do, either by word or worke, is like the honie in the combe, gathered out of manie flowers. But the euill is like the *Spider's webbe*, drawne out of our own bowels.

Act.25.23.

\* Note.

The griefes of your heart, Sir, haue beene verie great, but now yee are mercifullie comforted. \* Manie in this world plod on from sin to sin, marching mirrilie and fearelesslie towards the plagues of Hell. But O, how much are yee beholden vnto your GOD, who in all your wearisome mazes, hath supported and sinewed your Soule by his sauing Grace!

\* Note.

Because, Sir, there bee heere diuerse of your Friendes and other acquaintance, vnto whom it may bee yee would desire to speake. I giue place to them that now they may learne something of you. \* *The last wordes of a godlie man, are verie forcible vnto the liuing*. And therefore, Sir, while yee haue breath, spende your short time vpon this, that by your good counsell, yee may do good to these that are for to liue after you. That once done, *commit your Soule to God as a faithfull Creator*. Hee himselfe hath saide, *I will not leaue thee, neither will I forsake thee*.

1Pet.4.19.

A SPEACH OF THE SICKE MAN TO HIS FRIENDES.

And now yee, my trustie Friendes, whose age God hath crowned with ripenesse of judgement, I turne my selfe to you. But first of all, let mee speake vnto you my spirituall and speciall Friend, who in my deepest plunge, while I was *fast sticking into the myrie clay*, did vpholde mee with your comfortes. \* Your counsell to sende for my Pastour hath prouen a speciall salue for my sore. God by that man of whom yee spake hath now healed my Soule of all its harmes.

\* Note.

\* Note.

\* Note.

O blessed bee that vnspeakable mercie of my God! \* Though Sathan hath bereaued mee of my *puritie*, hee could not bereaue my God of his *pittie*. \* The Lord of light hath brought my Soule out of that *long and loathsome night*, which is in the *valie of the shadow of death*, in comparison whereof the most *palpable darknesse of Egypt*, might haue beene esteemed to bee day. O that pleasant Sunnesline wherewith

Ps. 23. 4.

<i>his Friendes.</i>	OF THE SOULE, &c.	7. day.	349
my Soule is now inlightned! <i>O my God, breathe more and more into my Soule the life of grace.</i>			A Prayer.
<i>The Spirituall Friend.</i> —Glorie bee to God for his wonderfull mercie towards you! The Lord now set your Soule on wing, that swiftlie, like an <i>Eagle</i> , it may flie vp to its God. * Manie a sore assault haue yee suffered since I spake with you at the first; Sathan and his temptations, with the world, and the corruptions of Nature, had gathered themselves against you like <i>Gebal</i> , <i>Amon</i> , and <i>Amaleck</i> , against <i>Israel</i> . Of them may yee well say now, <i>They compassed mee about like Bees, they are quenched as the fire of thornes.</i> To Sathan may yee now say, <i>Thou hast thrust sore at mee that I might fall, but the Lord hath helped mee.</i>			A Prayer.
			* Note.
			Ps. 118. 12.
When I met with you first, yee were compassed with a chaine of calamities, one linked into another. * To mee yee appeared to bee <i>hanging ouer Hell</i> , by the slender twined threed of a lifelesse hope. Yee were plunged deeper downe than <i>Ionah</i> was, when hee went downe to the bottome of the mountaines, where the <i>weedes were wrapt about his head</i> . Now let your Soule say with <i>Ionah</i> , <i>I will sacrifice vnto thee with the voyce of thanksgiuing, I will pay that, that I haue vowed; saluation is of the Lord.</i>			* Note.
			Iona. 2. 9.
<i>The Sicke Man.</i> — <i>Blesse the Lord, O my Soule, and all that is within mee, blesse his holie Name. Blesse the Lord, O my Soule, and forget not all his benefits.</i> Farewell, my trustie Friend.			Ps. 103. 1.
Now as for you, mine other friendes, I turne myselfe to you. * Hee that is <i>conuerted with Peter</i> , should labour for the <i>conuersion of others</i> . Hee whose <i>weaknesse</i> the Lord hath <i>helped</i> , should <i>strengthen his brethren</i> .			* Note.
			Luk. 22. 32
It is now time to take our <i>last good night</i> . Heere in your presence, I say <i>Farewell, O world</i> , wherein I haue liued, which I haue too much loued. Learne yee in time to set your affections vpon God. None of you can tell if God shall giue <i>you such leasure</i> to repent, as hee hath granted vnto mee. * If yee forsake not in time the sweete pleasures of your sinnes, feare lest at last that, that bee found true which <i>Abner</i> said to <i>Ioab</i> , <i>Knowest thou not that it will bee bitterness in the latter end?</i>			* Note.
			2Sam. 2. 26
* There is no sin so sweete to man in his life, but before his death it shall bee dissweetned, and turned into gall and worme woode within the bellie of the Conscience.			* Note.

\* Note.

I speake by experience, as one who hath knowne the terrours of the Lord. \* O my deare friendes, *looke ouer your shoulder, backe* to your bygone life, and consider how grieved yee shall bee for the sinnes of your pleasures, when yee shall bee warded *into your death-beddes*, readie to compeare before the great Iudge of the world. As yee see mee this day, so shall others see you ere it bee long. I haue often beene glad among you. Yee see now by mee what it is of all *wordlie*

\* Note.

*joye.* \* With a little blast of sicknesse, such comfort like chaffe are chassed away. Your time is fast comming, your *Glasse is running*; my sicknesse cryeth vnto you, *Learne of the estate of this your old Friend, to make yourselues readie for another worlde.* To mee to-day, to you to-morrow.

Ecc1. 11.3

*Where the tree falleth, there shall it lye.* Whither the Glutton and the Begger are gone, thither must wee all; that is, either to *Abraham's bosome*, or to the *Deuill's dungeon.* \* The death of one, is like a *Purseuant*, charging all others to bee readie to flitte and remoue.

Luk. 16.22

\* Note.

Happie, yea, thrise happie is that man, who in these *strangelie prophane and desperate dayes* is not *dulde with securitie.* Blessed is hee who is *forewarned*; striue to bee *forewarned.*

Luk. 12.22

\* Note.

Blessed is that man who is euer upon his watch, hauing his loines girded, and his *Candle* in his hand, waiting for the comming of his Lord. Adewe, my louing Friendes. \* Seeke in time the friendship of your God. Striue to bee worthie that stile of *Abraham* that was called, *The friend of God.*

Iam. 2. 23.

\* Note.

O my deare Friendes, let mee now tell you what the Lord hath done to my Soule. \* Hee hath at last beene *sensiblie gracious* to my poore Soule, which Sathan hath long hunted vp and downe, like a *Patridge on the mountaines.* The Deuill like a *dogged Doeg*, hath sought to sucke out the *heart blood of this trembling Turtle.* Blessed bee the Lord for euer, who hath disappointed him.

*The Pastour.*—I feare, Sir, that long speach trouble you. Your affection carrieth you aboue your strength. Contract your speach in as few wordes as yee can. What counsell will you giue to your Spouse heere? It is good that shee heare your directions; for I see that God's Spirit is mightie in you.

*The Sicke Man.*—If anie naturall man were heere for to heare mee, hee might willinglie thinke that I were *Verbosus*, a man of manie wordes. \* But, alas! that I haue

\* Note.



<i>his Spouse.</i>	OF THE SOULE, &c.	7. day.	351
spoken so few of this sort. From Morning vntill Euening, my tongue in health, like the <i>penne of a readie writer</i> , was swift to speake of too manie thinges, whereof now I repent from the bottome of mine heart. If <i>Nature</i> bee so windie in vaine pratling, should grace want wordes in that which may bee profitable to the hearers !			
I care not what carnall men thinke for my manie wordes. * I am shortlie for to compeare before him, before whom man's improbation, or approbation, is of little weight or worth. My strength so long as I can speake, shall bee spende into that which may do good to these whom I shall leaue behinde. * I shall do what I can, both feelinglie and faithfullie, to warne others to <i>flie from the wrath to come</i> .			* Note. * Note. Luk. 3. 7.
Bee not offended, I pray you, Sir, if I bee free with you. The last motions of God's Spirit in this mortall life would bee verie charitablie thought of. I pray you, Sir, to pardon <i>mine hastie and cankered Nature</i> , if I haue spoken anie thing amisse, whereat yee may take exception.			
<i>The Pastour.</i> —The Lord blesse you, Sir. Praised bee his Name, who hath touched your lippes <i>with a liue coale</i> taken with a tonges from off his Altar. The Lord is with you ; speake so long or so little as yee please. Glad am I to heare the motions of that Spirit of Grace which is lodged into your heart.			Isa. 6. 6.
Heere is your Spouse, Sir. Let her heare your last directions.			
<i>THE SICKE MAN'S SPEACH TO HIS SPOUSE.</i>			
As for thee, my <i>Spouse</i> , now shortlie thou art for to bee a <i>Widow</i> . I counsell thee that, first of all, thou marrie thy selfe to Christ ; let him bee thy <i>spirituall Spouse</i> .			
* As for other marriage, the word concerning widowes is plaine. <i>It is good for them that they abide so. But if they cannot containe, let them marrie, for it is better to marrie than to burne.</i> * No marriage, as thou seest, is directlie appointed for Widowes, but for these that cannot containe. Otherwise the Apostles wordes are true. <i>It is good for them that they abide so.</i> * If so bee that thou marrie, plant not a <i>Thorne</i> where a <i>Vine</i> should growe. Dishonour not the first bedde, and preferre not purse nor portion to the worth of the <i>person</i> . If GOD call thee to marriage, see that thou call GOD to thy marriage, if Christ bee at thy marriage, that is, <i>if thou marrie in Christ</i> , thy water shall bee turned into			* Note. 1 Cor. 7. 8. * Note. * Note.

\* Note.  
Ioh. 2. 11.

wine, which was Christe's *first miracle*. \* The *water of wearinesse, of trouble, and of sorrow*, which thou hast drunke with mee, shall bee turned into wine of *joye, gladnesse, peace, and prosperitie*. But if thou marrie not in Christ, but make thy choise by thy sight, and not by sighes to God in prayer, then shall thy *wine bee turned into water*. God shall manifest a newe *miracle* vpon thee to the worse, that is, all the *prosperitie, peace, and contentment*, thou had with mee, shall bee changed in *miserie, pinch, and pouertie, and manie a woe is mee!* Then had thou neuer such a cause to put on thy *doole weedes*, as when thou shall *put it off*.

Take good heede to thyselfe. Now is the *last age of the world*, this life is full of dangers. Sathan hath laide more *snaires on earth*, than there bee *starres in heauen*.

Mar. 13. 33

Ecc. 10. 1.

Remember well this watch-word, *Watch and pray*, hauing euer thine eye vpon thy God. Keepe thyselfe from all appearance of euill. A *flee* great of wickednesse will cause

\* Note.

all *thy perfume to stinke*. \* Sin is like a Riuer, which at the source is but small. A *scandell* is like a *scab* that be- ginneth with *itching*, but endeth into *blisters, boiles, and putrifying sores*. Take good heede to thy carriage and to thy companie; euill company, vaine communication, and rot- ten wordes, will worke vpon the conceptions of the minde,

Gen. 30. 38

Verse 38.

like *Iacob's pilled rods, set in the gutters and watering troughes before the flockes*. The flockes which conceived before the rods, *brought forth Cattell ring-stroaked, speckled, and spotted*. In euill companie at the hearing of vaine, idle, or rotten wordes, what can the heart of man or woman conceiue, but that, which after it is brought forth shall appeare both speckled and spotted? An euill thought is a sin which besides its own particular sting, is able to trouble sore the Conscience, by *awaking the olde sinnes of our vuregeneration*.

\* Note.

Let my counsell bee acceptable vnto thee. \* Haunt neuer the man whose *name is pitched with a blacke report*. It is hard to touch *pitch* and not to bee defiled. It is not good for men were they neuer so good, to bee *haunters of women*.

Ioh. 4. 27.

Christe's Disciples *wondered that hee spake vnto a woman apart*, a great argument that Christ was neuer with that Sexe but in companie. It is no better for women to haunt the companie of men. *Fire and flare* are easilie kindled,

\* Note.

the least sparkle of fire will kindle Tinder. \* Good out-

ward meanes are helpful to *inward motions, the mothers of our actions.*

Some I know will say, that they feare none euill, and that they are cleane of all such pollutions. If it bee so, it is a benefit of God. But yet learne the lesson,

*Caute et castè.*

None stand so well but they haue to *take heede lest they fall.* \* Were thou neuer so holie, thou hast neede to say

1 Cor. 20.  
12.  
\* Note.

the Lord's prayer, whereof, *Lead vs not into temptation*, is a petition. Enter neuer into that, whereinto thou desireth not to bee *ledde*. None at the first dash bee brought to the hight of corruption. *S. Peter* willeth that women's *chaste*

1 Pet. 3. 2.

*conuersation bee coupled with feare.* Feare always if thou bee wise. Hee or shee that would auoid a sin, must *shune*

*the occasion.* \* The least shewes or appearances of euill are these little *Foxes that spoile the vines.* How little

\* Note.

leauen will sowre the whole lump! What is the best of all sinfull flesh, but like *Gun powder.* A *sparkle of tempta-*

Cant. 2. 15.

*tion* may kindle in a moment, that which in our whole life-

time, wee shall not bee able to quench with manie teares, no more than *Esau* could recouer the blessing, which after it

was solde, hee sought with manie teares. That which wee may bee *tempted to, wee may fall into.* Let all flesh sus-

pect its own frailtie. Scorners may speake as they please, but *daylie doolefull experience* will subscribe the trueth of my wordes.

\* In this last age, alas! manie godlie persons, in appear-

\* Note.

ance, like *shooting starres*, fall down in diuerse places, with their *blazing profession* from Heauen vnto Earth, a most sure

*Sidera uolentia.*

token of a tempest to come. \* Too manie, alas! *shame good-*

\* Note.

*nesse* by *seeming good*, like *Frogges in frockes.* Vice in the habit of Vertue. While inwardlie the heart is rotten, now

or then corruption must burst out into *scab and scandale.* Manie with their faire profession, are like *Rowers in a boat*,

who looke one way but goe the cleane contrarie. For this cause I intreat thee to studie the *substance of godlinesse*, and

not to bee like these whose chieftest care is spende vpon shewes. *S. Paul* speaking of the life of the godlie, saith, that *it is hidde with Christ in God.* \* It is so hidde there,

Col. 3. 3.

that none shall bee able to finde it, for to *steale it away*, or to take it by force, but not so hidde but that it must also

\* Note.

*appeare in all the effects of godlinesse.*



\* Note.

Ez. 37. 9.

\* When God commanded *Ezekiel* to preach vnto the drye bones, that they might liue, hee ordained for him this Text, *Thus saith the Lord God, Come from the foure windes, O breath, and breathe vpon these slaine, that they may liue.* For to applie this, where there is a life after slaughter, I speake of a spirituall life, a life *hidde in God*, there must appeare foure effects from the foure windes. From the *East, the Orient of that life*, there must bee an *arising from sin*. From the *West*, there must bee a *dying to sin, euen a setting and going downe of wickednesse*. From the *South*, must come the *heate of zeale moisted with showers of teares of true repentance*. At last from the *North*, must come a *chill colde of trembling feare* to offend God, whereby wee make an end, or worke out the worke of our Saluation with *feare and trembling*. These bee the foure parts of godlinesse, wherein all Christian Soules must bee carefullie exercised. In this is the substance of true godlinesse, It is better to bee starke naught, than to double our sinnes by seeming good. It is easie to juggle the outward eye of flesh, but that inward Eye which seeth our *thoughts a farre off*, nothing shall escape. There is not a *Crowne* of life for *carnall liuers*.

\* Note.

Ioh. 13. 18.

Hearken vnto mee, mine heart. Bee busie in prayer, joyne fasting therevnto, lest that the high feeding of the flesh make the bodie to kicke against the Soule, which is too farre in loue with the bodie. \* Of a pampered bodie may the Soule often say in some measure, as Christ saide of *Judas, Hee who hath eaten bread at my table, hath lift his heele against mee.* \* All fleshlie pleasures are both vaine and vile, they are like *blisters*, which beginne with *itching*, but end in *swelling sores*. Beware of such succred poyson.

\* Note.

\* Note.

1 King. 17.  
12.

\* My counsell is, that often thou reade the holie Scriptures, and particularlie the thirtie one Chapter of the *Prouerbs*, where *thrift* and *godlinesse* are joyned together. Bec carefull and painefull in thy manage. Thinke surelie that *Idleness* is the mother of all mischiefe. Seeke God's grace both earnestlie and earlie. A little with God's blessing is a rich heritage. *An handfull of meale and a little oyle in a cruse*, was sufficient for the *Prophet* and the *Widow of Sarepta*, till the famine was past. That blessed *handfull* was better, than the best provided *Barne* or *Girnell* in the Land. \* The grace of God is an *heritage of greatest and*

\* Note.

<i>his Spouse.</i>	OF THE SOULE, &c.	7. day.	355
<p><i>surest rent.</i> Vnsanctified prosperitie is but a seeming <i>Sunneshine</i> which vnauoidable must perish. Blessed is the woman who with <i>Marie</i> in some measure is <i>receiued in Grace</i>.</p> <p>Take good heede to thine heart, watch well ouer thy thoughts; though thoughts bee called <i>light</i>, the sin of thought is <i>heauie</i>. From the inward thoughts spring and sprout all outward mischiefes.</p> <p>As for thine outward carriage, meddle not in other men's matters. * Curious searchers of the life of others are often carelesse <i>correctors</i> of their own. Manie neglecting the hudge beame in their own eye, must needes bee tampering with the little motes that are in others. A <i>slicked tongue</i> and a <i>slacke hand</i> keepe other companie. An idle woman must bee a prattler; when the hand cannot practise, the tongue must prattle. To such it is scorne to preach, that for <i>euerie idle word wee must all bee answerable</i>.</p> <p>My deare Spouse, I must tell thee all that I thinke concerning thy well, for I desire thy Soule to bee <i>knitte with mine into the bundle of life</i>. Take good heede to thyselfe, these who in this world haue a <i>name to liue</i>, haue great neede to rule well their life. The nearer a bodie bee to a lighted <i>Candle</i>, the greater is the shadow thereof, so the nearer the bodie of sin bee to one that is <i>inlightened</i>, the greater is the <i>scandale</i> thereof. * Put the breadth of thy finger hard neare to the <i>Candle</i>, and it shall make a shadow greater then all your bodie; but the farder it bee remoued the lesse it will appeare. Remember, I pray thee, how neare thou art to the <i>Candle</i> of a bright and glorious profession, a little <i>Mote</i> of euill will bee called a <i>mountaine</i> in thee, because thou was my wife, and because wee haue liued with good report. * The wicked are most faine to take the Godlie, but tripping in a lesser fault, of their infirmities they make bucklers for the defence of their maliciousnesse.</p> <p>Vse my counsell for feare of <i>scandale</i>, and for to flee all appearance of euill, <i>Hate the verie garment spotted with the flesh</i>. Watch well ouer thyselfe both alone and in companie. Striue neuer to <i>seeme to bee that which thou art not indeede</i>.</p> <p>* Manie haue much more than they shewe; but moe shewe much more than they haue. The Religion of the greatest part, for all their pretences, is but a <i>smoke</i>, a <i>shadow</i>, a <i>blast</i>, or a <i>sound</i>. * <i>Substance</i> without <i>appearance</i>, is better than</p>			<p>Luk.1. 28.</p> <p>* Note.</p> <p>* Note.</p> <p>* Note.</p> <p>Iudg.5.23.</p> <p>* Note.</p> <p>* Note.</p>

- \* Note. *appearance without substance.* \* The Soule which hath but a forme of godlinesse is most deformed in God's sight.
- \* Note. Ordinarlie shee who is most *farded* is most *filthie*. \* *Vices* are most *vile*, when they are *shrouded* and *ouer-cast with a countenance of Vertue*; a *wizard* of pietie maketh one a *monster* in God's eyes. \* There is no such *villanie* as that which is *varnished ouer with colours of godlinesse*. Sinners may cloake sin and couer it for a space, but they cannot stand long, *for wickednesse shall bee broken as a tree*.

Let therefore thy Faith within appeare in thy life without.

- \* Note. \* All the Faithfull should bee like the *rule* of that *Booke*, which *Ezekiel* saw in a vision, *which was written within and without*. If there bee no *Letters of life* written without, there is no *liuing Faith* within, but a *dead carion of Faith*, for *Faith without workes is dead*. For this cause flee the *foggie lithernes* of the flesh, and striue for the fruites of Faith. \* Aboue all, bee earnest in prayer, the preseruer of *honestie*. Heare God's word with reuerence, as *good newes from a farre Countrie*. Let this word bee a straight rule to direct thee in all the carriage of thy life; let no worldlie businesse with-drawe thee from it while it is preached. \* These who eate their bread with greatest *sweate*, eate not the sweetest bread. It is not earlie rising, nor late going to bedde, that enricheth. \* Though for a time *Martha's toyling and troubling her selfe about manie thinges*, seeme to bring much profite, it shall bee seene at last, that *it is the grace of God that enricheth*.

- \* Note. \* This is most certaine, the surest fastuing in this world is but loosnesse without God, in whom alone is the *certain-tie of that which shall neuer perish*.

- \* Note. \* In all thine affaires, in all companies, remember that in the secrete *closets* of thine heart, thou haue frequent *ejaculations* vnto thy God, that hee may guide and garde thee while thou shalt encounter with temptations: *hardlie shall shee bee caught that feareth the snare*. Sathan with his baites and

- \* Note. lures is euer waiting for to catch his prey. \* Hee hath three great *gunnes*, three great *impoysoners*, whereby hee wasteth the graces and good names of manie, viz. *the lust of the flesh, the lust of the eyes, and the pride of life*. It shall bee thy best to arme thy selfe against these three, by holding continuallie a *wakening and jealous eye ouer thy whole conuersation*. If the euill thought bee stifled so soone as it



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beginneth to stirre into the heart, it shall neuer bee able to produce an euill action into the hand. For this cause wise <i>Solomon</i> gaue a precept which I may call a <i>spirituall Cordiall</i> , which is, that <i>about all watch and ward men and women should keepe their heartes.</i>			Prou.4.23
* Manie with <i>Hypocrites</i> may seeme to haue their hands in heauen, by giuing <i>almes</i> with the <i>Pharisee</i> , while indeede their proude, loftie, and faithless heartes are in <i>Hell</i> . God looketh not so much to the outward action as to the inward affection.			* Note. Luk.18.12
* The Lord cannot away with the <i>painted superficial flowrishes of holinesse</i> of these that are false hearted and <i>meerlie formall</i> . The <i>Israelite</i> , indeede, in whose heart is no guile, is the Lord's delight. Studie therefore, I entreat thee, to the puritie and power of godlinesse. Bee carefull to write all these <i>heart precepts</i> vpon the <i>palmes of thine hands</i> , lest that vnawares thou bee woefullie caught and ensnared in some scandalous sin, whereby thou shalt shame thy profession. All mortall <i>feete are feeble</i> and stand in a <i>sliperie ground</i> . O what danger is in giuing way to our first sinfull motions! while sin is <i>least feared it is most to bee feared</i> . Sathan is most dangerous while hee is <i>transformed into an Angel of light</i> . Poyson confected with <i>Sucre</i> is most piercing and deadlie. <i>Smiling Iobbs</i> are most cunning in <i>smiting</i> ; faire alluring and tickling temptations ofttest preuaile.			* Note. Ioh. 1. 47.
* Manie are like the <i>Larke</i> , which, while it <i>playeth with the feather, and stoopeth to the glasse, is suddenlie enwrapped in the Fowler's net.</i>			2 Cor. 11. 14.
There is nothing more dangerous than <i>securitie</i> . While <i>Peter</i> thought himselfe stronger than all men, Sathan was <i>hatching three abominations in his heart</i> , which at last brake out, first in lyes and then in perjurie. Stand in awe and sin not. One sin draweth on another like linkes in a chaine. <i>Wee haue sinned, wee will go vp; that is, wee haue sinned, wee will sin.</i> Keepe euer GOD in thy sight, and bee humble.			* Note.
Bee carefull in all thy carriage to liue in good example. <i>Allow not thy selfe</i> in that which is euill; flee the folies of this age, which is wonderfullie giuen to newe guises of decking the bodie: most women's hearts are sowed with this <i>leauen</i> .			Deut.1.41
* Let spirituall joyes bee thy jewels, and the good workes of thine hands, let them bee the gold ringes of thy fingers, the matter of thy pleasures. There is nothing more pleasant than to do well.			* Note.
* For this cause good workes are in that <i>Song</i>			* Note. Cant.6. 1.

of Songs called, a *gathering of Lillies and flowrishing of the Vines*. Shee who is too curious of the outward decking of the Backe, cannot bee carefull of the inward trimming of the heart. \* Fard and foolish vaine fashions of apperall, are but *Bawds* of allurement to vncleannesse. \* Away with these *dyed Dames*, whose *beautie is in their Boxe!* Such dawblings are soone washed off from these painted *Iezabels*; such *melting faces* are not meete for marterdooime, for the cause of Iesvs: vnder such false faces is no lodging for true and honest heartes.

\* Note. In all thinges striue thou to bee sober. \* Beware to *out-runne* thy ranke, or to *out-weare* the fashions, by attyring thy selfe too gorgeously. *Soft apperall* is but for *Kinges houses*. What are such Cuts and Cordons, Silkes and Satins, and ether such superfluous vanities, wherewith manie aboue their ranke and place are so disguised, but infallible tokens

Mat. 11. 8

\* Note. of an vnsanctified heart? \* With such folies often are joynd *libertine eyes and wandering in wanton glances*. Let my counsell please thee, *Idol not thy bodie* with these who harbour in their bosome the *snaike of pride*. \* Let thy chiefe

\* Note. care bee to decke the *hidden man of the heart*. A meeke and humble Soule is a great ornament in God's eyes. This

1Pet. 3. 18

is Scripture, *The ornament of a meeke and quiet spirit is of great price in the sight of God*. Shee whose heart is truelie godlie, will bee most carefull to put on that which most will please the Lord's eye. Consider well what I say;

\* Note. follow not the fickle fancies of vaine women, whose mindes are like the *Moone*, in a continuall change; but rather bee a Scholler of these whose wisdome is constantlie contrarie to all newe fangled folies. \* Too curious busking is the *mother of lusting lookes*, the *Iuy-Bushe* hung out for to *inueigle vnsanctified heartes vnto folie*.

\* Note. \* What are these finest *silkes*, the fairest *feathers* of our pride, what are they but *wormes' worke* and *mouthes' meate?* Striue for the power of mortifying grace. While the flesh is iustie and at full sea, the Spirit is at vnder, euen at a low ebbe. The pampering pride of life is the bane and poyson of spirituall graces: beware of it. It is an high treason against the Most High, it is a sin which first lifteth vp, and after bringeth downe with a shamefull fall, that which it hath once lifted vp.

\* Note. \* The heart of man is like the *shell fish*, which pride, as an

*Eagle*, taketh vp into the aire, but while it is come to a great hight, it anone letteth it fall vpon the *rockes of shame and disgrace*; where, after that it hath dashed it in pieces, it greedilie deuoureth it. \* Hee who in Heauen could not dwell with Pride, will neuer on Earth harbour in that heart where-in it lodgeth. Outward counterfeite humilitie may for a time juggle the eyes of the beholders, such a varnished pride is a double abomination. O how detestable vnto God are these who beeing *vainlie puffed vp in their fleshlie minde*, haue no lodging for humilitie, but into their mouths! And yet who can haue patience to giue eare, shall at last heare a *Sibboleth*, some *swelling word, which by the accent, shall giue notice, that they are not such as they say.*

\* Note.

Col. 2. 18.

\* Certainlie *Humilitie* is one of the fairest flowers in the whole garland of spirituall vertues. Whereas *Pride* a spirituall tympanie bloweth vp the heart, and maketh the Arteries to swell with vncleane spirites, *Humilitie* tempereth the blood, and quieteth the Spirit with such a calmnesse, as that wherein the Lord appeareth to *Elijah*.

\* Note.

1 Kin. 19.  
12.

Some, if they bee not *Whoores* or *Theefes*, they thinke that they cannot faile, and yet in one sin are all sinnes, for who faile in one, faile in all. \* That which God saide by his Prophet is notable, *If a man beget a sonne that is a Theefe or a Murtherer, or that doeth anie one of these thinges.* Obserue the wordes, *Anie one*, though hee do all these thinges, *Shall hee liue? hee shall not liue; hee hath done all these abominations.* See how hee who hath done but *anie one*, is heere also saide to haue *done all these abominations.* See how all sinnes by a little bore creepe in with a deceitfull pace. If one poysonfull herbe bee in the *Potte, death is there.*

\* Note.

Ez. 18. 10.

Verse 13.

What shall I say more of *Humilitie*, the rarest vertue in women? This I will say, *The lowliest heart is euer in highest in God's account*, it euer hath the best share of his fauours. \* As streames of waters runne to the low *valies*, so do the graces of God flowe to the humble Soules. Shame and confusion of face is the ordinarie end of all the *puffs of pride*, and of all *vnlawfull daliance*. This sentence neuer lighted false, *Pride must get a fall.* This is Scripture, *Though the Lord bee high, yet hath hee respect vnto the lowlie, but the proude hee knoweth a farre off.*

\* Note.

Ps. 138. 6.

Bee constant in all thy wayes. Striue to keepe peace



\* Note. with thy neighbours. \* For this end set a *porter* at thine eare, for to holde out false reports : an *open eare* and a *loose tongue*, are two deadlie foes to all *sacred friendship*. Where such are, *triffles* are taken for *trueth*. After that a matter is thorowlie *sifted*, most men's *reports* are found to bee but *babbling*.

\* Note. \* Let the true feare of God harbour in thine heart continually. The feruent zeale of manie is *agueish* like feuers which come and goe by fits and starts. *Ahab* could crouch when hee heard that the *Dogges should licke his blood*. Till *Pharaoh's sorcerers* were fearfullie plagued, none of them could pronounce, *This is the finger of God*. Bee not like the wicked who neuer feare God, but when hee is in a tempest. Fooles are so *stiffe and steelie* that for God they will not *stir an inch*, till his judgement cause them to stagger.

Striue to liue by *precept* and not by *example*. Manie thinke themselues to bee well, because they are not so euill as manie others. \* In this they are like the *Drapers* who giue *luster* to a *Karsey* by laying it to a *Rugge*. The deeper damnation of some in the poole and puddle of perdition, shall bee a verie small comfort for these that are in the *shallow foordes of the floodes of fire*, kindled with the *brim-stone beames* of euerlasting burnings. \* The fore skinne of an vncircumcised heart is so *thicke and brawnie*, that no precepts can pierce through it, till the Spirit himselfe make a way.

Oh then, seeing wee are all a *broode of corrupt loynes*, it standeth thee in hand to bee earnest with that Spirit of grace, that hee would teach thee to *keepe watch and ward ouer all thy wayes*.

\* Note. \* If anie creature offend thee, *bite not at the stone*, but lift vp thine eyes to God. *None euill is in the Citie, but that which hee hath done*.

At diuine seruice bee not chill nor colde. Bee feruent in thy prayers, while thou speakest to God with thy mouth, suffer not thine heart to wander vpon toyes. It is more difficile to pray than to preach ; wicked men may preach, but they cannot pray, God hath branded them with this blot, *they call not vpon God*. \* The Lord put into thine heart the *juice and sappe of his Grace*.

My Spirit is so wearied that I am not able to expresse my minde.

<i>his Spouse.</i>	OF THE SOULE, &c.	7. day.	361
<p><i>The Pastour.</i>—The Psalmest saide well, <i>The Lord will perfect that which concerneth mee.</i> Hee who hath begunne in you his graces, shall perfect that which concerneth you, yea, and shall make his <i>grace to bee made perfect in your weaknesse.</i></p>			Ps. 138. 8.
<p><i>The Sicke Man.</i>—O my Lord, <i>leade mee in the land of vprightnesse.</i> O God, <i>with thee is the Fountaine of life, In thy Light wee shall see light.</i> Reuiue mine heart, O Lord, with some newe supplie of strength from aboue. <i>Let the wordes of my mouth and the meditations of mine heart, bee acceptable in thy sight, O Lord, my strength and my Redeemer.</i></p>			2 Cor. 12. 9. A Prayer. Ps. 143. 10. Ps. 36. 9. Ps. 19. 14.
<p>Above all thinges, my louing Spouse, beware of euill companie, the corruption of good manners ; and <i>fuell of folie.</i>        * It is good to vse companie as <i>Moses</i> did his <i>Rod</i> : so long as it remained a <i>Rod</i> hee remained with it, but so soone as it became a serpent, incontinent, hee <i>fledde from before it.</i> Bee not like these most vile persons, who for to <i>varnish</i> their appearances of euill with <i>allegding innocencie</i>, say, that they care not what men say of them, and that they cannot hinder men to speake. Away with such wordes ! such vaine prattlings cannot <i>secure the Conscience</i>, neither <i>content the scandalized beholders of euill appearances.</i> If thou do not <i>euill</i>, do not <i>euill like.</i> Bee not altogether carelesse what others say of thee, but in all securitie of life, striue for a good name, which is <i>better than precious oyntment.</i> There is no such folie as folie practised with profession of wisdom. <i>Hypocrites</i> may warilie watch ouer their wordes and outward actions, but none but <i>Nathaneels</i> haue heartes <i>without guile.</i></p>			* Note. Exod. 4. 3. Eccl. 7. 3. Ioh. 1. 47.
<p>Consider well, I pray thee, that wee are now come to the <i>dregges of dayes, and extremities of time</i>, and also to the <i>extremities of sin</i> : for <i>auoiding of the sands, wee rush vpon the rockes.</i> Wee liue in the last and most corrupt age, wherein the verie <i>confluence of all the corruptions of former ages</i> haue made their <i>Randie-roues.</i> So, (as all may see,) it is vtterlie impossible, except the Lord worke wonders, that anie keepe themselues so passinglie pure from all <i>spice of contagion</i>, but some one infection or other shall sticke vnto them, vnto God's dishonour, and their own disgrace. O how manie rubs are in the way to life eternall ! My best beloued, let such instructions sinke deeplie downe into thine heart, that thou bee not like Hypocrites, who are more thought-</p>			

full for plausible conueiances and outward plastering appearances, than for anie substance of godlinesse. Bee trulie godlie, and not prophane, like these who say what the Prophets will, must into the house of *Rimmon*, one thing or other must they do, wherein God must bee *mercifull vnto them*.

\* Note. \* As for thee, bee a *Church-wife* and also an *House-wife*.

It is not seemelie for women to bee *gading* heere and there: shee is most happie who in this sinfull time is *least knowne of the world*, so that shee truelie striue to *know God and herselfe*. Wise *Solomon* who in his wisdom excelleth all, as also in number of wiues, spake by experience, that *wandering Women were not chaste*: by this speciall marke hee brandeth the whoore, *that her feete abide not in her house, but now shee is without, and now in the streetes*. By *Solomon's* record, shee that *gadeth abroad* cannot bee well thought of. With Wisdom shee hath *cracked her credit*.

Prou.7.11.

Verse 12.

Gen. 49.7.

Gen. 34. 1.

If *Dinah* had tarried at home while shee went abroad, shee had not beene deflowred, which was the cause of great bloodshed, which made her brethren *Simeon* and *Leui* afterward to bee *divided in Iacob, and dispersed in Israel*. The occasion of all that euill was from the vanitie of the *Damosell*: her folie is registered in God's Chronicles for all Ages to come, that women chieflie may reade it, and bee wise by her example. The wordes are these, *And Dinah the daughter of Leah, which shee bare vnto Iacob, went out to see the daughters of the Land*.

Remember well I pray thee, these few precepts. Bee carefull and sincere at the seruice of thy God. Serue him not by halves. \* Hee who is onlie holie, must bee serued wholie. Take good heede to thyselfe, *beware of clawing flatterers, who for gaine will varnish thy vices, for to make them seeme vertues*. Labour for a good name, perrell it not for trifles. If for light matters it bee *mainlie hazarded*, it shall bee easilie cut off: where euer thou bee, bee content with thy lot. See that in anie wise thou neuer *harbour in thine heart a discontented minde*. Beware of an euill tongue, which is an *vrulie euill*; within the compasse of the mouth wherein it is, is a *world of wickednesse*.

\* Note.

Iam. 3. 6.

Bee carefull both for the inward and the outward of thy conuersation, for manie eyes will looke and spy what shall bee thy life after mee. Bee therefore euer vpon thy garde, sin neuer in *hope of secrecie*, for none can sin without a wit-



nesse. Sequester thyselfe from all occasions of euill, if thou would haue grace to bee *dearlie and deeplie rooted in thine heart*. Where euer thou art, thinke God thereto to bee present. Take him at all times to bee an *eye witnesse* of thy thoughts. \* Though all bee *barred out*, the Lord is *within*. Feare God and liue in peace with thy neighbours. \* Let the *good thoughts* of thine heart, *put thee ouer in the hands of practise*, first, know and then do, which is complete Christianitie. Growe in grace, grone for sinnes past, escape relapses, haunt the godlie, flie these that are of a prostitute Conscience. Sin is like a *Ring-worme* of a contagious and spreading nature, from lesse to more, ouer *Shoes* ouer *Bootes*, like *Hezekiel's* waters, from the *Ankles* to the *Knees*, and so higher and higher, from scab to scandale. Shune all appearance of euill, so shall thy conuersation sauour like oyntment, and most sweete perfume. Now the Lord bee with thee, Kisse mee, and so farewell.

*The Pastour*.—Heere, Sir, are your little Children waiting for your blessing, it is good that yee say something to them for their instruction. The last wordes of a Friend or of a Father are often of greatest weight, and beare most into the remembrance of these to whom they are spoken.

I feare that yee faint in your weaknesse, and therefore bee as summary and short as yee can.

*The Sicke Man*.—I thanke God, though the strength of my bodie decayeth, my Spirit is become stronger, like *Samson*, after that his haire beganne to growe. My force and courage within is renued, like the youth of the *Eagle*, by casting of its *bill*. Blessed bee hee who *giueth power to the faint*, and *increaseth strength to them that haue no might*.

O Lord, mould mine heart after the heauenlie modell of thy *Lawe*. Emptie mine head, and disburden mine heart of all earthlie cares, that my thoughts may bee wholie and entirelie spent vpon thyselfe, without anie turning awrie from holie and heauenlie meditations.

*The Pastour*.—Seeing God is with you in such a spirituall power, spend your short time the best yee may for his glorie, and for the well of these whom yee desire to bee best in this world after you.

\* That newe strength which appeareth in you at the sight of your Children, remembereth mee of old *Iacob* lying on his death-bedde: when it was tolde him that *Ioseph* whom hee

\* Note.

\* Note.

Iudg. 16.  
22.Ps. 103. 5.  
Isa. 40. 29.

A Prayer.

\* Note.

Gen. 48. 2. loued was come to see him, it is saide, that *Israel strengthen himselfe, and satte upon the bedde.*

*The Sicke Man.*—I finde the like mercie, though not in such a measure.

A Prayer. *O my God, fit and furnish my Soule with the sanctifying grace of thy Spirit. Rouse vp my spirit, whet vp my minde to seeke the things which are aboue. Lord, put a liuing Soule within this dying bodie.*

A SPEECH TO HIS CHILDREN.

And now yee, my Children, gather your selues together and hearken vnto your louing Father, that yee may remember well his last wordes.

Come neare mee, I pray you, and receiue your olde Father's blessing; let mee lay both mine hands vpon your heads, that I may make my last prayer for you.

A Prayer. Gen. 48. 16. *The Angel which redeemed mee from all euill, blesse the Lads, and let them growe in multitude as fishes. God make you as Ephraim and as Manasses.* Beholde now, my  
1 Kin. 2. 2. deare Children, *I goe the way of all the earth. Keepe the charge of the Lord your God, to walke in his wayes, that yee may prosper in all that yee do, and whithersoever yee turne your selues.* By instant prayers to God, hemme in the  
\* Note. folies of your youth. \* In this wicked euill world, striue to bee like *fishes* which keepe their *fresh taste* while they liue in *saltest waters*.

Bee carefull to consecrate the first yeares, euen the *flower and prime of your life*, vnto the Lord, which shall bee a meanes for sanctifying the rest of your age. \* The *first borne* and the *first frutes* vnder the Lawe of Ceremonies were the Lord's. The substance thereof in the Gospel, is that wee giue the Lord the best of our yeares, and the *flower*

\* Note. and *strength of our age*. \* Most men in the *prime of youth* are both *hote* and *headie*. Happie is hee, who in a sober moode and colde blood, passeth the time of his sojourning heere chieflie while hee is in the strength of youth. By carefull culture and manurance, the fiercenesse of *Beares* and *Lyons* will bee mitigated and tamed. It is a great slight of Sathan to make young men sport in their sinnes, vnder hope they may repent when they are olde. But alas! who is so  
\* Note. young that can say, that hee shall liue vntill morrow? \* Is it not seene that there bee as manie little as great skulls in

*Golgotha?* As soone, say wee, commeth the *Lambe skinne to the market as the olde Sheepe's.* \* But though they who

\* Note.

are young were assured to become olde, they could not bee assured of repentance which is the gift of God, which hee giueth to whom and when it shall please his Majestie. That which is the gift of God's good pleasure is not a thing which a man may haue when hee pleaseth. Youth is like the time of *the stirring of the poole*, a gracious time, if it bee well employed. Christ, I know, may cure a Soule that hath beene sicke of the palsie of sin *eight and thirtie yeares*, but that must bee counted a most rare miracle. \* Late repentance is seldom sound. But alas! though a man were assured that in his olde dayes hee should repent truelie of all the folies of his youth, how bitter a thing is that which God's word calleth *Repentance!* \* A *Pagane* hauing gotten some little glimpse thereof, while hee conferred the pleasures of sin with the paines of repentance, refused to bargain for his pleasures, saying plainelie, *Non emerim tanti pœnitere*, that hee would not buy repentance so deare. Most men in the heate of their sinnes lay about them to finde some pretence for the lessening thereof, lest they seeme vglie.

Ioh. 5. 4.

\* Note.

\* Note.

Oh, that youth would bee wise! our youth is either a great friend or a great foe vnto our olde age. If wee get a fill of God's *mercie in the morning of our age, wee shall bee glad and rejoyce all our dayes.* \* The remembrance of a well spent youth, is in olde age like the casting of the *Eagle's bill*, whereby its age is renewed. \* O the *siluer coloured gray head* of that olde man, who from his youth, in the maine of his life, hath *walked in the wayes of righteousness!* Grace from the *Cradle* is of great expectation. \* Happie is that youth which is olde in grace. If yee get grace to your youth, yee shall get glorie after age. God it is who *giueth both grace and glorie*, which two I may call the \* *euerm-lasting twinnes* conceiued into the breast and bowels of that *Mercie* that is aboue.

Psal 90. 14

\* Note.

Psal. 103. 5

\* Note.

\* Note.

\* Note.

Take heede, my Children. In your first dayes striue to bee like the *Ancient of dayes.* \* A good Conscience well kept in youth is a *perpetuall feast* for olde age. That man's youth is a great friend to his olde age who can say with *Obadiah, I feare the Lord from my youth.* A well spent youth is a blessed *seede time* for Heauen. A well spent youth is

\* Note.

1 Kin. 18.  
12.



*spirituall physicke* vnto olde age, which of it selfe on Earth is a sicknesse drawing vnto Death.

As the well spent youth is a friend vnto olde age, so if it bee euill spent, it is a most fearefull foe; a foe full of woes:

\* Note.  
Ps. 25. 27.

\* woe to him whose old bones are sores with the *sinnes of his youth!* the Lord hath taken *the penne* in his hand, wherewith, after hee that hath narrowlie searched his wayes, hee shall *write bitter things* against him, and shall make him *possesse the iniquities of his youth.* \* Beware therefore to *set your corruption to worke*, for to giue the *Prime of your life* vnto pleasures. Bee wise in time, lest Sathan *slylie foist in and closelie conuay* corruptions into your young and tender heartes,

Iob. 13. 26.

\* Note.

by *tickling and tempting* you to folie. \* It is more easie while it is time to spende well the time than after to redeeme the mispent time. Why would yee trouble your olde age with young folies? If yee saue the seede of folie in your youth, yee shall vndoubtedlie *reape sheaues* of sorrowes in your olde age. It is a sore trouble to sowe in laughter and reape in teares. \* In the best man that liueth, there is sufficient matter of mourning for his *cloudie and rainie yeares.*

\* Note.

The olde man hath enough to suffer vnder *sicknesse*, though hee had no comber of his *sinnes.* \* O how pleasant is the *bitter haruest of a foolish youth!* O folie! hath not olde age paines sufficientlie in the bodie, though it bee not *surcharged with the troubles of the Spirit?* What wisdome is this to *surcharge* the weakest age with the heauiest burden? \* Thinke chieflie vpon this, seeing the goodnesse of God followeth the whole life of man, from his mother's bellie to his buriall, it is reason that his whole life, as well youth as olde age, bee framed for to expresse his thankfulnessse.

\* Note.

\* Note.

My first and chieftest direction to you is, that yee giue to God the *first fruites of your age.* \* Suffer not sin in your tender yeares to get holde and haunt in your heartes. A godlie Youth hath a speciall promise of God: *These that seeke mee earlie shall finde mee.* This parable was forged in Hell: *Young Sainctes olde Deuills*, that is, *A good Lad will bee an euill man.* And this is turned ouer againe by the prophane world, viz. *An euill Lad will bee a good man.* Nay, but an *euill Lad* is in the way to proue an *olde way-string.* A young *scoffing Ismael* will become an *olde straggling reueller.* Children in Scripture are called *Plants.*

\* Note.

Ps. 128. 3.

If in the Moneth of *May* a plant bee without *leaves or buddes*,

wee conceiue little good hope of anie fruites to bee had in the haruest time thereafter. Will a tree bring foorth fruites before it flowrish ? When flowrish time is past without anie blossome, shall wee looke for anie fruite for that yeare ?

Learne of the *Trees* to know your seasons. \* *Solomon* sent the sluggard to *Doctour Pismire's Schoole* for to learne wisdom, to prouide for the euill day. Striue with the *trees* in your youth to get a *spring of grace*, which may appeare in the *sprout and blossome of dispositions vnto vertues*.

*Mulum est assuescere a teneris.*

\* To beginne well or euill is to bee in the *midst of the journie*. Most powerfull are the first *impressions*, like the *loue of women*, which ordinarlie is greatest towards her first Match, the *guide of her youth*, who *tulit primos amores*, hath gotten the *prime of her loue*. It is hard to fall from her first loue. \* See what a liking these who are in *Kinges' Courts* will haue to remember of the *Cottage or rurall vil-lage* whereinto they were borne and brought vp. The *secret draught* is so powerfull that hardlie can anie expresse the cause. This made a *Pagane* to say,

*Nescio qua natale solum dulcedine cunctos Ducit, et immemores non sinit esse sui.*

By this yee may see, how by a certaine *secret instinct*, wee euer loue the places where wee haue beene borne and brought vp. \* Obserue the lesson of this, if yee passe your youth in sin and in the pleasures thereof, hardlie shall yee euer forget that companie ; do what yee can, yee shall euer haue a certaine secret loue, which your Soule *darre not auouch*, toward that which yee once loued while yee were young.

\* If your sinnes bee your *Companions* in your youth, they will bee your *Counsellors* in olde age. *Rehoboam's* fall was in this, that hee tooke counsell of the *young men that were growne vp with him*. If sin bee brought vp with you in your youth, there is danger that yee take its counsell in your olde age. The time of youth is most dangerous, for in it the affections are *boiling*, in it *reigne and rage vnhalloved heate and passionate distempers*, which, except they bee repressed with the strength of grace, *breake out into the thunders, and tempestuous stormes of vncleannesse, of ryot and of drunkennesse*, and such like, which make most fearefull *breaches and deepe gashes into the Conscience*.

Beware therefore at the first to sin, lest at last yee sin by

\* Note.

Prou. 6. 6.

\* Note.

Prou. 2. 17

\* Note.

\* Note.

\* Note.

1 King. 12.  
10.

Isa. 48. 4. custome. The *hardening custome of sin*, is in Scripture called, *An yron sinewe in the necke, and a brazen brow.*

\* Note. \* If custom of sin make you impotent in well doing, it shall

\* Note. at last make you impudent in euill doing. \* Hee who *manteth* or *stammereth* in his speach while hee is young, will in

\* Note. all appearance speake so vntill his dying day. \* Fooles dreame that man is like *March*, if hee come in with an *Adder's head*, they thinke that hee shall goe out with a *Peacocks taile*, as if an euill beginning were the way to an happy end.

1 Pet. 2. 11. Bee wise in time, my deare heartes, from your youth consecrate yourselues *Nazarites* vnto the Lord, that is, bee pure and holie, touch no vncleane thing, giue no prouocation to the flesh, but rather *abstaine from all fleshlie lusts, which warre against the Soule.* What shame for God's sonnes to bee sinne's slaues!

\* Note. If yee would liue long, liue well. \* The *wicked* saith *Solomon*, *shall not prolong his dayes, which are as a shadow, because hee feareth not before God.* \* For this cause it

\* Note. shall bee your best to take the first *handsell* of time for well doing. Resist the Deuill in the beginning of sin. \* Fight

\* Note. against iniquitie as against a foraine enemie at the *borders of your heart*, euen at the *first landing* before it get *fitting in fast and stable ground.* While it is *fleeing*, fight it off the shore. \* Sin is like a *Cockatrice*, it must bee killed into the

\* Note. *shell* before it come out with *piercing venemous lookes.* \* Sathan in this last and most corrupt age, hath with manie blots *branded earlie holinesse.* As for you, my counsell is, that with great care yee striue to beginne well, *earlie in the morning of your age*, and that thereafter yee constantlie goe on, till like a *Sunne* yee come to the *Noone of grace in glorie.*

\* Note. \* In three times of our age wee should striue to three degrees of holinesse. In Childhood wee must bee good, in

\* Note. Youth head wee must grow better, in olde Age wee must bee best. \* Hee who is not best at last in mine opinion, was neuer good at all.

In all Ages take heede to all your wayes; bee neuer wedded vnto anie sin, though it seeme like *Zoar* but a little one. There is no sin so base that it will goe alone without a *Page* at its backe. While yee heare of others faults, prac-



tise *Plato* his Precept, *Numquid ego tale? Haue I done anie such like thing myselfe?*

Striue in all your affaires to bee vpright before God and man. Bee euer of these that stand on the Lord's side for the good cause. Let no consideration of profit or preferment, make you to *stifle the voyce of your own Conscience*. Shute not your eares at its crye like the *Adder at the voyce of the charmer*. Bee not loth to know yourselues, trye and examine well your inward parts. Do neuer with *great confidence*, that which yee cannot do with a *good Conscience*.

Ps. 53. 4.

If yee sin, delight not in sin; such *pleasures are too deare, and bought at too high a rate*.

In your whole life reuerence your *Pastour* though subject to manie infirmities, *for wee faile all in manie thinges*. *Elias* refused not his meate because a *Rauen*, an vncleane fowle brought it vnto him. Best men often are *signes and wonders* euen in *Israel*.

1 Kin. 17. 6.

Isa. 8. 18.

Oh, that I had wordes of motion, that might stirre you vp to all Christian duties! Beware, I exhort you, to follow anie euill example giuen by mee. \* Striue by grace to bee better than the *Rocke* whereout of yee haue beene *hewen*. Manie a time haue I started aside and stumbled in the way. It is a rare mercie of God that hath brought mee thorow this world with honestie. It is onlie God's garde, euen his sauing grace, which hath kept my life from *scab* and *scandale*, for in trueth, I speake it to my shame, that God may haue the glorie, I haue beene like a foolish *Flee* that flutters about the *Candle*. It is by the *meere mercie* of my God, that the *winges of my profession*, haue not beene scorched with the flammes of some one temptation or other, which should haue beene to mee the cause of some filthie downfall. \* A scandalous sin is like a *dampe* which quenencheth the bright *Candle* of a glorious profession.

\* Note.

\* Note.

Let these that are *forewarned*, striue to bee *forearmed*. Happie is hee who in time beateth downe his own corruptions, and tameth his wilde heart like an horse whom the Ridder breaketh, that hee may trauell him the *parts* and the *pace* as hee best desireth. It is onlie God's mercie which hath *stopt the torrent* of my corruptions. Learne therefore of mee to *passe the time of your sojourning heere in feare*. The euill which man *least feareth* hee is nearest to fall into.

1 Pet. 1. 17.

Take heede, my deare Children, and giue eare vnto my

* Note.	counsel. * Where euer yee bee, thinke shame to commit
Act. 24. 17.	that which yee would thinke shame to confesse. In all
* Note.	things strue to <i>haue a cleare Conscience towards God and</i>
	<i>man.</i> Respect more <i>goodnesse</i> than <i>greatnesse</i> and its <i>sway</i> .
* Note.	Bee always courtesse. * Cut not a man in the <i>current of</i>
	<i>his speech</i> ; bee not selfe conceited, but bee little in your own
* Note.	eyes. Strue rather to bee <i>good</i> , than to seeme to bee so. Obey
Prou. 27. 6	your betters; hearken to the wise; reuerence the <i>gray haire</i> s
	found in the way of righteousness. * Suffer rebuke patient-
	lie, for it is better than secret loue; <i>faithfull are the wounds</i>
	<i>of a friend.</i> Haunt euer the companie of the godlie. In
	all affaires bee like the <i>Bee</i> , sucke out of all things the best,
	and leaue the worst, seeke out the honie, leauing the venome
	to the <i>Wasp</i> . Let euerie day bee to you as your <i>last day</i> .
* Note.	* Before you goe to bedde at night make your <i>score euen</i>
	with your <i>Judge</i> . Bee daylie carefull to <i>fit your count</i> , so
	shall yee haue the lesse to <i>account</i> for at your <i>finall reckon-</i>
	<i>ing</i> . In all things bee vpright and do well, for as <i>Ieho-</i>
2 Chr. 29.	<i>saphat</i> saide, <i>The Lord will bee with the good</i> . If yee
11.	would <i>die the death of the righteous</i> , strue first to <i>liue the</i>
Numb. 23.	<i>life of the righteous</i> . * If yee would <i>come to the end</i> , yee
10.	must not <i>leape ouer the meanes</i> . While yee are young, kill
* Note.	your sinnes in their <i>youth</i> , euen in their <i>first motions</i> , while
Eph. 4. 34.	they touch but the <i>spirit of the minde</i> , before they bee hatch-
Isa. 59. 5.	ed out from vnder the <i>affections</i> . Breake betimes the <i>Cocka-</i>
	<i>trice's egge</i> , lest at last it breake out into a <i>Viper</i> . Beware
* Note.	to conceiue mischiefe, lest yee bring forth iniquitie. * <i>By</i>
	<i>the corruption of our corruptions, is the generation of our</i>
* Note.	<i>regeneration</i> . Pamper not the Carion. * Beasts fed on the
	<i>bare commons</i> , are not so neare the <i>slaughter</i> as these that
	goe into <i>fatter pastures</i> . Beware of all vncleannesse. Make
	a couenant with your eyes, not to beholde <i>wine and women</i> .
* Note.	Keepe carefullie your vessels cleane in <i>sanctification and</i>
	<i>honour</i> . * If yee <i>slippe</i> in anie sin, beware to <i>sleepe</i> in it,
* Note.	for that is death, <i>Vita in vigilia est</i> . * Godlie men in olde
	age regretting their former haunts, are lessons from God to
	teach Youth not to <i>plot the pleasures</i> wherewith God is dis-
	pleased. Manie sinnes of Youth bee called <i>trickes</i> , but it is
* Note.	a <i>terrible tricke to goe to Hell</i> . * People foolishlie cloake
	Fornication with a <i>tricke of youth</i> , but the Spirit of GOD
1 Cor. 10.	giueth it a <i>scarlet cloake</i> dyed in red with the blood of <i>three</i>
10.	<i>and twentie thousand</i> .

Bee yee wise in time, let the remembrance of the *shrill sound of the last trumpet*, euer holde your heart in a stirre so soone as yee see the least appearance of euill. \* Thinke no sin little, seeing it is against so great a Majestie. For eating of a tree, *Adam* was banished out of *Paradise*. For touching the *Arke* shaken with the *Oxen*, *Vzzah* lost his life. For looking into it, *fiftie thousand threescore and ten men* were slaine at *Bethshemeth*. For gathering sticks vpon the Sabbath, God declared that the man should bee *stoned vnto death without the Campe*. Such things are written for our learning. As for you, stand in awe to sin in a thought. To *clippe the Kinges Coyne*, were it neuer so little, is an *high treason*. Bee afraide at the *first glowmes of your GOD*. Crouch so soone as hee beginneth to shake his *rod at you*. In all companies bee constantlie godlie, like the *Sunne* in his light. Too manie, like the *Moone*, now glister with reflexes of light, and anone are darkened. Now and then they appeare with diuerse faces, now with *Saul*, they are *Prophets among the Prophets*, and anone, as *reuoking* all former godlinesse, *they runne ryot with gluttons and reuellers*. O my beloued, thinke neuer shame to bee godlie among scorers! Care not that by your *conscionable carriage* the wicked bee *gauled and grieved*: in their *madde moode* they will call all godlinesse but *outwardnesse and formalitie*.

Take good heede to all your wayes, set a garde about your thoughts, and a watch before your mouth. \* Seeing the tongue is man's *glorie*, let it not bee abused with *rotten wordes*. \* Let not your eares bee open for to receiue the *scouring of other mens filthie mouths*.

Bee calme and quiet in all your wayes. Bee not rash or hastie, looke before yee leape, bee not *selfe-willed*, proude contemnners of your betters. Aspire not aboue your pitch. \* Care not so much for man's *despight* as for God's *displeasure*. Let God bee the *caruer* of all your *cares*. Abhorre to bee idle like these who *sitting in the Chaire of sloth*, passe their time at *handie dandie*. Loyter not while yee should labour. \* The first word that *Pharaoh* saide to *Jacob* and his sonnes was, *What is your trade or occupation?* Bee painefull and faithfull in your calling, liue not litherlie as these that are giuen to sleepe, the *sluggard's lingring sicknesse*. Hee is of a base spirit who sluggishlie gaping and stretching himselfe, lyeth *lusing on the downe*. Vp, vp, *from the*

\* Note.

2 Sam. 5.7.

1 Sam. 6.  
19.Numb. 15.  
39.

\* Note.

Psal. 57.8.

\* Note.

2 Pet. 2.10.

\* Note.

\* Note.

Gen. 44.33



*feathers* earlie in the morning, striue with the *Cocke* in watchfulnesse, and rise with the *chirping of the birds*. Ioyne watching against euill, with wishing and prayers for that which is good. \* It is good that the bodie bee moistned with the *morning dewe*, earlie rising bringeth health to the bodie, and increaseth the number of man's dayes. \* I remember of a verse, which while I was young serued for a *wakener* for to rouse mee from my morning sleepe.

*Sanctificat sanat, ditat quoque surgere mane.*

That is, it maketh *holie, whole, and rich*, to rise earlie in the morning. for this cause earlie buckle yourselues to your businesse. Bee wise and watchfull. In all your enterprises haue an eye vpon your God, do all as into his sight, bee not too cast downe in aduersitie, nor too puffed vp in prosperitie. \* If man's applause make you to *ouerweene* yourselues at anie time, *chasten your loftinesse* with the memorie of manie infirmities which are *nested within you*, in all thinges feare the worst and hope the best. \* That which seemeth to man vnlikelie, is not with God impossible.

Let your life, in a godlie, sober, and ciuill carriage, shine before men, that they seeing it, may glorifie your heauenlie Father. Striue not to bee called *Doctours* and *Rabbies* though yee bee men of letters, but aboue all striue to bee teachers of others, by good example, and not by word onlie, lest yee bee like the *Fyle* which smootheth all other thinges, but itselfe remaineth rough. \* Beware of all sinfull pleasures which like faire *Ladies* come with alluring *propines* to woo and *catch the vnstable Soule*. \* In the verie throng of all your adoes, drawe yourselues to a set dyet of priuate deuotion.

Mine heart beginneth to faint, of force I must make a pause. After that I am refreshed with a little rest, I shall declare to you all that is in my minde and memorie.

*O my Soule, seeke and sigh for grace! Bee carefull for a nearer acquaintance with the Lord of Heauen.* Shortlie thou shalt embrace him whom the Fathers by faith *saluted but a farre off*.

Heb. 11. 13  
A Prayer.

*The Pastour.—Lord, heare thou in Heauen the grones of thine humble supplicant; make him fullie and freelie to taste and partake of the pleasures of thy graces, till hee come to glorie. Roll his wearied Soule within these compassions, which in thy mercie are rouled together. O deare*

<i>his Children.</i>	OF THE SOULE, &c.	7. day.	378
<i>Iesvs, besprinkle thou his heart with thy precious Soule-saving blood, which is euer louelie to the mercifull eye of the Father.</i>			
Take breath a little, Sir, that yee may continue in such precepts. Such heauenlie sentences were neuer <i>bred</i> nor <i>brewed</i> vpon the earth. The Lord himselfe hath put the <i>Roll</i> of these things into your mouth, which yee haue eaten, and which make your breath to haue the <i>sauour of life vnto life</i> . Certainlie in some measure the Lord Iesvs hath breathed vpon you, as hee did vpon his Apostles, when hee saide vnto them, <i>Receiue the Holie Ghost.</i>			Ezek. 3. 1. 2 Cor. 2. 16 Ioh. 20. 22.
<i>The Sicke Man.</i> —Lord, imprint thine Image into my Soule afresh.			
My Spirit is reuiued, a newe power is entered into mee. Blessed bee hee who <i>giueth power to the faint, and who increaseth strength to them that haue no might.</i>			Isa. 40. 29.
Giue eare now againe vnto my speach, O yee, my deare Children; incline your eares vnto the wordes of my mouth. * See that yee <i>liue in loue</i> : a <i>rent</i> is the forerunner of a <i>ruine</i> . If yee would liue and die in honestie, practise all Christian duties: feare God, loue the Church, honour your King, bee faithfull to your Countrie, reuerence your Mother; <i>Bee pittifull, bee courteous</i> , liue in loue together. * Your strength is in vnitie, like a <i>sheafe of arrowes</i> . <i>A three-folde cord is not easilie broken</i> . * Our Lord, after that hee had ended his last Supper, prayed fise seuerall times, <i>that his Disciples might bee one</i> . The smallest graine of discord will at last growe to such head and heate, that it will part these who are most intire in loue. Let the falling out of <i>Paul</i> and <i>Barnabas</i> , that blessed <i>paire</i> of most worthie worke-men, teach all good men to <i>liue in loue</i> . * Men of a <i>waspish nature</i> cannot worke Honie with the <i>Bees</i> : bitter poyson is onlie to bee found in their <i>Combes</i> .			* Note. 1 Pet. 3. 8. * Note. Eccl. 4. 12. * Note. Ioh. 17. 11, 21, 22, 23, 26. * Note.
So farre as is possible, haue peace with all men. <i>Seeke peace and follow after it</i> . * Bee not <i>braggers</i> nor <i>brawlers</i> , like <i>Ismael the wilde man</i> , whose hand was against euerie man, and euerie man's hand against him. Returne neuer <i>euill for euill</i> , lesse <i>euill for good</i> , but rather <i>good for euill</i> . Bee not like <i>Lyons</i> , which while they are young are <i>gentle</i> , <i>till their tallons growe long</i> . Haue peace with all so farre as is possible, and the God of peace shall abide with you. * Bee not <i>busie bodiys</i> in other men's matters, for feare of			Ps. 34. 14. * Note. * Note.

\* Note. *after-claps*, if anie thing bee amisse. \* One saith verie well, *In little ado much rest, in much ado no rest.*

Learne of *Peter's* fall to flee all euill companie, lest in the end yee come home with a *weeping crosse*. It were better to suffer colde without, than within to bee warmed with such as *S. Peter* met with in the *High Prieste's hall*. Such *warmnesse* is but a *colde comfort*. If yee fall in loue with anie sin, strue not onlie to leaue it, but also to loath it.

The Lord giue you wisdome in all thinges. Bee neither giuen to much *companie*, neither to *saucie singularitie*. Enterprize nothing rashlie, without conferring first with God and with some godlie friend. \* Before yee intend a worke,

\* Note. *cast first the costs*, like the wise *Builder* in the Gospel; holde euer your minde vpon God and honest thinges. \* In

\* Note. most secret places thinke on *God's eye*, which seeth our thoughts *a farre off*. Bee feruent in prayer; grieue not the Spirit of grace; neglect not his graces within you; what-euer they bee let them bee carefullie imployed; see that yee bee faithfull in *traffiquing* with your Lord's *Talents*, for to returne them with profite. Away with these who loue to lurke in a *laxie luskishnesse*!

This age is defiled with filthie *Belghes* of blasphemie. To *sweare and roare* is counted *good fellowship*. Bridle yee your

\* Note. tongues; beware of the *language of Hell*. \* By little and little, in oathes, the *tongue is inured* till it strike at Christe's

\* Note. wounds, with bloodie blowes. \* Cursed shall they bee who dye their tongue red in that blood, which is the ransome of the world.

\* Note. Consider this, I pray you, stand in awe and sin not. \* Bee not like the *world's fooles*, who beeing loose without anie bridle of feare, care not what bee their end, so that their way bee pleasant. Belieue not all reports: \* *try* before yee *trust*.

\* Note. Bee not like the *blind whelpes* which sucke euerie thing that is put into their mouth, thinking it to bee the *teates of their mother*. While yee liue in the *world* bee not *worldlings*. The most *worthie* are not most *wealthie*. *Eutrapeles*

heaped riches vpon these whom hee hated, for to burden them with cares. Vse the thinges of this world rather with *hand* than *heart*. Consider all thinges with a *mature and impartiall suruey* of all circumstances: let neither *Loue* nor *Lucre* make you to sway from the *square and rule* of righteousness.

\* Note. \* All thinges below are but tottering and transitorie trashes,



set vpon a *whirling wheele*. There is none earthlie thing of such worth, for which a man should make a *breach in his Conscience*. If yee studie to bee rich, yee will fall into manie temptations. It is hard to winne much soone and well. \* A *short care* is fittest for a *short life*. \* Most men's heartes are so curbed with carnall, that spirituall meditations take vp their heartes but at *reuersion, by fitte and starts*.

\* Note.

Bee in good example one to another. \* Yee who are elders, bee like the *great wheelles of the Clocke*, whereof if one bee set a going it will moue its fellow, and *that*, the other which is next vnto it. \* Let all your strife bee in this, who in the Christian course shall out stripe his fellow in well doing, as *Iohn* and *Peter* ranne a race who should bee first at the Lord's graue.

\* Note.

\* Note.

Ioh. 20. 4.

\* In all affaires see that your heartes bee euer *downe right* for the good cause. If yee would walke circumspectlie in all your wayes, haue euer an *eye vpon your compt*. None of you can tell how soone yee must compeare in iudgement.

\* Note.

While yee are tempted vnto sin, aske first your heart but these two questions, 1. *What answere shall I make for this to my God at that great day?* 2. *Would I bee content that another did the like vnto mee?*

Bee wise like *Serpents* and innocent like *Doues*. Let your life bee harmlesse, for in that day *Righteousnesse shall beare and weare the Crowne*.

If God spare your dayes, and blesse you with yeares, beware to celebrate *newe yeares* with *olde sinnes*. \* An olde Father saide of himselfe, that when in his tender age hee had once lost the tenor of an holie life, *gray haire were got about his head before that hee could recouer it againe*. Gray haire in the way of righteousness are called, A *Crowne of glorie*. But seeing while yee are young yee haue no particular promise of long life, dreamè not of manie dayes. It is hard to sitte fast vpon a *sandie foundation*. Delay not your repentance in a *loitering lazinesse*; but as a man that hath a set time for his taske daley es not, but carefullie *listeneth to the Clocke and counteth his houres*, so do yee. Bee euer vpon your watch vntill *the time of your changing come*. In the prime of your dayes bee thinking on your end. Bee instant with God, like *Moses*, that hee would so *teach you to number your dayes, that yee may applie your heartes to wisdome and to well doing*. \* Waste not the short *Candle* of your

\* Note.

Prou. 16.  
31.

Iob, 14. 14.

Ps. 90. 12.

\* Note.

life at idle playe, which God hath allotted to *light you vnto bedde*. There is no such foe to *repentance*, as to thinke that *wee haue time enough to repent*, or that wee may repent *when wee please*. \* Hee that will not while hee *may*, shall not when hee *would*.

\* Note.

Bee not prophane like *Esau*. Liue not in a *customarie grosse sin*. Loose not the reines to your corrupt affections. If yee fall with the Sainctes, strue also with the Sainctes to bee recouered out of your falles. \* Manie speake of *David's* fall who neuer remember *David's rising*. The repentance of the Godlie is set downe not to teach sinners to sin, that after they may repent, but rather to driue them from sin, by letting them see how a *short sweete* is followed with a *long soure*. \* What a foole is hee, who seeing his Neighbour breake his leg in breaking of an *Orchard* for an *Apple*, would leape the same loupe, beeing assured of as much, and all because hee seeth that now his neighbour is soundlie healed, and feeleth no more paine!

\* Note.

\* Note.

If yee wander from God, hasten your returne. A man out of the way must come backe againe. The sooner hee returneth the lesse is his labour. If yee fall in sin and rise againe, beware to bee *relapse*. \* An *Horse* comming by the same place where hee caught a fall, will start a backe. Neither for Spur nor Wand will yee get him into the same hole againe. *David*, no doubt, after once would not count the *Tribes* againe, neither would *Peter* after that *awefull looke of Christ*, denye his *Master* againe, neither would *Iob* seeke anie more to *dispute* with his God againe. They all know by experience how *bitter* a thing such sinnes were, and therefore abhorred all such thinges at the verie remembrance thereof.

\* Note.

\* Remember well, I pray you, that *olde age* will inquire what *youth* hath beene doing. This now know, that all *youthlie pranking pleasures* are followed with *pages of paines*, which crye vnto others, that they listen not to the allurements and deceitfull charmes of their filthie flesh. While *Dalilah* lulleth in her lappe, shee is armed with *Sissers* for to cut the haire of our strength.

\* Note.

It is good that both olde and young haue their *toyne* *euergirded*, and their *Candles* in their hands waiting for the conning of their Lord. Learne of the foolish *Virgines*, how dangerous a thing it is to sleepe without oyle in your *Lampes*.

<i>his Children.</i>	OF THE SOULE, &c.	7. day.	377
<p>Let neuer sin reigne in your <i>mortall bodies</i>. Subdue the flesh to the Spirit. * If yee liue in God's feare, looke to die in God's fauour. * Happie is the man that keepeth a <i>Calender</i> of his dayes, whereby hee may bee roused vp to thinke euerie day his last. * It is certaine that our life, like a shippe vpon the Sea, is carried with a <i>strong gale</i>. There is none abiding heere ; our <i>Sunne</i> is fast posting to the <i>West</i> ; as hee arose so shortlie must hee fall.</p>			* Note. * Note. * Note.
<p>And therefore, though yee dwell on earth, <i>minde the thinges that are aboue</i>. Let your Soules heere, <i>in earth and on earth</i>, soare vp toward the <i>euermlasting Tabernacles</i>. * Too manie Soules bee <i>Truands</i> from God, onlie minding the thinges that are belowe. Beware that <i>thornie cares</i> choake in your Soules the <i>seede of grace</i>. To bee worldlie minded is death. Aspire not aboue your pitch. * Thrust not your selues in offices. An office is well called, A <i>Calling</i>, because man should waite till hee bee called vnto it. It is better to bee <i>haled</i> by force of others to great offices, than to <i>rush rashlie</i> vpon them <i>undesired</i>. It were to bee wished that rather men want <i>Offices</i>, than that <i>Offices</i> want men answerable to their discharge.</p>			Col. 3. 1. Luk. 16. 19 * Note.
<p>Affect not to bee singular in glorious shewes of profession without substance, like <i>Pedlers</i> who <i>hang out</i> more than they haue <i>within</i>. There bee none so peeuish as <i>prattling professors</i> without the <i>power of practise</i>. * The newe creature <i>in actions</i>, is the truest <i>outward witnesse</i> of the trueth of the inward <i>affections</i>. <i>Affection</i> bewrayeth the euill <i>affections</i>. <i>Malo esse probus quam haberi.</i> <i>It is better to bee good than so to seeme.</i></p>			* Note.
<p>Among all humane duties bee carefull to keepe loue with your Neighbours. So farre as is possible, winne the good word and will of all men. Bee not contentious nor stirrers vp of discordes. God hath blessed the <i>peace makers</i>. The Apostle's precept is plaine, <i>Let brotherlie loue remaine</i>.</p>			Matth. 5. 9 Heb. 13. 11
<p>Forget not the poore. Hide not your selues from your own flesh. <i>The rich and the poore will meete together</i>, saith <i>Solomon</i> : that is, One good turne may bee requited by another. If they cannot recompence you, they will pray for you. * Though that which yee giue vnto them at the first seeme to bee lost, like seede sowne into a running water which carrieth it away, the Lord, who brought backe the <i>Jordan</i> shall bring backe your lost seede with a plentifull</p>			Prou. 22. 2. * Note. Iosh. 3. 16.



Eccles. 11. 1.	increase. <i>Cast then your bread vpon the waters, for yee shall finde it after manie dayes.</i> Christe's counsell is, that
Luk. 16. 9.	<i>rich men make vnto themselues friendes of the Mammon of vnrighteousnesse.</i> If yee receiue the poore in their neede into your <i>earthlie mansions</i> , they by their prayers shall receiue you in your greater neede into <i>euermlasting Tabernacles</i> .
* Note.	* When <i>Diues</i> hath <i>dyned</i> let <i>Lazarus</i> haue the <i>crums</i> .
* Note.	* Cursed <i>Adam</i> was couered but with figge leaues, and Christ cursed the <i>figge tree</i> for hauing <i>leaues without fruites</i> . While yee giue almes let all bee done without a desire to bee seene or praised of men. Let not your left hand know what the right hand giueth, and God shall reward that <i>humble secrecie</i> with <i>open honour</i> . What euer bee done, see that it bee done in Faith, without which most <i>glorious workes</i> are but <i>glistering sinnes</i> , and <i>Pharisees' almes</i> , <i>beggars of praise</i> , <i>thinges done to bee seene</i> .
* Note.	Bee meeke and gentle toward all. * The Spirit of God cannot light vpon a Soule but in the shape of a <i>Doue</i> .
Prou. 21. 2.	<i>Euerie way of a man is right in his own eyes; but the Lord pondereth the heartes.</i>
	My Spirit fainteth, my breath shorteneth, mine heart sickeneth, I finde Death now besieging my <i>Noble parts</i> . I cannot tell how soone God shall fetch away my Soule. It
Psal. 107. 18.	is most certaine that I <i>draue neare to the doores of death</i> .
	I haue yet some thing in my minde for to tell you, O my deare Children, but for weaknesse I cannot, till I bee refreshed with a little rest. Within a little space I looke to
A Prayer.	bee <i>lockt</i> in my graue. <i>O Lord, say vnto my Soule, I am thy Saluation. Refresh mine heart, rejoyce my Soule with a sight of thy reconcealed face, before that I goe hence, and bee seene no more.</i>
	<i>The Pastour.</i> — <i>Lord, heare thou in Heauen.</i>
	O how much <i>fruite groweth off one stalke!</i> GOD'S grace in you hath brought foorth a <i>large haruest</i> of comfortes to all that haue heard you.
A Prayer.	<i>The Lord renewe your strength, and put his Spirit within you. The Lord sanctifie your Spirit, which is the Candle</i>
Prou. 20. 27.	<i>of the Lord, searching all the bowels of the bellie.</i>
* Note.	The God of all grace hath cleansed and purified your wordes through the <i>stramer</i> of his great mercie. * So soone as yee haue gathered strength let vs heare the rest of your counsell to your Children. In it is wisdom for to bee learned

of olde age : recouer your force a little, that yee may conclude that which yee haue begunne. \* It is good in good thinges to goe *through stitch*.

\* Note.

*The Sicke Man.*—O Lord, perfect thy strength in my great weaknesse.

My deare Children, hearken vnto mee. It is not possible but in this *euill world* yee shall bee troubled with great and grievous afflictions. In my great griefes, I was euer wont to comfort myselfe with that wise speach of *Solomon*, *When a man's wayes shall please the Lord, hee shall make euen his enemies to bee at peace with him*. If anie man offend you, or is offended against you, perswade yourselues that some of your wayes please not the Lord, and therefore if yee would please good men, or haue good men for to please you, walke in the wayes which will please the Lord. All men's heartes are in his hands like *riuers of water*. Hee can make a *foe of a friend, and a friend of a foe*. \* If yee neglect this counsell, yee shall at last bee forced to *stand at staue's end* with the whole world. Hee who is at *variance with his God*, will neuer *agree with himselfe*, and so shall bee in discord with all, for as the *Pagane* saide well,

Prou. 16.7

Prou. 21.

17.

\* Note.

*Conueniet nulli qui secum dissidet ipse.*

Hee who is not good to himselfe, can bee good to none. Though commonlie men say of some, *Hee is, or was euill to none, but to himselfe*. A wise man in this land hath made a good replye to that speach, viz. *It were almes to hang him that is not good to himselfe*.

Now yee are young, yet breath is in the bodie : worke while it is light. \* Bee carefull to keepe a *Calender*, as it were, of your dayes, which may call vpon you hourlie ; bee diligent for the time is short. By yeares, dayes, and hours, our life is continuallie *cut* and *skilssed away*.

\* Note.

What shall I say more ? The Lord giue you wisdome in all thinges. Godlinesse is true wisdome. Best spirited men are not euer most spirituall. As for you, striue truelie to bee religious *Nathaneels, Israelites indeede*. Euerie night before yee goe to bedde, set before your eyes the mercies of that day ; *muster* them orderlie and take a view of them carefullie, that vpon your knees from your heartes yee may giue God his praise. While yee are gone from the publicke prayer of the Familie vnto your priuate *bedde chamber*, remember God's mercies afresh. While yee remember them,

Ioh. 1. 47.

let this bee your last *collation drinke* before yee goe to bedde; take with *Dauid, the cuppe of Saluation, and call vpon the Name of the Lord.* \* As tradesmen haue a *day Booke* for daylie receites, it were expedient that all the godlie haue a *register*, wherein may bee written the *noble actes of the Lord*, for to helpe our weake memorie, lest wee suffer his mercies to *slippe out of our minde.* \* If yee either forget your sinnes or God's mercie, remember that yee haue a *Conscience*, which is a *daylie obseruer, a night watch, and a secret spye into your Soules.*

In all your adoes striue to bee righteous before God, and vpright before men. See in a short verse what shall bee the end both of the godlie and wicked,

Prou.10.7. *The memorie of the just is blessed ; but the name of the wicked shall rot.*

O my deare Children, lay vp carefullie these wordes into your heartes, which I your olde Father haue spoken with much paine. \* Thinke vpon this, *one day Death will inquire what life hath beene doing.*

As for my worldlie affaires, as Rents or Goods, if they bee great lippen not to them ; if they bee little, little with God's grace is enough. If yee bee godlie, God shall bee your Father and your feeder. If yee abound bee not prodigall. Make not a *god of your Bellie.* Beware to *tipple or quaffe*, or with the *glutton* to *feede delicatelie.* Care not for *paunch pleasures* : *John* liued on *locusts.* \* It is better to liue on *Cake and water* with a godlie *Elias*, than to feast royallie with a foolish *Nabal.* Though feasts bee pleasant they are dangerous. When the dayes of feasting were ended *Iob sent and sanctified his children, and rose vp earlie in the morning for to offer burnt offerings for them all.* For *Iob saide, It may bee that my sonnes haue sinned and cursed God in their heart.* Single feasting is fittest for the Soule and most wholesome for the bodie. God sendeth sluggards to the *Pismire* as to a *Master of worke*, for to direct them from *loitering* to *labour.*

\* Note. \* Let gluttons whose dearest delights are in *paunch pleasures*, from morning vntill euen, learne of the *Swallows*, who sitte not downe to dine, but feede while they flee. As they feede on *flees*, so they *flee while they feede.* What should man do with his Bellie, but feede it as in a flight? Let the wings of *sobrietie* carrie you from *glutting plentie*,



before yee bee ouertaken with that which shall make you to bee ashamed to *morrow*. While yee beginne to drinke beware of *after-clappes*. Men by a little distemper at the first, contract easilie an habit of sin. \* *S. Augustine*, speaking how his Mother, *MONICA*, learned to tipple, saith, *Primoribus labiis sorbebat exiguum. Itaq; ad illud modicum quotidiana modica addendo in eam consuetudinem lapsa erat vt prope jam plenos mero calices inhianter hauriret.*

\* Note.

*August. Confess. lib. 9, c. 8.*

That is, at the first shee beganne but to kisse the cuppe, and to sippe a little of the wine, while shee filled the Cuppe to her Parents, but anone shee came to this, that shee *made no bones to sucke drye* full Cuppes of wine. See how from sipping at last shee came to carousing.

Oh, but that is a deare drinke, which costeth a man a Spot in his name and a blot in his conscience! Experience telleth that pleasures is more dangerous than paine, and feasting than fasting. Remember *Iob's children*, see in what a feare that godlie Father was concerning their feasting. Certainelie his feare was not a foolish feare without anie ground. It is set downe in Scripture for to teach men feare in feasting. \* Too manie at such times turne themselues into *barrels and beastes*, swynishlie ouerturning all reason and judgement that is within them. As for you, bee yee sober if yee would bee holie. God will not tarrie into that heart which hath a *god in the bellie*. \* Hee who would lodge the *Arke* must chasse *Dagon* to the doore like a dog.

\* Note.

\* Note.

\* Manie who neglect the bellie, haue pride printed in great capitall Letters vpon their backe. Bee yee not sumptuous in apperall. \* Let God giue you the *coate* according to the *colde*. Follow not newe fashions. Beware of euill example. Woe to the world for scandales!

\* Note.

\* Note.

As yee should not bee *prodigall*, bee not also *misers, pinch-pennies*. Defraude not yourselues of your *graunted good*. Bee thankfull to God for all his giftes. Away with these, who after they haue receiued that which they sought, haue done with God, till they neede him againe!

In all the course of your life striue to holde the *Ballance equall, vertues in the midst*. \* Extremities are like *Border Theefes*, not subject to the Lawes. Bee neither too *nice*, nor too *pert*, too *scurrile*, nor too *silent*. \* In worldlie wealth *trye* before yee *treasure*. If yee bee rich, glorie not

\* Note.

\* Note.

in your riches ; if yee bee *poore*, pray God to keepe you from the *extremitie of pouertie*, lest that yee put foorth your hand to *steale*. \* If God sende pouertie bee not discouraged. Though it bee sore, it is no sin. *Lazarus* with his *ragges* was welcomer to God, than *Diues* with his *purple*. Hee who *begged from that rich man on earth*, saw the rich man a *begger into Hell*. Hee is rich enough who hath the fauour of his God. \* In *good life is long life*.

*Nequities vitæ non sinit esse senem.*

*The wickednesse of life abbridgeth the life.*

Bee more desirous to liue well, than to liue long. Too, too manie liue to spende their *grace-right* with their *Birth-right*. Such like wantone Widowes are dead while they liue.

If yee fall in sin, vp, vp, make haste to returne vnto your God. Repentance delayed in youth is a strengthening of sin against the olde and weaker age. The least sin entertained, maketh a way for more. \* The least drop of the *juice of euill* is like *leauen* that sowreth the *whole lump*.

If in this world yee prosper, bee not taken vp with selfe foolish conceite. Take not outward prosperitie to bee the ell and measure of God's loue. \* Whither yee wither or yee flowrish in worldlie thinges, thinke vpon this, that your miserie or happinesse can bee in nothing but in that which is eternall. \* Goe where yee please, the *justice of God* one day shall try the foote-steppees which yee haue trodden.

The chiefe *Legacie* which I leaue to you all, is the *Charter* of God's promise, which I haue receiued by the hand of Faith. In it is an *Heritage of lines fallen in pleasant places*, viz. that not onlie hee should bee my God, but that hee should bee a God to my Children vnto *thousand generations* : keepe fast this promise into the *Charter Chists* of your heartes. In confidence of this promise depende vpon your God in *well* and in *woe*, in *wealth* and in *want*. Though hee should slay you, yet say with *Iob*, that yee will *trust in him*.

Now for to drawe to an end, for my breath faileth and mine heart fainteth, I desire you aboue all thinges to bee earnest in prayer with God. \* By prayer morning and evening, dresse your Soules like the *Lampes of God's Tabernacle*. Fill them of the pure *oyle-olue of his Grace*, that alwayes they may shine. \* *Eliphaz* charged *Iob* chieflie with this, as being the chiefe cause of all his woe, that hee *restrained*

*prayer before God.* With this the Psalmest hath branded the wicked, *They call not vpon God*, and againe, *They call not vpon God.* \* It is obserued by the most cunning *Physitions*, that *paine in speaking and loathing of meate* bee two *symptoms* of a diseased and distempered bodie. A Soule while it *prayeth*, it speaketh, while it *heareth*, it eateth. If there bee paine in the one and loathing in the other, that Soule cannot bee well. Thrise a day *Dauid* was wont to pray, *at morning, euening, and at noone.* \* This zeale also *wakened him* while others were sleeping. At *mid-night* hee arose for to pray vnto his God. Happie is that man, who shall so spende the short time of his life in this *valie of mortalitie.*

Psal. 14.4.  
Psal. 53. 4.  
\* Note.

Let this in all thinges bee an *awe-band above your heads*, that the eye of the Almighty God is euer vpon you, and that hee is acquainted with all your wayes. Where euer yee bee thinke yourselues euer to bee in that most awefull presence. Make Conscience of all your thoughts, for the verie *thought of foolishnesse is euill.*

Ps. 55. 16.  
\* Note.  
Ps. 119.  
148.

Beware of the lustes of youth. Striue with God in prayer, that hee would so ingage you in his grace and loue, that your corruption proue not strongest while your wittes are weakest. Intreate earnestlie the Lord, that hee would make *perfect his strength* in your *weaknesse.*

Pro. 24.9

When yee finde anie good beginnings of Grace within yourselues, waite stedfastlie vpon the due accomplishment thereof in Glorie. Whom the Lord loueth hee loueth to the end : his calling and gifts are without repentance.

2 Cor. 12.9

If this yee do carefullie, yee shall bee like *twigges*, which hauing a *vigorous life*, sproute and flowrish till they come to trees.

And now at last for to conclude, and summe vp the whole brieflie. If yee would haue God to dwell into you, bee yee an holie Sanctuarie for his Spirit. If yee would haue God to rest in you as hee did into his holie Temple, there must bee in you, as was in his Temple, an *Holie of holies.*

\* As were within God's *Arke* so must yee haue within your heartes, the *Tables of God's Lawe*, the summe of the *Olde Testament*, and with them the *potte of Manna*; euen Christ the *bread of life*, the substance of the *Newe Testament.* Loue this word, honour this word, bleed for this word, yea, and die for it. Manie in this world bee like these

\* Note.

Ioh. 6. 35.



Act. 17. 11. *Pultrons*, and base spirited men of *Thessalonica*, who had no courage for the trueth. As for you, strue to bee like these of *Berea*, who were better borne and of a more *manlie breeding*, in that they were couragious for the Trueth. Strue to the keeping of God's Commandments, for like friendes they are so linked together, that if one bee offended all the rest will interest themselues in its quarrell; faile in one, and faile in all. Pray feruentlie, that yee may practise all these my precepts. This doing, yee shall neuer finde your selues fatherlesse. The great God shall bee your Father. To this Father now I giue you, intreating him to bee a Father vnto you in all times to ensue.

A Prayer. *The Father of mercies, the Sonne of his loue, and the Spirit of comfortes, so guide you in all your carriage, that yee may carrie an incorrupt Conscience to the Graue. The God of all grace make you perfect, stablish, strengthen, settle you, and leade you in the Land of vprightnesse. The Lord blesse you all with his best blessings. My blessing I leaue you. Kiss mee, and so fare well.*

1 Pet. 5. 10. Now the day is farre spent, and my strength beginneth to faile mee; seeing all thinges, as the Apostle saith, *are sanctified by the word of God and prayer*, let vs conclude this daye's conference with our humble supplications vnto our God. My deare *Pastour*, offer yee vp this *Euening Sacrifice*. The Lord perfume it with the spirituall incense of Christe's merits, that thereby our Soules beeing perfumed, the Lord may finde a smell *as the smell of a fielde which the Lord hath blessed*. Pray earnestlie for mee, that the Lord giue mee both strength and courage for the fighting out of this *Battell*, that in the end I may bee crowned with the *Laurels of an euerlasting victorie*.

Gen. 27. 27. *The Pastour*.—My Soule rejoyceth to haue heard so manie good wordes from your mouth. *Solomon* said verie well and wiselie, *A word spoken in due season how good is it!*

Prou. 15. 23. According to your desire wee shall conceiue a Prayer to GOD for you. The Lord powre vpon all our Soules that promised *Spirit of grace and of supplications*.

Zach. 12. 10.

A PRAYER FOR THE *SICKE MAN*, SORE WEAKNED  
WITH *SICKNESSE*.

**M**OST gracious GOD, most deare and louing Father,  
*Let the word of our mouth, and the meditations of* Psal. 19. 14  
*our heartes, bee acceptable in thy sight, O LORD, our*  
*strength and our Redeemer.* By thy Spirit banish all  
stragglings thoughts, and keepe our mindes steddie and at-  
tentiuie in this chieftest worke of deuotion.

Beholde, LORD, and consider heere thy poore Seruant  
fainting in great weaknesse of bodie ; but though flesh and  
friendes, health and wealth, and all should faile him, thou,  
LORD, will neuer faile him. Hee is thy Seruant, hee is thy  
Seruant, the sonne of thy handmaide. Thou hast most  
powerfullie hitherto supported and vpholded him by thy mer-  
cifull hand. Now leaue him not while hee is drawing neare  
vnto his *long home*.

It is easie to perceiue that his *age is departing from him,*  
*like a shepherd's tent,* and that thou art readie to cut off his  
life like a *weauer*. His desire, LORD, is to bee with thee ;  
thou hast heard the sighings of this prisoner, and thou hast  
vnderstood the grones of thine own Spirit. As thou hast  
begunne the good worke in him, so perfect it in due time.  
As thou doest with the yeare, *crowne it with thy goodnesse.* Ps. 65. 11.  
Withdrawe not thy grace from him till it bee made *perfect*  
*in weaknesse*.

Thou, LORD, hast manifested thy loue to him wonderfullie,  
by putting into his minde and mouth such diuine precepts  
and counsells, to his Friendes, Wife, and Children, that all  
that haue heard them, haue beene forced to wonder at the  
glorie of thy grace.

Now, deare Iesvs, let thy force bee with him in his fainting,  
but the nearer hee draweth vnto his end, let thy Spirit the  
Comforter enable him the more, till victoriouslie hee hath put  
an end vnto this *Battell*. As the strength of his bodie shall  
beginne to decrease, let the comfortes of thy Spirit increase  
in his Soule. Seale vp in his heart that peace, which thou  
hast purchased by the blood of the *Prince of peace*. Assure  
him of the rest of these joyes which are to bee reuealed,  
whereof hee hath alreadie *received the earnest*. O say vnto  
his Soule, that thou shalt bee his Saluation.

Iob. 4. 13. In the *silence of the night*, while *deepe sleepe falleth vpon man*, make thou his *reines* to instruct him. Suggest vnto his heart the sweetest wordes of thy comfortes, which may  
 Prou. 25. 11. bee vnto him like *apples of gold in pictures of siluer*. Waine his heart daylie more and more from the loue of thinges belowe. Make thou his Soule to soare vp with *Eagle's wings*,  
 Isa. 40. 31. towards the heauenlie Mansions. Prepare now his Soule to the *last conflict*. Put vpon him *all the Armour of God*.  
 Eph. 6. 11. Strengthen his Faith, that hee may holde fast by thee, yea, so resoluedlie, that though thou should *slay him*, yet hee may *trust in thee*.

When the force of sicknesse shall take away the vse of his tongue, make his heart to grone vnto thee in the secret language of thy Spirit, that *in thine hands hee commendeth his Soule*, and that hee *desireth thee to come quicklie for his reliefe*.

Let not the increasing *throes and pangs of death* discourage him. In greatest anguish vpholde his *enfeebled heart* with the hope of Glorie. Looke on him, Lord, with the eye of thy mercie; incline thine eare to the sighes of his heart; make haste to come, for his Soule is longing for his *appointed time, till his change come*. As thou art the *Lord of life*, so vnto thee belong the issues of death. Let strength proceede from thee like vertue from *Christe's garment*, whereby hee may bee encouraged against the fearefull assaults of death, which shortlie in all appearance shall besiege his noble parts, for to bring him vnto dust from whence hee came. Make thy Spirit to enter into his heart, for to vpholde him against this feare and smart of his last and most beaueie houre.

2 Cor. 5. 1. Let him know that if the *earthlie house of his Tabernacle bee dissolved*, that hee hath a *building of God, an house not made with hands, eternall in the heauen*. Make his  
 2 Cor. 5. 6. Soule more and more earnestlie to grone for to bee *cloathed vpon* with his house which is in Heauen. Seeing while hee is *heere at home in the bodie*, hee is *absent from the Lord*, make thou him confident and willing rather to bee *absent from the bodie*, that hee may bee *present with thee in the Heauens*.

Let the hope of the Resurrection vpholde against all the *terrors of the Graue*. Perswade his Soule, that at the sound of that *shrill celestiall Trumpet*, his bodie shall arise



Prayer.	OF THE SOULE, &c.	7. day.	387
and with these same eyes shall beholde his <i>Redeemer</i> , and none other for him.			
Innumerable euills, Lord, haue compassed him about. Now the time approacheth that thou wilt deliuer him from all his feares. Make haste, Lord; <i>Come, Lord Iesvs, come.</i>			
Rebuke Sathan wee intreat thee, that in the darksome night hee interrupt not the comfortes of thy Spirit. Suffer neuer that <i>shie and craftie one</i> , to bereaue him of the <i>pledges of thy loue</i> . Make him to holde fast that which hee hath, that none bee able to take his Crowne. O mercifull God, take notice of all his wants and necessities, and bee thou to him SHADAI, GOD all sufficient for to supplie them. Let him not want that Grace without the which hee cannot serue thee. Through thyselfe make him to <i>push downe all the enemies of his Salvation</i> . Through thy Name make him to treade them vnder foote that rise vp against him, for hee hath not forgotten the Name of thee his God, neither hath hee stretched out his hands to a strange God.			
While his eye-strings shall bee broken, and when the <i>throes of death</i> shall make his heart to tumble within him, then bee thou the strength of his heart, the health of his countenance, and his God. In his greatest griefes anoynt his Soule with some <i>droppes of that oyle of gladnesse</i> , wherewith thou once anoynted our Lord and Sauour <i>aboue his fellowes</i> . Let thy Graces, like that precious oyntment that <i>ranne downe vpon the beard of Aaron</i> , flowe downe from thee aboundantlie vpon all the powers of his Soule. Let spirituall vertues drop downe vpon him as the <i>dewe of Hermon</i> , and as the <i>dewe that descended vpon the mountaines of Zion</i> . O thou, the perfection of beautie, shine vpon his Soule. Indewe him with a melting and relenting heart.			Ps. 45. 7. Ps. 133. 2. Verse 3.
Bee mercifull to thy distressed Church, comfort Her in all Her teares and troubles. Pittie Her deformities. Adorne Her with <i>Puritie</i> and <i>Vnitie</i> . Though Shee bee outwardlie <i>duskie</i> , because the <i>Sunne</i> hath withered Her, yet Shee is the Kinges daughter, whose <i>whole glorie is within</i> . <i>Awake, O North Winde, and come thou South; blow vpon Her Garden, that the spices thereof may flowe out. Declare vnto Her enemies, that if they touch Her, they shall touch the Apple of thine eye.</i> Let them all know that it is <i>hard to kicke against prickes</i> , and that if they persecute thee, thou wilt throw them to the ground.			Cant. 1. 6. Ps. 45. 13. Cant. 4. 6. Zach. 2. 8. Act. 9. 5.

Bee mercifull to our gracious SOVERAIGNE the Kinge's Majestie, as by thy Grace thou hast made him a King, so by thy Grace make him a good King. Powre down a princelie Spirit vpon his Soule, that Hee may haue *courage for the Trueth*. Make him answerable to his most honourable Style, *Defender of the Faith*.

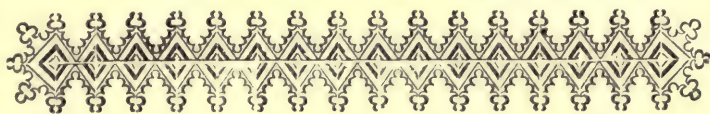
Ps. 45. 13. Vouchsafe thy mercie vpon his *Princelie Spouse*. Let the beautie of the Lord Her God bee vpon Her, make Her like the *King's daughter which is all glorious within*. Make Her a *Mother in Israel*, a nurse Mother to thy Church, an happie Mother of blessed Children.

Bee mercifull to all the Nobilitie of our Land, fixe fast their heartes vpon the thinges that are aboue.

Ioh. 3. 29. Blesse our Pastours, make them painefull and faithfull at thy Seruice, that they may *gaine with the Talents* which thou hast committed to their keeping. Make them to strue more then for states to bee in thy fauour. Let their chiefest care bee to winne and woo manie Soules to the loue of Iesvs, the blessed *Bridegroom*e of the Church.

Good LORD, bee mercifull to vs that are heere humbled before thee. Encrease our Faith, and better our feeling and apprehension of thy loue. Looke graciously vpon this our *euening sacrifice*, which wee do heere render vnto thy Majestie, perfumed with the merits of thy Sonne, in that prayer which hee by his most *sacred wisdom*e hath taught vs, saying, *Our Father which art, &c.*

A Prayer. *The Sicke Man*.—Before the market time of my life bee ended, O my deare God, let mee haue a rich *pennie-worth* of thy mercie. Thou who biddeth vs *buy without monie*, giue vs grace to take the aduantage of the Market, before the Sunne of our life bee set. O that in this our day wee could know the thinges belonging to our peace, that in an holie zeale the corruptions of our affections wherewith our heartes heere bee enthralled and solde vnder sin, may bee justled out and tread vnder foote.



## THE EIGHTH DAYE'S CONFERENCE.

A CONFERENCE WITH A CARNALL FRIEND, CONCERNING HIS BURIALL, CONCERNING FUNERALL SERMONS, DIVERSE PRAYERS.—DEATH APPROACHING.—A SOLILOQUEE BETWEENE THE SOVLE AND THE BODIE IN A TRANCE. THEIR LAST ADEWES.—THE LAST GASPES.—MICHAEL AND SATHAN DISPUTE FOR THE SOVLE.

### The Sicke Man.

**T**HE troublous toyles of this world are the *bane of Man's life*; they *surfet his minde with cares*. My Spirit is much wearied. *Oh, that I had wings like a Dove! then would I flie away and rest.* \* O with how manie rootes are wee fastened vnto this earth! The *World, Wife, Life, and Children*, but most of all *our own corruptions*, are burdens which hang so fast on, that none hand but that of the *Almightie* is able to shake them off. So long as wee haue health and wealth wee *stalke in our vanities*, like *Nebuchadnezzar* in his palace of confusion. Wee neuer perceiue that wee dwell in *Bable* till one judgement or other bring vs to confusion. Wee will not suffer to bee reproofed while the time is fittest for repentance. Wee are offended at the Word except that it glyde by our faults. Wee will not, with *Peter*, bee *with-stood to the face*.

\* The Preacher must *whisper his reproofes* behinde our backes, or hee must speake vnto vs as vnto Princes, into *Parables*. Wee *heare like stones*, and *goe like snails*. Fye vpon vs! oh, that wee were wise!

*A Carnall Friend*.—What are yee now doing, Sir? In all appearance yee are shortlie for to leaue this world. Yee haue saide all your adewes, and haue turned your backe vpon all worldlie thinges, as *Hezekiah* did when hee turned his *face to the wall*.

I desire, Sir, to know of you but one thing: Where would yee bee buried? Were it not expedient that your *Corps* lye

Ps. 55. 7.

\* Note.

Gal. 2. 11.

\* Note.

2Sam. 12. 1

Isa. 38. 2.



into the *Church*, where are buried these which are in greatest account in this world?

2 Cor. 7. 31  
\* Note. *The Sicke Man.*—What haue I to do with this world, or with the *fashions of this world, which passe away*? \* Wherefore should I make the glorious House of my God a flesh-potte of corruption? Fye vpon our folie! Should it bee conuenient that my *stinking bones* cast vp anie *noysome vapours*, for to trouble the *liuing* at the seruice of the *Euer-liuing*?

Mat. 21. 13  
\* Note. What aduantage shall it bee to my Soule, to come and fetch this bodie out of a *Church* more than out of a *Church yeard*? What prerogatiue shall it bee to my bodie in that day, that it hath beene buried into God's House? God's House in Scripture is called, *An House of prayer*; but in no place is it called, *A place of buriall*. Let no man make mee an euill example after my death. \* What is this: *How long shall foolish man goe round in his course and compasse of vanitie, like a blind horse in a mille*?

*The Carnall Friend.*—But would yee not at least haue a *Tombe*, Sir, and your name written vpon it with this: *Heere lyeth such a man*?

\* Note. *The Sicke Man.*—\* *Vaine* man is glutt with vanitie euen vnto the *gorge pype*. Why trouble yee mee with vanitie in death, who is now mourning for the vanitie of my life? Mine account is cast vp for another world. My name is written into the *Booke of life*, what care I for Letters into stones. Away with such *Banners of pride*! Such thinges are but colde comfortes to a wearied Conscience; such thinges are but vanities of none abode. Where are now the *Mausels* and most glorious Tombes of Emperours? It was well saide by a *Pagane*,

*Sunt etiam sua fata Sepulchris.*

A Prayer. That is for to giue a glosse to these wordes: *Tombes wherein the dead are buried, will bee buried themselues*. Nothing is heere permanent: *Triumphs* haue their *Tombes*, and *Crownes* haue their compasse. *O my God, fasten and fixe the eyes of my Soule vpon that which is eternall*.

O the folies of men's heartes, who vainlie and needleslie waste vpon their dead vanities, that which might build houses for the poore! But let proude men lye vnder their statelie *Towers*; such lifted vp stones must at last fall downe as hee fell who now lyeth vnder them.

I like well of *Beza* his answere on his death bedde to one that spake to him of a Tombe : *Sub cespite viridi*, saide hee ; that is, *Lay mee vnder the greene Turfe*. A notable word of humilitie. Good *Deborah* was buried vnder an *Oke tree*. Manie may lye vnder painted stones, whose Soules are pynned into Hell. God will neuer inquire of a man's Soule, Where was thy bodie buried ? but, How hast thou liued into that bodie ? shall hee say.

Beza his  
reply on  
his death  
bedde.

Gen. 35.8.

Lay mee then vnder the *greene Turfe*. \* How manie *Marters* haue beene burnt into ashes which haue beene cast vp into the winde, and scattered vpon the waters !

\* Note.

*Cælo tegitur qui non habet vnam,*

Hee is couered with the Heauens who wanteth a graue.

*Facilis iactura Sepulchri est,*

The losse of buriall is no great losse.

O that my Soule were truelie humble ! \* I haue, alas ! in the dayes of my vanitie, beene too much pynned with the pride of life, scandalouslie appearing without ; but O, O, O, *Si trabes in oculo strues in corde*, a little beame of pride in the eye, telleth that there is a stake of it in the heart ! And yet in this *Turfe of humilitie*, which I crye for, I spye a *lurking pride*. *Pride* is a secret thing, so small spun that hardlie can it bee discerned. A man will bee proude that hee is not proude, or rather, because hee will not seeme to bee proude. This is *priuie pride*. The *humblest heart* is not euer couered with *coarsest apperall* ; yet certainlie it is good, both in life and in death, to shewe good example. Lesser sinnes at the first make way, and *paue a causey for greater*. Folies framed by some are followed by others. Woe to the world for Scandales !

\* Note.

The chiefe thing at burialls whereof men would take heede, is that the *dead burie not the dead*. Woe to these buriers when these who are *dead in sin* burie them who are *dead for sin*. As for you, Friend, bee wise in your wordes, *The lippes of the foole*, saide the wise man, *will swallow vp himselfe*. In manie men the affections keepe captiue the vnderstanding.

Ecdl. 10.  
12.

*The Carnall Friend*.—I pray God to make mee wise. In all this which I haue spoken there is no great matter of folie. Seeing the pompe of buriall displeaseth you, yee may bee willing that a funerall Sermon bee made for your praise

and commendation: no man of anie worth now wanteth this honour.

*The Sicke Man.*—*So manie men so manie mindes.* Away with the *flattering panegyricks of such funerall praise!* Let Christ bee preached and not sinfull man. \* *So-*  
*lomon speaking of the good wife, sayeth wiselie, Let her*  
*own workes praise her in the gates.* So let the by-past life  
 of a man praise him in his death. All men are lyers, but  
*Dummie cannot lye.*

\* Note.  
 Prou. 31.  
 31.

\* Note. \* If I haue liued well, my life shall *grace and praise mee*  
*sufficietlie*; if not, wherefore should I make the *Trumpeter*  
*of trueth* to become a *libeller of lyes*?

*Vivorum sunt hæc solatia non mortuorum.*

Such comfortes are onlie for the liuing but not for the  
 dead. O the vanitie of stinking pride which blasteth the  
 Soules of men with most filthie staines!

\* Note. \* Tell mee, I pray you, who miade Christe's *funerall*  
*Sermon* when hee was laide into the Graue? Hee whose  
 life could neuer preach, is not worthie to bee preached vpon  
 after his death. If while wee liue our life *preach*, it will  
 \* *preach* also after our death. \* The best funerall Sermon a

\* Note. man can haue, is when his life maketh all his godlie neigh-  
 bours to say, *This man while hee liued was a Nathaneel,*  
*an Israelite indeede, without anie fraude or guile. Hee*  
*was a man who truelie and sincerelie liued in the feare of*  
*his God.*

But men must bee preached, will yee say, for such is now  
 the fashion. Well, if men will bee preached with *Seraphi-*  
*call tongues*, let him who preacheth their *vertues* also preach  
 their *vices*, as the Prophets did of olde, not sparing Kinges.

2 Sam. 11. *Dauid's* treacherie and his adulterie, his *murther* and his  
 4. *numbering of the people*, are as well set downe as his desire  
 chap. 24.1. of the building of the temple. So *Solomon's* idolatrie and  
 1 Kin. 11.4. foolishnesse is as well put in write as his wisdom. So *He-*  
 2 Chr. 32. *zekiah's* pride, and *Ichoshaphat's* louing of these that hated  
 25. the Lord, and *Iosiah's* rashnesse in battell against *Pharaoh*  
 ch. 20.37. *Neco*, are plainelie declared and faithfullie penned, that all  
 ch. 35.22. the world may know that they were but poore sinners. It is  
 Psal. 78.6. writtten of God's beloued people, that for their sinnes God  
*deliuered his strength into captiuitie.* By this appeareth



eidentlie, that the best Kinges and best people are in God's word as well painted in their *vices* as in their *vertues*.

Hee who would rightlie drawe a man's *portrature* must paint his *blemishes* as well as his *beautie*. In such a case his *wrats* and his *wrinkles* must bee wrought with the *pin-sell*, that his image may bee like vnto himselfe. \* If men bee onlie *portreyed in their vertues*, the halfe of their face shall not bee seene. What is the most part of man's life heere but a sinning against God, and a prouocation of the eyes of his glorie. \* The best men that liue heere in the greatest perfection of God's image are like a *quarter Moone*, inlightened but in a *fourth part*. How manie haue but a *sharpe edge* like the *Moone* first seene after the change!

\* Note.

\* Note.

If funerall Sermons were made after this fashion, that men's *vices* were as well reprobued as their *vertues* commended, the Preacher should bee desired to keepe silence. If yee would preach my *vertues*, yee must also preach my *vices*, and then when should that Sermon haue an end? Fye on the pride of life, which all good men chieflie at their death should both condemne and contemne!

Of olde in Scripture wee reade of the *pride of life*. But now in this last age Sathan hath hatched a newe pride, called, *The pride of death*, euen of death which bringeth all men low. \* Pride printed into stones cryeth to the liuing, *Heere lyeth a proude Fellow*. Hee that will bee proude in death, when shall hee bee humble? \* Away with that which is both hatefull vnto God and hurtfull vnto man!

\* Note.

\* Note.

For all that is saide, I would not absolutelie blame *Funerall Sermons*, for the death of God's Sainctes is *precious in his sight*. \* That which is *precious in the eyes of God*, may bee declared *glorious in the eares of men*. But yet with leaue, I must say that with reason in a great part of our Churches, they haue beene *abrogate and casseered* because of abuse. \* Seeing the *Brazen Serpent* which was made at the first by God's own appointment, was broken in pieces for the abuse thereof, and disdainfullie called, *Nehushtan*, a lumpe of Brasse, much more thinges which God neuer commanded in his word for to bee, beeing filthilie abused, may bee rejected. \* For is it not now come to passe, and that to the great disgrace of manie Preachers, to the hearkening and hardening of lewd liuers, that men whose life was full of scab and scandales, their names beeing rotten fore their bodies,

\* Note.

\* Note.

\* Note.

are so decked and busked vp with *flowers of Rethorick*, so wrapped vp into *hyperbolicke commendations* as it were into a *seare cloath*, for thereby to keepe close within smothered the stinking smell of their most filthie memorie?

Let all abuse bee taken away. As for mee I would not that men should bee too contentious and eager in thinges neither bidden nor forbidden by God. \* *Paul* and *Barnabas* for an indifferent thing came at last to such an *heate*, that they departed one from another. But I cannot reade that euer they met againe.

\* Note.  
Act. 15 39.

\* Note.

\* If none but these whom God set out as *lights of life*, were praised after death for to bee a spurre vnto the *living*, for to follow their foote-steppes, it should not bee amisse brieflie to say some what to the praise of the *defunct*. \* Why should not the *glorie of God's graces* in his Sainctes, *passee along and glance clearlie* in the eyes of these that are alieue? But let euer the *bodie of the Sermon* runne vpon *Christe's life and death*, wherefrae issueth all the grace and vertue of man's life: within *one period of a preaching* the praise of anie man may finde *sufficient bounds*.

\* Note.

Psal. 39. 5.

Ps. 78. 39.

Iam. 4. 14.

Now I thanke you, louing Friend, for your kindnesse and good will. But also let mee intreate you not to bee so worldlie minded. It may bee that shortlie as I am now, so shall yee bee. Man's life at the longest may bee *measured with a spanne*. Beholde, saide the Psalmist, *thou hast made my dayes of an hand-breadth*. Mine age is as *nothing before thee*. Our life is but a *vapour* and a *winde* which once passeth away returneth not againe. It should therefore bee your best in time to prepare yourselues for a better life, and not with manie to relye securelie vpon a possibilitie of pardon. If yee bee wise, venter not vpon such broken stauces, which faile in greatest neede.

*The Carnall Friend*.—Thinke not the worse of mee, Sir, if I desire you to bee honoured with the best in Buriall; bee not too precise; I hope that wee shall all come to heauen at last; wee are all sinners. I hope before I die, to repent mee of all my sinnes.

\* Note.

*The Sicke Man*.—\* *S. Augustine's* wordes are of great power.

S. August.

*Metuendum est ne te occidat spes: et cum multum speres de misericordia incidat in iudicium.*

It is to bee feared that while men hope for nothing so much as mercie, euen then they fall into damnation.

I pray God that such hopes deceiue you not. \* Manie foolishlie make a *packe horse of Christe's merits and God's mercies*, not caring what burdens they lay on. \* *A broken heart* is onlie an *heart qualified for the pardons of heauen*. If Christ Iesvs his wordes bee of anie credit among men, this wee must holde, that none shall come to heauen but by the *narrow way*.

\* Sathan with his temptations hath bored out the eyes of manie as the *Philistines* did to *Samson*. But alas ! who hath the courage of *Samson* to seeke to bee ledde to the chiefe pillars, that hee may pull them downe for to bee reuenged of his foes ?

Alas ! this is the fashion of this world, men like the *slug-gard* liue in delayes, in sleepe, and in sloth ; *Yet a little while, and yet a little while*. No man will build an *Arke* vntill the flood come. *Lot* himselfe did *linger* to saue him selfe from a *brim-stone fire*. \* Men *haue no leasure to bee saued* ; so hard is it for the most part to plucke their feete out of the *clouches of this world*. \* If wee could overcome the loue of this world, which is the great *Goliah* of our enemies, then should wee easilie overcome the pride of the *Philistines* and the feare of *Israel*. But *carnall men* know not what it is to *mortifie olde Adam with his corrupt lustes*. \* Fooles feede on folies, and *tickle their fond fancies* with imagined contentments, not knowing the strict and narrow course of sanctification. Such men's speech is often both vnseemlie and vnseasonable.

\* Blessed bee my God who hath giuen mee the *staffe* in the hand, and the *stone* in the *scrippe*, wherewith I haue stricken all my strongest corruptions in the *temples*. Sathan is treade vnder foote, my flesh is subdued, mine heart is in Heauen, I care for the world no more, neither desire I to speake anie longer of clay, or of anie thing belowe. My minde is *aboue, farre from the dirt and drosse of all earthlie thoughts*.

O my heauenlie Father, wrap my Soule, wrap it in the righteousness of thy Sonne. Let that bee the *white long robe of my Soule*, while my bodie wrapt in its winding sheete shall lye rotting into the graue. O my God, fill my fainting heart with a joyfull confluence of the precious sufferings of

\* Note.

\* Note.

Mat. 7. 13

\* Note.

Iudg. 16.  
21.Prou. 24.  
33.

Gen. 19. 16

\* Note.

\* Note.

\* Note.

\* Note.

A Prayer.



Ps. 37. 37.

Isa. 43. 5.

Iesvs, of the promises of life and of the joyes of heauen. Make mine end with that of the vpright man to bee peace. *Bee not cast downe, my Soule, neither bee thou disquieted within mee. Hope in God, for I shall yet praise him, who is the health of my countenance, and my God.*

Oh, but mine heart is sicke! Oh, where is my deare and louing Pastour? His conference is most comfortable vnto my Soule.

*The Pastour.*—I am heere, Sir, waiting till I see the end of your *Battell*. I haue heard all your wordes with great contentment. I haue plainelie perceiued that God's Angels, these *noble spirites*, attend both to guide and to garde you. God by the arme of his power hath brought you out of the *thicket of thornes and pricking thistles of manie temptations*. Hee who hath made all thinges in *number, weight, and measure*, hath not surcharged your Soule aboue that which hee hath made you able to beare.

God in great grace hath made you first to know yourselfe in your offences and miserie, and after that to know him in his majestie and mercie. The Lord God in great kindnesse hath furnished you with *firme Faith, constant Hope, and sincere Loue*. Hee hath led you thorow manie *trauerses and perplexities*. Now haue yee past the most dreadfull and darkest houre of all your temptations.

Mal. 4. 2.

Luk. 1. 7.

Now the dawning of a newe day approacheth, now labour might and maine to bee prepared for your God: within a short space, Christ the *Sunne of Righteousnesse*, that *day spring from on high*, shall arise vpon your Soule neuer for to goe downe. Continue in your prayers to God, that hee would possesse your Soule with true hearted holinesse, without which no Soule shall see God's face. What now, Sir, are yee doing?

*The Sicke Man.*—My sillie Soule is heere waiting till Death come and open the prison doore, that shee may flee to her God and to her Countrie from whence shee came. Fogs and mists arise before mine eyes.

A Prayer.

*O my God, from the Throne of thy Grace raine downe vpon my wearied Soule the refreshing showers of thy most tender mercies. Vouchsafe vpon mee some crummes of thy comfortes.*

Ps. 55. 6.

\* Note.

Oh that I had the *wings of a Doue*, for to flee to the woundes of Iesvs as to the *holes of the Rocks*! \* My

poore Soule in this bodie is like a *Bird in a cage looking thorow the wyres*; faine would it bee free of this sinfull captiuitie.

O but my Soule *panteth* fast after my Sauour! \* What now shall stay mee from my *God*, from my *Christ*, from my *Father*, and my *brother*, and my *Comforter*, and my *dearest darling of delight*? I long to bee in Heauen the place of my rest. My desire is to goe to *Goshen the Land of light, of Life, and of Libertie*. Mine heart is fast linked vnto Christ in loue. *O Lord, what is man that thou art so mindfull of him!*

*O man, what is God that thou art so forgetfull of him?*

O my GOD, prepare mee to meete thee with a bruised Spirit! Melt my sinnes into sighes, and my troubles into teares. Let thy good Spirit leade mee into the *Land of vprightnesse*. Lord, let neuer this clay returne to clay, till my Spirit bee readie to goe to him that gaue it. O quicken and sharpen my care of heauen, dulled and blunted with earthlie thoughts. Make sound wisdome and discretion to bee *life vnto my Soule and grace to my necke*. Make my Soule trimme with that costlie wedding Garment bought with thy Blood. O Iesvs, the blessed *Bridegroom*e, who hast by thy Gospel of grace betrothed my Soule vnto thee, *in righteousness, in iudgement, in louing kindnesse, and in mercies, come now and perfect the marriage in glorie, before the Saintes and Angels that are aboue, where pleasures are for euermore*.

*The Pastour*.—Amen, Amen. The Spirit of God, Sir, is with you, and within you. Continue in such holie and heauenlie thoughts. Contemne still the transitorie trifles of this world, that gladlie yee may desire to goe dwell with your God.

Naturallie all men are so *stiffe-necked*, and so *steele-hearted*, that they cannot submit their will to the good pleasure of their God. O that men would bee wise in time, and could consider how they must bee *accountable* for euerie houre of time they haue imployed in their life! \* Our Soules, alas! are so sensuall, that they will not knit into acquaintance with *Right* and *Reason*, but like *factionous and ligged lieges rebell stiffe* against their Lord! Hardlie will man's heart render vnto that petition which is often in his mouth, viz. *Thy will bee done in earth as it is in heauen*.

\* Note.

A Prayer.

Ps.143.10.

Prou. 3. 2.

Hos. 2.19.

Psal.16.11

\* Note.

\* Note.

\* The pride of man's heart *perketh itselfe about the Lawes of humble obedience.*

Blessed bee God, whose mercie hath made you a resoluéd man! Such wordes as I haue heard of you were neuer taught in the schoole of Nature. *Nature* cannot speake the language of *Canaan*. Wee haue nothing to render vnto God for his working mercies but the *mites of praise*.

O but yee are much beholden vnto GOD, who hath endued your Soule with his loue, and subdued the raging power of temptations wherewith your Soule at the first was carried like *chaffe or dust before a gale and mightie winde!* O but your heart at the first was fearfullie *hacked and mangled* with most terrible temptations!

O but the Spirit of Iesvs hath wrought wonderfullie within you! Now by him are yee made free from all the terrors of temptations which like *venemous hornets* did flie in your face.

*The Sicke Man.*—I finde now all that to bee true. Glad is my Soule that euer it knew that Lord. Full welcome is his Spirit to mee. Christ is now my *Loue* and mine *hearte's delight*. Hee hath ridde my Soule of all mine *heauie-hearted thoughts*. By his blessed Spirit hee hath perswaded mee, that my Soule hath a *true and reall interest* in these *blessed tydings of peace and Saluation*, which hee by his Blood hath *bought and brought* from the Heauens.

2 Cor.1.10

\* Note.

O the mercie of my God! O the *Ocean* of his compassions, which hath swallowed vp the most hudge mountaines of mine iniquities! O what a redemption is this, to bee deliuered from *so great a death*, wherein the damned must *die* so long as God shall *liue*! \* O *death of torments* without anie end! O *life of continuance* without anie ease! O the *immortalitie of that death*, wherein sinners shall euer bee dying, but neuer dead, wherein the least touch of paine cannot bee *counteruailed with the millions of pleasures!* O the tumbling and tossing that shall bee there where the wrath of God shall infinitelie burne!

Luk.19.5.

Now Christ, the Lord of life, hath made mee free of all these feares. I hope shortlie to bee with him. I reioyce in *hope of the glorie of God*. To him will I say, as hee saide out to *Zacheus*, *To day I must bide with thee*. I long to bee out of this *state of strife*. My bodie is weake and mine heart fainteth within mee.



O Lord, recreate and refresh my Soule with the *blessed Blood of the Lambe, orientlie streaming thorow the channell of his woundes*; giue mee a constant assurance, that all my sinnes are blotted out of thy Register. *Where no woode is, there the fire goeth out*: where sin is taken away, there wrath ceaseth to bee. O Lord, conduct the *Ruther of my Soule*, till it hath *sailed thorow all the seas of sorrowes*, and bee come to the Port of *pleasures for euermore*.

A Prayer.

Prou. 26.  
20.

Ps. 16. 11.

*The Pastour.*—Take courage and continue so. Lift vp your head; with the eye of Faith beholde the other *Shore*, euen the Land beyond the riuer, *the Land of vprightnesse, Canaan* which is aboue. Bend vp all your *heart-strings* with heauenlie desires. Fixe fast your eyes vpon that *Crowne of immortalitie*. Let now all your thoughts *claspe fast about the mercies of your God*. Hee now imbraceth you, his hand is a sure *holde fast*, which neuer letteth slip that which it once hath seazed on. In all appearance your *Battell* is neare an end. Waite stedfastlie vpon the Lord. Christ shortly with a soft hand, shall loose the knot of your life, that your Soule may goe free to the place of its rest, your Soule alreadie, by the mercifull Arme of Iesvs, hath been deliuered from the painfull *racke of repentance*, and now is set vpon the *rocke of your Saluation*. The gracious God hath beene your Father, Feeder, and Defender. Your desires, which of before were grappled to the ground, now onlie aspire to thinges which are aboue. \* Afflictions to the Soule, is like the *gale to the Oxe*, a teacher of obedience.

\* Note.  
The Hebrewes called the Gade.  
Iudg. 3. 3.  
Malmad  
*quod boves doceat arare.*

Finde yee now the tempest of your Conscience so allayed as yee would wish? Is all calme and quiet within? I hope that the blessed droppes of the Lambe's Blood hath quenched that *wilde fire*, wherewith once your troubled Conscience was enflamed. Yee as I esteeme, are no more troubled for your sinnes, as though God neither would nor were able to forgive. I pray God that yee may boldlie say with a godlie Father,

*What shall I returne vnto my gracious God, that I darre now looke my sinnes in the face, and not bee afraid?*

S. Aug.

*The Sicke Man.*—My sinnes, I blesse God, fright mee no more. O the *rich bowels of Iesrs*, wherein is a *Myne of mercies*!

I remember now of a sweete saying of a godlie man on his death-bedde:

400	THE LAST BATTELL	Death
* Note.	<p>* <i>When mine iniquities, saide hee, are greater than thy mercies, O God, then will I feare and despaire.</i></p>	
Isa. 8. 6.	<p>The comfortes of my God now refresh my Soule like the Riuer of <i>Siloah</i>, that watered the Citie of God. I blesse God for all my tryall and troubles which hee hath made to worke together to my well.</p>	
* Note.	<p>* Grace in the heart, is often like <i>fire in flint</i>, insensible vntill it bee beaten.</p>	
Prou. 20. 30.	<p>It is good for vs that wee bee afflicted. <i>The bluenesse of the wound purgeth away euill.</i> My Saluation now is surelie sealed by the hand of the Spirit. By his seale it is made sure and authentically. O how my Soule hath with a bright eye</p>	
* Note.	<p>discouered the fauours of his face! * O if God forsake a man, hee will shortlie with <i>Iudas</i>, passe from the <i>horror to the halter</i>. O the mercies of God towards mee!</p>	
	<p><i>The Pastour.</i>—O how much are yee beholden vnto God, who by his Spirit hath so directed your heart and mouth with wordes perfumed with the <i>sauour of life vnto life</i>, yee haue</p>	
2 Cor. 2. 16	<p>refreshed all our Soules as with a <i>sweete breath</i>! * If the</p>	
* Note.	<p>Spirit of Grace guided not our tongues in our temptations, our mouths, to our euerlasting shame, should breathe out stiffe and stinking blastes of blasphemie against the Lord our Creator. Praised bee the Name of the Most High, who hath borne and broken that vnspeakable burden of wrath, wherewith yee were surcharged at our first meeting.</p>	
	<p><i>The Sicke Man.</i>—Amen, Amen. Blessed bee the Name of Iesvs. At that Name the knees of my Soule bow in a most humble manner to the ground, for to <i>kisse it with my mouth a thousand times</i> vpon Conscience of my bygone miserie, and of his present mercie. All mine afflictions are set on foote, and are so cheered and rauished with the loue of my God, as no tongue can expresse.</p>	
* Note.	<p>O happie and thrise happie change! * Once I feared <i>damnation</i>, now Christ is my <i>Saluation</i>. Once I sat in <i>darknesse</i>, hee is now my <i>Light</i>. Once I was in <i>death</i>, hee is now my <i>Life</i>. Once I was in <i>bondage</i>, hee is now my <i>Libertie</i>. Once I was in <i>want</i>, hee is now my <i>Wealth</i>. Once I was in <i>sickness</i>, hee is now mine <i>Health</i>. Once I was in <i>shame</i>, hee is now my <i>Glorie</i>. What shall I say more? <i>Hee is mine onlie Deare, and dearest heartes desire</i>. Hee is my <i>strongest Tower</i>. I haue none other <i>Arke</i> to saue mee from the flood.</p>	
* Note.	<p>Mine heart is prepared, mine heart is prepared! * Oh</p>	

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that I were where <i>without</i> let I shall sing <i>Halleluiah</i> for euer, where all earthlie objects shall seeme but filthie abjects in comparison of him.			
Now, Sir, I intreate you to conceiue another Prayer, that thereby, as by the <i>Charet of Elijah</i> , my Soule may bee carried vp into Heauen. Commend my Soule into the hands of Christ the Redeemer. Yee the <i>Lord's Priest</i> stand still with the <i>Arke</i> , till my Soule hath passed the <i>Iordan</i> , for to enter into <i>Canaan</i> .			2 Kin. 2. 11
<i>O Lord Iesus, pittie this poore Soule that panteth at thy feete; drawe it out of this clogge of clay. Bee with mee vnto the end. Graue thine own shape deepe within mine heart, that it may bee in judgement as a piece of euidence, that the Heauens are mine heritage. O looke vpon mee, who am heere, waiting vpon that blessed hope. Comfort and refresh mee with the sweetest breath of thy blessed Spirit. Set my sillie Soule vpon Pisga, the sight hill of Canaan. Garde mee with the invinsible troopes of thine Angels. O thou whose Name and Nature is mercie, take my wearied Soule and lull it sweetlie in the softest armes of thy most tender compassions.</i>			A Prayer. Tit. 2. 13.
Ioyne your prayers vnto mine. The <i>effectuall seruant prayer of a righteous man auaieth much.</i>			Iam. 5. 16.
<i>The Pastour.</i> —According to your desire, Sir, wee shall worse with God in prayer, that your <i>end may bee peace.</i>			Ps. 37. 37.
The Lord gather all our scattered thoughts, that beeing as <i>twisted together into one threede</i> , they may bee like the <i>three-folde corde which is not easilie broken</i> , powerfull to drawe downe God's graces from aboue.			A Prayer. Eccl. 4. 12.
Let vs pray.			
A PRAYER FOR THE <i>SICKE MAN</i> .			
<b>O</b> LORD, settle earnest prayer in our Soules, vpon true sense of our neede. Let not our prayers bee tumultuous. Tune thou our wordes by thy Spirit : while our lippes walke, make our heartes to moue. Preserue vs from vaine babyling, lest our <i>prayers bee turned into sin.</i>			Ps. 109. 7.
O God, the God of all Spirites, who hast the <i>keyes of Heauen and of Hell</i> . Thou steeketh and no man openeth ; thou openeth and no man steeketh. Open now thy mercifull doores vnto this poore Soule, which <i>panteth</i> after thee as the chaissed <i>Hart panteth after the water brookes</i> . Let none of			Psal. 42. 1.



Mat. 27. 51

his sinnes stand betweene thy face and him, for to eclipse his Soule the light of thy countenance. Seale vp in his heart by thy Spirit, the free and full forgiuenesse of all his transgressions. Thou who by the vertue of thy death made the *vaile of the Temple to rent* for to make an open way to the *Holie of holies*, make also the partition wall of all his iniquities to cleaue *from the toppe to the bottome*, that his Soule, remoued from his bodie, may get entrie to the highest and holiest of the Heauens, where thine honour dwelleth. Make thy Graces in him to growe like *Elias his cloude*, which at the first *no bigger than an hand*, at last by and by did *ouerspread the whole skie*. Sanctifie his Soule and soften his heart, with the *diuine dewe* of thy Grace. Say vnto his Soule, *I am thy Saluation*. Beholde, Lord, his Soule is seeking thee, let nothing in his search carrie him on the by.

Keepe fast in his remembrance the *blessed bloodie passion of his Redeemer Iesus*. When Death shall come, let him *die with thy Christ in his Armes*.

Strengthen and increase his desire to bee dissolued, assuring him that it shall bee much better for him. Furnish him with strength, whereby hee may row against the strictest streames of all temptations, till hee arriue into the hauen of the Heauens, the *sole and safe harberie* of Saluation.

Isa. 1. 18.

And seeing no vncleane thing can enter into Heauen, Lord, wash this thy seruant, and wash him thorowlie, that by the vertue of thy Blood, his sinnes, though they were *red like scarlet and crimson*, may bee made *white like woll, and whiter than the snow*. Pull off his Soule the *menstrous cloath* of his own *righteousnesse*, and clothe him with the

Ier. 23. 6.

*righteousnesse* of him whose statelie style is, THE LORD OVR RIGHTEOVSNESSE.

Isa. 42. 3.

Thou who hast alreadie added strength vnto his Faith, while it was scant like a *smoking flaxe*, let not the sparkle which once thou hast kindled for euer bee quenched. Amid the sight of his sinnes, make him to lay holde vpon the merit and full satisfaction of his Sauour. Let him with all the Faithfull, receiue of that *fulnesse, and grace for grace*.

Ioh. 1. 16.

Eccl. 6. 15.

And seeing now, Lord, hee is comming vnto thee thorow the *snakie fielde* of manie temptations, let his *feete bee shod with the preparation of thy Gospel*. Thou, Lord, wilt neuer suffer anie that trust in thee to bee confounded. Hee followed thee constantlie in his life, now let thy Spirit tryst

him at the houre of death. Hee disclaimeth all hope of helpe by anie other than by thyselfe alone. Though hee knoweth not perfectlie what to say, yet his eyes are on thee. Thou who is *Alpha* and *Omega*, hast begunne this good worke in him; crowne it with the perfection of thy goodnesse. Let him more and more feelee that hee is euerlastinglie acquite, by the Blood of the *Lambe*, from the terrours of God's *Tribunall*. Refresh his Soule more and more with *celestiall spirituall joyes, proceeding from the Spirit of Grace*. Let him feelee himselfe assuredlie knit and vnited to thee, O *thou preseruer of men*, that in and by thee hee may bee presented blamelesse before thy Majestie's Iustice-seate.

Furnish his minde with light, and his memorie with strength, that hee may vnderstand and remember that Christe's death is *an absolute and all sufficient Sacrifice, for remouing the guilt of all repenting sinners*. Shewe him a signe of thy loue. Multiplie in his heart the pledges of thy kindnesse. Make him *faithfull vnto death*, that hee may receiue the *Crowne of life*.

Thou hast alreadie subdued in him all loue and liking of this world. Now graunt, that the hope of that glorie which is to bee reuealed, may bee so strong in his Soule, that it may *shield and fence him* from the force and furie of the last assaults. The nearer hee draweth vnto death, *inlarge the channell of thy graces like a Riuer which is broadest towards the end of its course*. Make his heart in the sorest pangs of death, to bee still lifted vp towards thee.

And seeing Death and the Deuill, man's two last enemies, are euer busie, the one for to fright, the other for to tempt, prepare him, Lord, and furnish him so with thy Graces, that hee may proue victorious in *this last assault*.

O gracious GOD, assist him by thy force against the most violent blustering windes of the last and most fearefull temptations. If Sathan looke in at the doores of his heart, seeking for an entrie, let him neuer get so much as one *chamber-roome* set a part for his sojourning. Make thy grace vnto him like a *Sunne*, like a *Bridegroom*e comming out of his Chamber, to disperse the darknesse of his mistie minde. Psal. 19. 5.

Vnto his last gaspe direct him so by thy good Spirit, that his Soule may cleaue so fast vnto thee that neither sin, nor sicknesse, life, nor death, may bee able to separate him from thee. *Though thou should slay him yet will hee trust in*

*thee. Faile him not now in time of neede. Vpholde his heart in this heauie houre. Let his Soule lurke vnder the wings of thy mercie, till the tempest of wrath bee calmed and past ouer. Bee thou to him a shelter against the heauie showers of the last agonie.*

Hab. 8. 2.

O gracious Lord, *in wrath remember mercie.* In the multitude of thy compassions blot out his transgressions, and that for the *dearest droppes of that sacred Blood that gushed vpon the cursed crosse.* Rinse and cleanse his heart from all vncleannesse. Giue him courage in his greatest feares. Let not Death bee vnto him as a *king of feare*, nor hee as one of the wicked, *whose hope doeth perish with their breath.* O Lord, let thy Name bee vnto him like a *strong tower*, for to hide him into the time of trouble. Let this bee the *cleare candle of his comfort*, neuer to bee quenched, that Christ by his death hath for him and all the Faithfull, ouercome Death and *disarmed it of its sting.* Declare by the inward motion of thy Spirit to his Soule, that the nature of death by the death of Christ, *is changed into a sleepe vnto all the friendes of Christ*, who by the infinite power of his diuine Nature, hath *swallowed it vp in victorie*, and hath so *digested it*, that now the bitterness thereof is past.

Eph. 6.12.

As the *Arke* was to *Noah*, and *Zoar* vnto *Lot*, so bee thou a refuge to this faithfull Soule fighting thy battells, not *onlie against flesh and blood, but against principalities and powers, against the gouernours of darknesse of this world, and against spirituall wickednesse in high places.* Let thy strength bee made perfect in his weaknesse. As thou hast vpholden him hitherto by the strength of thy Spirit, so continue with him vntill the end. The battell is the Lord's; fight Lord, for thine own cause, euen for this Soule, one of thy redeemed ones. Obtaine thou the victorie, and take the glorie to thyselfe. O God, both of grace and glorie, seale surelie vp in his bosome the pardon of all his iniquities. Perfect the comfortes which thou hast begunne; say vnto his Soule, that *heauen is not so high, nor hell so low, nor the world so wide, as are thy mercies towards him.* All thy creatures haue their own dimensions, but thy mercie, Lord, like thyselfe, is *without measure.* Out of these infinite compassions make this sillie Soule partaker of the dearest mercies that euer rouled together the relenting bowels of thy tenderest loue.



Heare vs, Lord, in all these our sute, and that for the sake of thy best beloued and onlie begotten Sonne, the Lord Iesvs Christ, in whose Name, and at whose command, wee powre out our heartes to thee, in that prayer which by his own sacred and most blessed mouth hee hath taught vs, *Our Father, &c.*

*The Sicke Man.*—Lord, heare thou in Heauen. Blessed for euer bee thy Name, for such spirituall comfortes : for so manie mercies, I can render nothing but the little *mites* of praise and thanksgiuing.

Mine heart is filled with songs of God's mercie. If his Spirit of grace had not vpholden mee in my first feares, while, (as I thought,) I was wrapped into an infinite wrath, I had certainlie been swallowed vp with ouermuch sorrow. But now, blessed eternallie bee the Lord, who hath made the earth to swallow vp all the floodes of temptacions and tribulations, which that *red Dragon the Deuill, a bloodie murtherer*, hath cast out of his mouth after mee, for to carrie my Soule down head-longs to perdition ! Now finde I God's word to bee true, that hee is *ouercome by the Blood of the Lambe*. Except that the Lord had beene on my side, O in what a dumbe dumpe had my poore Soule beene driuen into ere now !

*The Pastour.*—Hee who followed *Adam* thorow the *thicke bushes*, and *Jonas* in the bottome of the sea, Hee who *blessed* the crooked man, and made the *barren* fertile, and the *dumbe* to speake, the *deafe* to heare, and the *blind* to see, hath made his grace perfect in your weaknesse. Hee best feeleth the pulse of our heartes, and the force of our life.

Loth would Hee bee to *breake the bruised reede, or to quench the smoking flaxe*. \* All men by nature are but like an vnclane *Dung-hill of drosse*, their heartes at the first are but a *den of Dragons*. But so soone as the Spirit of grace hath begunne to drawe the *draughts and lineaments of God's image* within the Soule of a man, nothing shall bee able to *deface or mangle that liuelie image*. To all sortes of temptations, God's wisdom shall finde an out-gate. \* Neither the traines of Sathan, nor the treason of our bosome sinnes, nor the terrours of hell, nor the trashes of the world, shall euer bee able to preuaile against *Adirim, God's excellent ones*. According as *Zacharias*, filled with the Holie Ghost, proph-

Reu.12.11

Gen.3.8.

Iona. 2. 1.

Gen.32.29

1 Sam.1.18

Luk. 1. 62.

Luk. 7.22.

Ioh. 9. 7.

Isa. 42. 3.

\* Note.

\* Note.

Ps. 16. 3.

Luk. 1. 14 cied, *It is graunted vnto vs, that wee, beeing deliuered out of the handes of our enemies, may serue him without feare.*

*The Sicke Man.*—I blesse God for such inestimable com-fortes. Sathan hath shrewddie assaulted mee, but could not preuaile. My corruptions haue beene subdued and awed by the Majestie of the Spirit of Iesvs. My Soule rejoyceth in GOD. *In the merits of Christ, as in a glasse, I see him a meeke and mercifull Father. I am not now afraide to come to a tryall at his Tribunall, I am no more dismayed for the vnquenchable flammes of the fierie lake.*

I thinke certainlie that there was neuer a man so much beholden to my God as I am. Truelie may I sing with the Psal. 40. 1. *Psalmest, I waited patientlie for the Lord, and hee inclined Verse 2. vnto mee, and heard my cry. Hee brought mee out of an horrible pit, out of the myrie clay, and set my feete vpon a Rocke, and established my goings. Hee hath put a newe Verse 3. song into my mouth, euen praise vnto our God. Manie shall see it and feare, and shall trust in the Lord.*

O that I had breath for the setting forth of his praise! Happie is hee who while hee may vtter wordes, praiseth God continuallie. Blessed is that man who may call his tongue  
\* Note. his *Glorie.* \* O my Soule, *I charge thee by the Roers and by the Hindes of the fildes,* that thou cease not to praise his *Might, his Mercie, and his Majestie.* O my Soule, take heede and listen vnto his voyce. O Iesvs, the great Deputie of mercie sent by the Father, forsake mee not in this heauie houre.

Now I sore sicken, so that all naturall force faileth mee. My wordes now so wearie mee, that I thinke ere it bee long this bodie shall bee *lodged in the place of silence.* But let mee intreate you, Sir, so long as yee shall perceiue life to bee in mee, let it please you to continue in some good purpose concerning *the world to come.* By some holie discourse rouse vp my drousie Spirit, holde mine heart vpon an edge. Let mee not die like a *senselesse Nabal*, of whom it is written. 1 Sam. 25. *that his heart died within him, so that hee became like a 37. stone.* Manie blindlie and boldlie rush into hell.

I beseech you, Sir, to waite well vpon mee, till yee see the end. I thinke that ere it bee long my Soule shall bee at the farthest tryst.

A Prayer. O Lord, warme my frozen Soule with the sense of the kindled compassions of the bowels of thy loue. Inlighten my

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mistie minde and cleare it with thy countenance. Bee thou the comforter of my Conscience, <i>untill the day break and the shadows flie away.</i>			Cant. 4. 6.
Take now, Sir, my Soule into the armes of your prayers, lift it vp and lay it into that blessed <i>bosome</i> of my Lord's mercies. Bend yet againe your knees before God in prayer, that hee for his mercies' sake would receiue mee into my <i>Master's joye</i> . O but my Soule <i>fluttereth</i> fast within mee for to bee at my God. Let it please you to bee feruant in prayer for mee, that I may <i>foile vnder my feete</i> the Deuill, Death, and all the powers of hell. The <i>Deuill in death</i> will not faile to giue mee a furious assault at the chiefest <i>fortresse of my Salvation</i> , for to batter it downe to the ground. In-treate the Lord, that his mercie may bee a strong <i>rempart</i> and a blessed <i>Bulwark</i> against all the <i>Engines of hell</i> , which are readie bent to waste and hauock all God's graces within mee.			
O Lord, campe thine Angels about mee. Place thy <i>Pa-wilions of war</i> betweene mee and mine enemies. Refresh mee more and more with thy comfortes. Giue mee the <i>ear-nest</i> of these joyes which passe all vnderstanding. Possesse mee with the <i>Spirit of gladnesse</i> , for that thou in mercie hast forgiuen mee my sinnes. Continue so vnto the end, that in the heauens for euer this may bee the burden of my song, <i>For his mercie endureth for euer.</i>			A Prayer.  Ps. 136. 1, 2, 3, &c.
Let it please you, Sir, on whom God hath vouchsafed the Spirit of prayer in a good and great measure, to assist mee with your comfortes and prayers, lest by temptations I should beginne to slacke off my care and watchfulnesse.			
<i>The Pastour.</i> —Holde fast your eye vpon Christ your Redeemer. Follow him thorow the <i>valie of death</i> , for hee hath not onlie <i>pointed out our path</i> , but as <i>Captaine of our Salvation</i> , hath <i>trodden euerie steppe</i> before vs. Yee may well sticke a little in the narrow throate of Death, but that one steppe being past yee enter into <i>Rehoboth</i> , a place of roome, farre from the <i>reekie smoke, vaine shadowes, and dreames of earthlie vanitie, and perishing pleasures</i> . * Bee glad, Sir, to <i>flit from this barren, moorish ground, and muddie mortalitie, for to goe to a paradise, a Palace, a place of pleasures for euermore</i> . According to your desire wee shall returne to God by prayer.			Ps. 23. 4. Heb. 2. 10.  Gen. 26. 22  * Note.  Ps. 16. 11.



A PRAYER FOR THE SICKE MAN DRAWING NEARE  
TO THE DOORES OF DEATH.

**O** Father of mercies and God of all comfortes, in whom all goodnesse and graces are treasured, let it please thee fauourable to regard the Soule of this thy seruant heere, whose heart panteth after thee, as the wearied *Hart panteth after the water Brookes*. Refresh his Soule with the diuine dewe of thy grace till it bee entered in at the gates of Glorie. Powre into his heart the sweete streames of thy loue. Settle his Soule in a right and vpright course, so long as it remaineth in this mistie and muddie mortalitie; send out thy light and guide it by thy Grace, till it hath passed the straites of Death for to enter into the *Land of vp-rightnesse*. O Father of mercies, perswade him by thy Spirit, that the comming of Death shall bee to him a time of discharge, a time of freedome from sicknesse of bodie, anguish of Spirit, trouble of Conscience, and from all possibilitie of sinning anie more. Let him know that while hee is going to the Graue, hee is going to a *bedde of ease*, where most quietlie hee shall rest from all his toylsome labours.

Psal. 42. 1.

Isa. 57. 2.

Turne all feare of Death into a cheerfull expectation, and longing for the houre of dissolution: Make quiet his Conscience, that hee may die with comfort. O thou Sauour of mankind, whose bowels are filled with mercifull compassions, *spread the wing of thy righteous garment ouer this Soule of thy seruant*. Thou hast shaken him with thy terrours in diuerse assaults. Thou hast brought him low, for to make him a fitte passenger for the little doore which leadeth vnto Glorie.

Leaue him not now, Lord, in his greatest neede. Make thine angels camped about him, powerfullie to assist him against all the last assaults of the Euill One. Thou who hast heard all his grones, registrate thou his sighs, and put all his teares into thy bottels. Suffer not thy kindled zeale to coole in him. In an holie despaire of his own worth, make him wholie to relye vpon thy meere mercies in Christ, the onlie salue for sicke Soules, and remeede for *broken bones*.

Psal. 51. 8.

While hee is weakest, worke with thy Spirit feelinglie and powerfullie into his heart. Subdue euerie euill motion that may arise therein for the troubling of his Soule. Drawe vp his desire aboue the pitch of all naturall knowledge. Banish

all earthlie thinges cleane out of his minde, and make all his thoughts to attend vpon thee. In thy diuine might rebuke Sathan, that hee interrupt not thy comfortes. Let him not bee able by his secret craft and wyles to steale from him the pledges of thy loue.

O Sonne of GOD, *O Sunne of Righteousnesse*, sende a quickning heate with a shining light into his sillie Soule. Make thy blessed *Beames* to strike on his heart for to warme it with thy loue. Set all his desires afloat from the moode of sinfull mortalitie. Thou at diuerse times hast affrighted him fearfullie with dreadful visitations of Conscience. His Soule hath beene sore racked with the pittifull perplexities of a vexed minde. Now death is approaching. *Sight and senses* and all are failing, but thou Lord will neuer faile him. While the naturall eyes of his bodie beginne to growe dimme, then cleare thou the spirituall eyes of his Soule, that hee may with *Stephen see the heauens opened*, and the *Sonne of Man readie to receiue him*. And alwayes, Lord, as the time of death shall approach, so let his Soule drawe nearer vnto thee, that while sicknesse shall take away the vse of his tongue, his heart may cry to thee, *Come, Lord Ieses, come; in thine hands I resigne my Spirit*. Mal. 4. 2.

Now Father of mercies, seeing thy *Girnels* are prepared for him, by the power of thy grace fanne this Corne cleane from its chaffe, that it may bee treasured vp therein. Put his life in a readinesse, that hee may giue thee a cheerfull account of all wherein hee hath imploied thy *Talents*. Let him heare these wordes of joye, *Faithfull seruant, come and enter in thy Master's joye*. Act. 7. 56.

Long hath his Soule been wooing the heauens with weake fluttering desires. Now open the window of thine *Arke*, and let in this wearie *Doue, crouding for thy Rest*. Manie deepths bee betweene vs and heauen: *One depth calleth vpon another depth*: for flesh and blood there is no possibilitie of passing thorow. But, Lord, that which is impossible with men is possible with thee. Let therefore the vertue of thy death bee to him like a *Bridge* for to set him safe ouer all the *gulfes of miserie*. In his journie to thy Kingdome remoue all *rubbes* out of the way.

O Lord, listen to our cry. Put these our vnworthie prayers into thy golden *Censer*. Perfume them with the *incense of thy righteousness*, and offer them vp to thy Father vpon

the *Altar of thy diuinitie*. And thou, *Father of mercies*, for the merits of thy Sonne, his all sauing death which hee hath suffered for all repenting sinners, receiue in mercie this Soule which Sathan hath sought to sift. Receiue the deare *price of the Blood of thy Sonne*. Let thy Iustice say, *I am satisfied*. Let thy mercie so smile vpon him, that it may bee the *health of his countenance* and the *comfort of his Conscience*. While hee shall finish his course, finish thou his Faith with perfection, whereby hee may die, hauing a settled assurance of that blessed Inheritance and *massie Crowne of immortalitie*, which Christ hath conquered by his bloodie merits. To whom with Thee and the Spirit of Grace, bee all glorie, honour, dominion, and euerlasting power, for now and euer. Amen.

A Prayer.

*The Sicke Man.*—Lord, heare thou in Heauen. *O blessed God, and Father of eternitie, seeing my time now is short, giue mee grace to manage it well. Shute not thine eares to my sighes, while my tongue in the iawes of death, shall cleaue fast to the roofe of my mouth. O follow mee with thy fauours, euen thorow the valie of the shadow of death. O Lord, because thou art faithfull, and cannot lie, I looke shortlie to receiue in hand that which I haue in hope. O come now and put an end to the dayes of my vanitie.*

\* Note.

*The Pastour.*—Blessed and magnified bee the *Lord of eternitie*, for such wonderfull mercies towards you. \* Hee most powerfullie and most wonderfullie hath brought you backe from the corrupt course of Nature, as a *Boat* rowed against the streame by the force of *Armes and of Oares*. Beholde! now yee approach vnto your *Heauen*: bee of good heart, Sir, yee are neare vnto your *rest*, the place of *pleasures for euermore*.

Isa. 16. 11.

Now seeing the end draweth neare, yee haue to remember well if yee haue anie grudge against anie, that before yee de cease, they may bee fetcht and friended with you.

\* Note.

*The Sicke Man.*—I wish all men to bee well; I hope that no man wisheth otherwise to mee. \* My desire was neuer either to *reuile* or to *reuenge*. I am readie to satisfie where I haue failed, and to forgiue where I haue receiued the greatest wrong. Man's wronges against mee are but light in

\* Note.

comparison of my wickednesse against God. \* Hee is not worthie that God should forgiue him his sinnes who will not forgiue his neighbour an injurie. My good God hath for-



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giuen mee all. As hee hath forgiuen mee, so I forgiue all men, and desire the like to bee done by others vnto mee.			
* My Soule abhorreth these wordes of ranckour, <i>I may forgiue him, but I will not forget him.</i> The softning Spirit of God cannot dwell where there is such stonie, steellie hardnesse of heart.			* Note.
O Fountaine of Grace, powre the powers of thy Spirit within my breast, that my Soule may bee refreshed with thy blessed balmie comfortes of sauing grace. Drawe vp my spirit toward the Tabernacles of immortalitie. O when shall I come and appeare before God! Put to the Spurre to this dull jadde of my foggie flesh, that I may make more haste in my journie.			A Prayer.
The Pastour.—Lord, heare thou in heauen.			
Seeing God hath blessed you with Wealth, I doubt not but that yee will do something for the well of <i>Colledges</i> and <i>Hospitales</i> . * <i>Colledges</i> are the <i>Seminaries</i> or <i>seede-plotes of vertues</i> , out of which come these who become Rulers of the Church and Commonwealth. <i>Hospitales</i> are <i>shelters</i> for the poore, the <i>friendes of Christ</i> . Christe's counsell to the rich is, that they <i>make friendes of the Mammon of vnrighteousnesse</i> . Such wordes were not spoken by our Lord without great and weightie reasons.			* Note.
The Sicke Man.—All these thinges were done in my Testament, while I put mine house to an order. I haue not forgot that point of dutie. Hee is not worthie to bee called a faithfull man who leaueth not behinde him some fruites of his Faith. * That Faith which cannot iustifie a man by good workes before men, will neuer iustifie his Soule before God. Remember mee, O Lord, concerning this, and wype not away my good deedes which I haue done for thy glorie.			Luk. 16.9.
Let men dreame of Saluation as they please, <i>S. Iames</i> his precept is, that men <i>shewe their Faith by their workes</i> .			* Note.
* Though <i>Pharisees</i> do all that they do for to bee seene, men must not in <i>men's sight forbear to do well</i> . Because <i>Hypocrites</i> come to preaching and prayers publickly, true <i>Israelites</i> for that must not sitte at home. The Godlie must not bee so base in heart as to abstaine from all publicke good, because the wicked worship but outwardly. <i>Shewes without substance</i> in some, should not bee able to banish the <i>shewes of substance</i> from others.			Neh.13.14
The Pastour.—Indeede, Sir, yee speake wisely. As the			Iam. 2. 18.
			* Note.

tree is first seene in the *budde*, and then in the *flowrish*, and after in the *fruite*, so must the life of man bee. Because the  
 Mat. 21. 9. *barren figge tree* had nothing but *leaues*, the fruitfull tree must not growe *bare*: the *leaues* of the tree haue their own vse among the *fruites*. So haue godlie shewes good vses  
 \* Note. when they are joyned with true substance. \* The Faith of a Christian should not thinke shame to shewe her *faire face*, because Hypocrisie's face seemeth to bee faire while it is *faired*; no, not. God will haue true Faith to come out, that the  
 Iam. 2. 18. world may see her into workes. *Shewe mee thy Faith by thy*  
 Mat. 6. 4. *workes*. Christ who desireth that the *niggard or ambitious left hand*, know not or see not the liberalitie of the charitable  
 Mat. 5. 16. *right hand*, commandeth that wee let our *light so shine before men, that they may see our good workes, and glorifie our Father which is in heauen*.

The graces of God's Spirit in a man are like a *light*  
 Luk. 11. 33 *Candle*. No man light a Candle, and put it vnder a *bushell*, but on a *Candle-sticke*, and it giueth light to all that are in the house. \* The good life of the godlie man should bee like a *Citie set on a hill, which cannot bee hidde*. \* The labourer soweth not his seede on the ground that it may still remaine hidde vnder the *cloddes*; neither doeth God sow his graces in our heartes that there they may lurke and still abide secret. \* I like not these who feare to seeme godlie, lest they should bee thought to bee Hypocrites. Euen in that are they Hypocrites, that for feare they seeme to affect godlinesse, will not do good that may bee seene, which would moue the true *Israelites to glorifie our Father in heauen*, yea, and also allure these to come to God who as yet are *strangers from the Commonwealth of Israel*.

I confesse, that few bee troubled with such a feare. It is a sin whereof verie few in this Land are guiltie, yet seeing it  
 \* Note. is a sin, it should bee carefullie auoided. \* Because *Papists wholie relye on their workes, Protestants*, with great scandale, will *onlie bragge of their Faith*. Thus both the one and the other against the trueth of doctrine, *separate that which God hath joyned together*.

A Prayer. *The Sicke Man*.—O Lord, GOD of gods, O Father of euerlasting compassions, *whose blessed bowels did bleed vpon the crosse* for to saue sinners, pittie heere a fraile and feeble creature, yet tugging and wrestling in the *Barras* of this sinfull flesh. Furnish mee with strength, whereby I may

surmount and vanquish all difficulties which are betweene my Soule, and the place of its euerlasting rest. I am weake, forbear me, Lord, in thy great mercie. Ioyne thy Grace with my griefe. O that I were with my Christ, the Marke whereat I aime, the Port whereto I saile, the *rest of my desires* ! Let thy good Spirit, O Lord, assist mee. Let thy fauour and grace bee my *vade-mecum* till I come to thy Glorie. O who shall giue to my Soule the *wings of a Dove*, that it may flee out of the *Douket* of this bodie vp to its God ! O deare Sauour, set mee as a *seale vpon thine heart*. *Drawe mee and wee shall runne after thee*. Holde mine heart aloft, that it may onlie minde the thinges aboue.

Ps. 55. 6.

Cant. 8. 6.  
Cant. 1. 4.

*The Pastour*.—Lord, heare thou in heauen, and graunt the sute of thy seruant. I feare, Sir, that yee bee wearied with speaking ; as I perceiue yee force yoursele in your wordes aboue the reach of your strength. Seeing yee trauaill thus in paine of your speach, spende the little space of life that resteth in holie meditations concerning the bloodie woundes of Christ your Sauour.

*The Sicke Man*.—Christ onlie now is my comfort. I loue him with the best *bowels of mine heart*. In the bowels of his mercie I reade, by the eye of Faith, most fair *lines of his loue*, all written in great *Capitall letters of an heauenlie impression*. \* Christ is to mee *in steede of all*, for alreadie in my neede, hee hath *stood mee in more steede than all*.

\* Note.

O in what a pittifull plight my sillie and forlorne Soule was once into ! Blessed bee hee for euermore, who in so great kindnesse hath shined vpon mee with the blessed, bright, and vnspotted beames of his mercie.

Oh, but my Soule panteth after him ! Oh, how this heart of mine is euill to breake ! What a piece of clammie tough *clay* is this that fethereth so my Soule, that by no meanes can it bee loosed from it, that it may soare vp to its God, from griefe to glorie. O that I were with him with whom I shall not want the thing that I can wish ! Now, Lord, the time is come ; pull off mee the *dull wiede of sinfull mortalitie*, and clothe my Soule in *white* with the Robe of Christe's righteousness, that it may follow the *Lambe*. O but I am wearied ! My Soule longeth to see the face of my God.

*The Pastour*.—Waite vpon the Lord's will : when it is time, hee will open the *prison doore* and let your Soule flie vp to your Glorie. Thinke on Heauen still. \* Mount vp

\* Note.



your minde to your Maker, who shall shortlie *rooſe* with Glorie the graces which hee hath *reared vp* into your heart. Let the hope of theſe thinges hearten you in the mudde and myre of this ſinfull mortalitie.

A Prayer.

*The Sicke Man.*—O Lord, pittie this Soule, which I haue defiled and defaced with *scarlet transgreſſions and crimſin iniquities*. Thou haſt begunne the good worke in mee. It is now neere to perfection. Put to now the laſt hand, and perfect the worke. *Rub out perfectlie, with the Blood of thy Lambe, the leaſt ſtaines which ſticke in my Soule*, that while thou ſhalt look vpon mee, thou may know mee to bee thy redeemed one by the ſtampe of thine own Image.

A Prayer.

O Lord, fixe mine heart ſo into thine own heart, that no thing bee able to pull it out, without pulling out thine own. It hath beene like a crooked *twigge*. O writhe it ſo now the right way, that it may bee according to thine own heart.

*The Paſtour.*—Lord, heare thou in Heauen, and graunt the ſute of thy Seruant. Let nothing bee able to tickle, tempt, or trouble his Soule.

2 Tim. 4.8.

Bee of good heart, Sir, the *Battell* is neare an end. *Fight out the good fight*, finiſh your courſe, and keep the Faith; henceforth is laide vp for you a *Crowne of righteouſneſſe*, which the LORD ſhall giue you at that day. Make now full prooſe of your courage, which ſhall ſhortlie bee couered with a *Crowne*. Holde out ſtill in your holie exerciſe till your change come.

Ps. 16. 11.

*The Sicke Man.*—I wearie of this *cottage of clay*. I am at a point with all that is vnder the *Sunne*. I care not for this world's fauour, no more for its frowne. But, O but my Soule longeth to bee with my Lord, that I may ſee his face with *fullneſſe of joye*!

A Prayer.

O Thou with whom nothing is impoſſible, make the *scales* of mortalitie to fall from mine eyes, that I may ſee Thee before euen as thou art. My Soule longeth to bee out of this myrie lake of miſerie, for to dwell with Thee into the Palace of immortalitie. O when ſhall I get ridde of theſe ſinfull bonds! O Sauour of mankind, give eare vnto my ſute. Deliuer mee from this ſeeming life, that I may *die to liue the life of pleasures for euermore*. O drawe, drawe out this Soule entombed into this bodie! Before thou ſeparate them, ſeale ſurelie thy pardons within my Conſcience, and do perfectlie away all my transgreſſions. Garde mee and aſſiſt mee, and harnesse my Soule againſt Sathan his laſt on-ſet.

Let my Soule graspe with an holie greedinesse in the hand of Faith, such spirituall comfortes as thou, O Lord, makest to come from the boundlesse and bottomlesse fountaine of thy mercie toward all these whom thou loueth. Let my Soule feele more and more sensible, these mercies which *fairlie and orientlie* streame thorow the bloodie woundes of my blessed Sauour, Iesvs the Redeemer. Wash and bathe my drooping Soule in the *well of life*. Giue vnto it a drinke of the *riuers of thy pleasures*.

O Lord of loue, shedde thy loue into mine heart, thorow the bleeding bowels of my blessed Sauour. O blessed Redeemer of lost mankinde, O *Pelican* of pittie, whose heart did euer melt with mercifull compassions, pittie my Soule in this painefull plight. Mine heart strings are racked, my bowels are rent, the house of the Soule is falling downe, now open the doore of thine euerlasting Tabernacles, that my Soule may go from Grace to Glorie. Make the power of thy loue like a *load stone*, for to drawe mine heart after thee from the mudde of this mortalitie.

*The Pastour.*—Lord, heare thou in Heauen, and fulfill the sute of thy Seruant, burie all his sinnes and his sorrowes in the bottomlesse sea of thy mercie. Entombe in the Tombe of Iesvs, where they may lye for euer without anie hope of a resurrection. A Prayer.

*The Sicke Man.*—*I waite for the Lord, my Soule doeth waite and in his word do I hope. My Soule waiteth for the Lord, more than they that watch for the morning. I say, more than they that watch for the morning.* My Soule is wearied of this earthlie Tabernacle. *O when shall I come and appeare before God!* O that I were at my wished home! Ps. 130. 5. Verse. 6.  
O now moue the *poole* of thy mercie, and moue my Soule to runne into it. Ps. 42. 2.

*The Pastour.*—It is likelie that within an houre God shall graunt you your desire. *Could not you watch with mee but an houre?* saide Christ to his Diciples. Yee haue now but an houre's absence from your God. Yee haue but an houre's voyage from the bodie to the sight of God's face, the place of your rest. Fixe fast your eyes vpon the *Crowne of immortalitye*, till your Soule bee past from toylsome Time to Eternitie. Yet a little while, and God shall retire you from the tiring trauels of this life. Watch but an houre, and your end shall bee *peace*. Mat. 26. 40  
Ps. 37. 37.

*The Sicke Man.*—The Lord sende a good houre wherein I may lay downe the loade of this mortalitie. Alas! manie an houre haue I euill and idlie spent in pampering this foggie flesh, with the light and loose pleasures of this life.

A Prayer.

O Spirit of Grace, drawe neare vnto my Soule. Make thy *residence into this broken heart*. Correct, cure, and couer all the corruptions of my Nature. Beginne and end and crowne the worke with thy goodnesse. At last close in mee thy graces with thy glorie. O make mine eyes to see, and mine armes to carrie, and mine heart to bee filled with thy Saluation. Conuoye vnto my Soule *the warmest blood that euer heated the heart of Iesus*. Let that euer *reeking blood* wherein is a *Sauour of life vnto life*, comfort and vpholde my Soule in this *last heauie houre*.

Now, Sir, seeing the end draweth neare, helpe mee to spende well this houre, which in all appearance shall bee my last. I wish now that all my thoughts and affections bee now so bended toward my God, that they neither sway nor swerue from him by anie idle wandering of minde.

A Prayer.  
Isa. 57.15.

O Thou *that art high and excellent, who dwellest in the high and holie place*, though Thou bee high, thy promise is to dwell also with him that is of a *contrite and humble spirit*. According to thy promise reuiue the Spirit of the humble, and giue life to him that is of a contrite heart. O Lord, according to thy *wonted grace* make mee in my last agonie, to possesse my Soule in *peace and patience*. Disappoint Sathan in all his craftie fetches. O couer this sillie *Turtle vnder the mantle of thy mercie*. All other couerings are but light and slight like *Spiders' webbes*, which cannot endure the breath and blast of thy mouth.

*The Pastour.*—Lord, hearken thou in heauen, and giue eare vnto the sute of thy Seruant.

I perceiue indeede, that now your wordes wearie you. Lest yee faint I shall take the speach vpon mee. If it bee your will I shall let you heare a most diuine discourse, taken from a godlie preacher on his death-bedde, the wordes surelie are weightie and of great power. If yee please, I shall let you heare them: while I speake them, meditate yee, and in your minde make them your own wordes.

*The Sicke Man.*—I intreate you, Sir, for to let mee heare them. I shall follow you in mine heart as I can. I finde that my tongue almost now faileth mee.



*O God, while I heare, let the Spirit of grace take harbour into mine heart. Set all mine affections on bensell, that I may carefullie giue eare vnto thy comfortes, the cordialls of thy Gospel. O cleare the sight of my minde, dazeled with the mist of my corrupt affections.*

A Prayer.

*The Pastour.*—Lord, heare thou in heauen, and forgiue the sinnes of thy seruant.

After this manner, Sir, *the man of God* spake vpon his death-bedde.

*Quis hic  
fuit non  
liquet.*

I owe to God a death, as his Sonne died for mee. Euer since I was borne, I haue beene sayling to this Hauen, and gathering patience to comfort this houre; therefore shall I bee one of these Guestes now, that would not come to the banquet when they were inuited. \* What hurt is in going to *Paradise*? I shall lose nothing but the sense of euill. And anone I shall haue greater joyes than I feele paines. For mine Head is in Heauen alreadie, to assure mee that my Soule and Bodie shall follow after.

\* Note.

O Death, where is thy sting? Why should I feare that which I would not escape, because my chieftest happinesse is behinde, and I cannot haue it vnlesse I goe vnto it. \* I would goe thorow Hell to Heauen. And therefore if I march but thorow death, I suffer less than I would suffer for God.

\* Note.

\* My paines do not dismay mee, because I trauaile to bring forth eternall life. My sinnes do not fright mee, because I haue Christ my Redeemer. The *Iudge* doeth not astonish mee, because the Iudge's Sonne is mine *Advocate*. The Deuill doeth not amaze mee, because the Angels pitch about mee. The *Graue* doeth not grieue mee, because it was my Lord's bedde. Oh that God's mercie to mee might moue others to loue him! \* For the lesse I can expresse it, the more it is.

\* Note.

The Prophets and the Apostles are my fore-runners. Euerie man is gone before mee, or else hee will follow after mee. If it please God to receiue mee into Heauen before them which haue serued him better, I owe more thankfulnessse vnto him.

\* Note.

And because I haue deferred my repentance till this houre, whereby my Saluation is cut off, if I should die suddenlie. Loe how my God in his mercifull prouidence, to preuent my destruction, calleth mee by a lingring sicknesse, which stayeth till I bee readie, and prepareth mee to mine end like a preacher,

and maketh mee by wholesome paines, wearie of this be-  
loued world, lest I should depart vnwilling like them whose  
death is their damnation.

\* Note. \* So hee loueth mee while hee beateth mee, that his *stripes*  
are *plasters* to saue mee, therefore who shall loue him, if I  
despise him?

This is my whole office now to strengthen my bodie with  
mine heart, and to bee contented as God hath appointed, vn-  
till I can glorifie him, or vntill hee glorifie mee. If I liue, I  
liue to *sacrifice*, and if I die, I die a sacrifice, for his mercie  
is aboue mine iniquitie.

\* Note. Therefore if I should feare death, it were a signe that I  
had not Faith, nor hope as I professed, but that I doubted of  
God's trueth in his promise, whether hee will forgiue his peni-  
tent sinner or not. \* Hee is my Father, let him do what  
seemeth good in his sight: Come, Lord Iesvs, for thy seruant  
commeth, I am willing, helpe mine vnwillingnesse.

*Heere is the end of that godlie man's speech.*

Ioh. 2. 10. As at that Brydell in *Cana*, the best wine came last, so shall  
it bee heere. After the wordes of a godlie man I shall let you  
heare the wordes of God spoken by a man inspired by his  
Spirit, euen the last wordes of *Dauid*, the man whose praise  
is this, that hee was a man according to God's own heart.

*The last wordes of Dauid.*

2 Sam. 23. *Dauid, the sonne of Iesse, saide, and the man who was*  
1. *raised vp on high, the anoynted of the God of Iacob, and*  
*the sweete Psalmest of Israel, saide,*

Verse 2. *The Spirit of the Lord spake by mee, and his wordes*  
*was in my tongue.*

Verse 3. *The God of Israel saide, the Rocke of Israel spake to*  
*mee. Hee that ruleth ouer men must bee just, ruling in*  
*the feare of God.*

Verse 4. *And hee shall bee as the light of the morning, when the*  
*Sunne riseth, euen a morning without cloudes; as the ten-*  
*der grasse springing out of the earth by cleare shining after*  
*raine.*

Verse 5. *Although mine house bee not so with God, yet hee hath*  
*made with mee an euerlasting couenant, ordered in all*  
*thinges and sure. For this is all my Saluation, and all my*  
*desire, although hee make it not to growe.*

Verse. 6. *But the sonnes of Belial shall bee all of them as thornes*  
*thrust away, because they cannot bee taken with hands.*

*But the man that shall touch them must bee fenced with yron, and the staffe of a speare, and they shall bee vtterlie burnt with fire in the same place.*

A little before his death, at the inauguration of his Sonne, Solomon, hee spake manie notable wordes; among others these bee of great weight.

*O Lord, wee are heere but strangers before thee and sojourners, as were all our fathers. Our dayes on the earth are as a shadow, and there is none abiding.* 1 Chr. 29. 15.

*O Lord, God of Abraham, Isaac, and of Israel, our Fathers, keepe this for euer in the imagination of the thoughts of the heart of thy people, and prepare their heartes vnto thee.* Verse 18.

That hundreth and two Psalme is excellent. It is intituled, *A prayer of the afflicted when hee is ouerwhelmed and powreth out his complaint before the Lord.*

*Heare my prayer, O Lord, and let my cry come vnto thee, hide not thy face from mee in the day when I am in trouble, incline thine eare vnto mee. In the day when I call, answere mee speedilie.* Ps. 102. 1.

*For my dayes are consumed like smoke, and my bones are burnt like an hearth, &c.*

Seeing, as wee see, that nothing is stable in this world, but as it is in that Sermon of the Preacher, *vanitie of vanities, and all is vanitie!* wee haue to intreate the Lord earnestlie as Moses did a little before his death, that hee would so teach vs to number our dayes that wee may applie our heartes to wisdome, and to well doing. All things belowe wither and decay, our best beauties are writhed and wrinkled by time. But the beautie of the Lord is of euerlasting continuance. *Let the beautie of the Lord our God bee vpon vs.* Eccl. 1. 2. Ps. 90. 12.

O the beautie of the thinges aboue! O the beautie of the firmament! O these azured Curtaines spangled with starres of light! What jewels of joy are within no mortall tongue can tell. Ps. 90. 17.

Looke vp now, Sir, with the eye of your Faith, and visit these heauenlie Mansions and blessed buildings for immortallitie. Yee are shortlie for to change for the better. Ioh. 14. 2.

So long as our sillie Soules are heere, they are but poore Soules reading and meditating the mercies of God, within a cottage of clay, hauing nothing to see with but the weake light of the small Candle of grace; a light dimmed and



Ioh. 1. 5.

darkened with the reekie smoke of our sinfull corruptions. But so soone as wee shall bee dissolued by Death, wee shall come to the euerlasting beames of a *Sunne*, which by nothing is able to bee eclipsed, a light which knoweth no darknesse, euen that *Light* which *bringeth light out of darknesse*.

Ps. 116. 13.

Now, Sir, vp with your heart, *saile out your course*; bee like the *Pylot* who while hee hath hand on the *Helm*, hath his eye fixed on the *heauen*. Take now the *Cuppe of Saluation*, the great *Mazer of his mercie*, and call vpon the Name of the Lord. Hee is worthie to bee praised for his vnspeakable fauour toward you. \* Hee in great mercie hath toward you, turned all the sharpe *corrasiues* of the Lawe into most sweete *cordialls* of the Gospel. Hee hath now made you free of all these terrours whereinto yee found yourselfe once lyable.

\* Note.

*Oh Lord, how did once the sharpe edge of thy Lawe laide to his mourning heart, cut him thorow the verie gall!* But blessed bee thou, who in thy great mercie hast cut the *Cartropes* of his sinnes, wherewith hee was once kept fast vnder the most heauie bondage of Hell.

What say yee now, Sir? How is it of all? Haue yee heard all these wordes, and laide them vp into your minde?

*The Sicke Man.*—I haue heard them all, and that with great comfort; now mine heart is in heauen. Christ by the vertue of his vnualuable Blood shed, hath taken away the gall of my guiltinesse. \* Now my bodie is wholie dead to its paine, and my Soule is wholie aliue to its glorie. \* I see a *Crowne of immortalitie* which my Soule would not sticke to fetch thorow the brim-stone beames of hell. My Soule seeth the face of its *Redeemer*. Christ with a soft hand is now loosing all the bonds of my miserie. \* His most sacred Blood hath *melted my marble heart*.

\* Note.

\* Note.

\* Note.

Luk. 2. 29.

Now come, Lord Iesvs, come. Long haue I looked for thy Saluation. *Now let thy seruant depart in peace, for mine eyes haue seene thy Saluation.*

O my deare Soule, I summoned thee with all thy powers and faculties to bee thankfull vnto thy good and gracious Lord! O what tribulations am I come thorow! O with what *balmie comfortes* hath the Lord asswadged the dolours of my Soule! O my Soule, *I charge thee by the Roes and by the Hindes*, that thou haste thee vnto thy God in thy

Approaching.	OF THE SOULE, &c.	8. day.	421
strongest affections. Keepe now tryst with the Spirit of thy God, who is now heere waiting till thou bee readie.			
<i>The Pastour.</i> —My Soule and all that is within mee, praise the Lord, for the powerfull working of his Spirit within you, whereby hee hath made <i>such a change as is wonderfull.</i>			
* This particular remembereth mee of a certaine <i>Marter</i> , who beeing condemned to bee burnt, could feele no working of the Spirit within his heart till hee came neare to the <i>stake</i> . But beeing once come there, with a crie hee clapped his hands, and crying out amaine, saide, <i>O Austen, hee is come, hee is come!</i> The <i>Marter</i> was called, <i>Master Goner.</i>			* Note.  Fox. Act. and monu. Fol. 1555. Late impression.
<i>The Sicke Man.</i> —By the grace of God I hope shortlie to say as much. My Soule is <i>readie bent</i> waiting for his comming. <i>O come, Lord Iesus, come.</i> Let this, mine <i>hungrie Soul</i> , win in now at the <i>ports of thy Palace</i> , for to get a share of the <i>marriage supper of the Lambe</i> ; in hope already I feast vpon the joyes of eternitie. * In my Soule is now the <i>Charter</i> of my Saluation, sealed with that most <i>pure and purifying Blood of the immaculate and spotlesse Lambe</i> , that came to take away the <i>monstrous and menstruous</i> sinnes of the world. * In the vertue of his Blood is my strongest comfort and highest resolution. By it alone all my <i>blacke and bloodie sinnes</i> are clesed from their <i>crimsin colour.</i>			Reu. 17.7.  * Note.  * Note.  Isa. 1. 18.
<i>The Pastour.</i> —Indeede, Sir, it is onlie that <i>Lambe's Blood</i> that can purge away sin and iniquitie. * Though man should <i>wash himselfe with nitre</i> , and take him much <i>sope</i> , yet for all that shall his <i>iniquitie</i> bee marked before God, except that hee bee bathed into this <i>blood of sprinkling.</i>			* Note. Ier. 2. 22.
Seeing now your <i>Charter</i> is well <i>sealed</i> , holde fast these <i>writtings</i> , that nothing aboue or belowe, no, not <i>principalities</i> and <i>powers</i> bee able to <i>wrest</i> them out of your hands.			Eph. 6.12.
Happie is your heart now, wherein is that <i>white jewel</i> of the <i>Reuelation</i> , euen the <i>white stone</i> , wherein is a <i>newe name</i> which no man can know except the <i>receiuer</i> . * O the <i>boundlesse bleeding bowels of God's compassions!</i> O that infinite <i>store-house</i> of Christe's <i>merits and mercies</i> , which no sin, were they neuer so hainous, can bee able to stint or restraîne before the repenting sinner get a part of that <i>purchase</i> . Neither Death, nor Life, thinges present nor to come			Reu. 2.17.  * Note.

shall bee able to with holde a *mourning sinner*, from a *share* in our Lord's *dearest compassions*.

Cant.6.10. Christ now, Sir, is readie to receiue you. Make your-  
selfe readie for him. Lift vp your head, for your Redemp-  
tion draweth neare. The end of your time and toyle is fast  
comming. The Angels of God are heere waiting vpon your  
Soule, which is now *looking out to Christ as the morning,*  
*faire as the Moone, cleare as the Sunne, and terrible as an*  
*Armie with Banners*. Wherevpon is your minde now  
fixed?

\* Note. *The Sicke Man*.—All mine affections are bended toward  
God. \* O what shall bee able to *holde or hinder* mee from  
hastening to my Lord, the *repairer* of life, the *destroyer* of  
death, the *conquerour* of Heauen, and the *vanquisher* of  
Hell! \* O my Sauour come neerer yet vnto mee, let my  
A prayer. Soule creepe in by thy woundes, euen to the verie *bowels of*  
*thy mercie*. Warme it like a *Chicken* vnder the winges of  
thy loue.

*The Pastour*.—In Christ alone is Saluation. Out of his  
side did *issue the water* that hath *quenched the vnquencha-*  
*ble fire of God's wrath*, with the *Blood that taketh away*  
*the sinnes of the world*.

\* Note. \* His holie Heart was racked, his Armes of compassion  
were stretched out vpon the Crosse, for to declare to all re-  
penting sinners the *infinite widenesse* of his mercies. \* His  
sacred *Head hang downe bowed, for to giue care vnto the*  
\* Note. *gronings of his prisoners*. \* His blessed Bowels, rumbling  
with compassions, rouled together, made him to proclaime that  
Matth. 11. *Oyes of mercie, Come vnto mee, all yee that are wearied*  
28. *and ladned with sin and I will ease you*.

\* Note. Much hath hee suffered for our cause. \* Like a painefull  
*labourer* hee powred out *sweate* not onlie of water but of  
blood, at the working the great worke of man's Saluation.  
At last, by laying downe that *Life of loue*, hee *achieved the*  
*victorie* ouer Sathan, flesh, the world, and all the enemies of  
man's Saluation. Them all hee hath crushed and trodde  
vnder foote. Stand fast by Iesvs. In Faith and Hope  
thrust your heart vpon him. What now, Sir, thinke yee  
vpon?

*The Sicke Man*.—Christ hath bound vp all my woundes;  
hee hath perfectlie closed them with the blessed *Balme of his*  
*comfortes*. Now, at the end of mine appointed time, I am



<i>Approaching.</i>	OF THE SOULE, &c.	8. day.	423
waiting earnestlie <i>till my changing come.</i> I hope ere it bee long to bee translated from <i>grace to glorie.</i>			Iob, 14. 14.
<i>The Pastour.</i> —O Lord, set this Soule as a seale vpon <i>thine Heart, and as a seale vpon thine Arme.</i> Out of thy great loue make this Soule <i>beautifull as Tirzah, comelie as Ierusalem, terrible as armie with banners.</i> Thou, Lord, who <i>crownest the yeare with thy goodnesse,</i> take in thine hand the crowne of immortallitie, and in this Soule <i>crowne thy graces with thy glorie.</i> Now, Sir, yee are neare the borders of <i>Canaan,</i> three or four steppes more would set you in that <i>Land of life and loue.</i>			A Prayer. Cant. 8. 6. Ps. 56. 1.
<i>The Sicke Man.</i> —Mine heart, like an <i>Hart</i> braying after waters, panteth after God. <i>O when shall I come and appeare before him!</i> Now mine heart shiuers within mee; I am so sicke that I feare to faint.			Ps. 42. 2.
<i>The Pastour.</i> —O Lord, now bee mercifull, and shewe fauour toward this thy seruant. <i>Distill thy graces into his heart, with a blessed influence from the Spirit of thy loue; pull in all his spirites to thee, and thrust out all distractions. O Lord of Life and Loue, breathe into his Soule the life of immortallitie.</i>			A Prayer.
Take heede now vnto him, yee who are neere about him, for death now approacheth with its last assaults in all appearance. Looke well to him for hee seemeth to bee fallen into a sowne.			
THE SICKE MAN IN A SOWNE.			
A SOLILOQUEE, OR A PRIUIE CONFERENCE BETWEENE THE SOULE AND THE BODIE OF THE SICKE MAN LYING IN A SOWNE.			
The Bodie.			
MY Soule, desireth thou now to leaue mee that haue borne thee about mee so manie yeares?			
If thou goe from mee, I must no longer remaine among the <i>inhabitants of the world,</i> but incontinent after thy departure, I, a <i>vassell of death,</i> must bee hidde vnder the dust, among <i>crawling wormes,</i> farre from the eyes of the liuing. These who were once glad to kisse my mouth shall abhorre to see my face. Is not the Graue a <i>Babel,</i> a place of confusion? Do not <i>Iim</i> and <i>Zim</i> resort there? Do not the <i>Satyres and the Fairies dance there?</i>			Isa. 38. 11. Isa. 13. 21.
Mine haire starts all vp for feare, while I thinke vpon			

these solitudes and mansions of silence, I faint at the verie thought thereof. Oh my deare Soule, wilt thou abide with mee no longer! If thou depart, my *Beautie, my Colour, my Conference, my Companie, and all is gone.* Oh shall all my senses now bee closed vp! shall I speake no more, heare no more, see no more, than if I were a stone! Must I now goe remaine into the *myre of mortalitie, the place of silence!* Must I abide the *long nights among the Graues,* places *fearfull to the living, where men make no resort!*

*O wretched weakling that I am,* by Death, as I see, I shall bee *grappled to the ground,* where I shall bee forced to make my bedde in the darke!

*The Soule.*—My Bodie bee not thou disquieted, I am but for a little space going before thee, for to take *seasin of Heauen* for thee and for mee.

Though I bee absent for a space, I shall neuer forget thee. In God's appointed time I shall come againe, and fetch thee out of the *muddie mould of mortalitie.*

1 Cor. 15.  
52.

At the first blast of that shrill *Trumpet* I shall come downe, and shall enter into thee and quicken thee againe. At that time God shall cleanse thee from all thy corruptions, and shall make thee like an Angel of God.

My sillie Bodie, wee haue taken much paines together for to get a rest which wee haue *looked long for,* but could not finde; now goe to thy rest till I come againe for to bring thee to *eternall repose.* If thou were commanded to goe to labour and to paines, thou should haue some cause indeede to *whine,* and to *shrinke* as one *hampered in a snare.* But the Lord is now desiring thee like a wearied man to goe to thy rest, for to sleepe soundlie into a bedde, wherein thou shalt no more bee disquieted with *dreames or with visions.* When thou shalt once awake, thou shalt bee still with Iesvs. If in mercie hee hath made mee to *preuent thee in the possession of eternitie,* let not his fauour toward mee worke in thee anie *heart rising* against that Majestie, who as the *Potter* doeth with his clay, may do with all his creatures what hee pleaseth.

*The Bodie.*—But, O my Soule, the Graue is fearefull! It is a *retired solitude and a place of silence,* a place of *filthie stinke.* I abhorre to thinke of it, how that in that *dungeon of darknesse, and den of corruption,* I must lye

<i>Soliloquie.</i>	OF THE SOULE, &c.	8. day.	425
downe naked <i>implunged in myrie slyme</i> among wormes, a <i>lumpe of most vile and lifelesse clay.</i> Alas, my Soule !			
<i>The Soule.</i> —My Bodie, bee not discouraged. * The Graue is a place where the bodie must lye, till with the <i>Eagle</i> there it cast its <i>Bill</i> , a meanes for to renewe its youth. * So soone as once there it hath cast the <i>olde slugh of Nature</i> , incontinent thereafter it shall become a newe creature. <i>Except</i> , saide Christ, <i>that the corne of wheate fall into the ground and die, it abideth alone.</i>			* Note. Ps. 103. 5. * Note. Ioh. 12.24.
Haue patience but a little. <i>Newe corne</i> will come at the <i>day of the resurrection.</i> The dayes of <i>man's mortalitie</i> are the <i>Lord's seede time.</i> The bodies of the Sainctes are his seede, the Church-yard is his field. Suffer now the Lord to sowe his own ground.			
Bee not disquieted nor cast downe with grieve. It shall bee <i>thy gaine to goe downe to the graue.</i> There shalt thou bee <i>sowne in corruption</i> , but thou shalt bee raised in <i>incorruption.</i> Thou shalt bee <i>sowne in dishonour</i> , but thou shalt bee raised in <i>glorie.</i> Thou shalt bee <i>sowne in weaknesse</i> , but thou shalt bee raised in <i>power.</i> Thou shalt bee sowne a <i>naturall bodie</i> , but thou shalt bee raised a <i>spirituall bodie.</i> See what, by God's mercie, shall bee the great gaine of the Graue.			1 Cor. 15. 42. Verse 43. Verse 44.
After that the Graues of the godlie <i>shall bee ripe</i> , the Lord by an infinite power shall make all their bodies to bee taken vp, for like <i>fine wheate</i> , to bee laide vp within his <i>heauenlie Girnels.</i> When thou shalt arise, it shall bee to an <i>immortall happie life.</i>			
Haue patience for a little space, and bee not crabbed. <i>Yet a little while and I shall not see thee, and againe a little while</i> , after the resurrection, and <i>I shall see thee</i> , when thou shalt bee transchanged into the blessed estate of glorious immortalitie. Then shall I dwell in thee without anie <i>spote or wrinkle.</i> Let the hope of this temper thy present grieve. Let not the Graue afray thee, my deare Bodie, for it is the last bedde which euerie man must sleepe in. Lye downe into it gladlie. Bee content with the <i>silke worme, an argument of the resurrection</i> , to bee enwrapped for a space in thy <i>Winding sheete</i> , till the <i>chill colde winter-tyde of this mortalitie</i> bee past. At the glorious <i>spring of eternitie</i> , at the returne of the <i>Sunne of Righteousnesse</i> , so soone as the heate of the <i>beating beames of God's loue</i> shall pierce in vnto			Mal. 4. 2.



Ps. 16. 11.

thy Graue, in a moment, in the *twinkling of an eye*, thou shall bee quickened and raised vp, yea, renued and refined from the *sinfull dust of corruption*, and after that carried about the brightest *azured skies*, vnto the place of immortallitie, among *pleasures for euermore*.

*The Bodie.*—I cannot but lament and waile to bee de-  
priued of thy companie. My dearest Soule, full deare art  
thou to mee. *If two strangers had beene but some fewe  
dayes in their journie together, they will haue a certaine  
regret for to leaue one another. What wonder is it then,  
that wee two, who haue beene of such olde acquaintance,  
mourne at this last and long adewe.*

*The Soule.*—As thy loue is great toward mee, so is mine  
also great toward thee, my Bodie. But seeing it is the will  
of him who married vs together, that now wee bee put asun-  
der, wee must submit ourselues vnto his good pleasure.

\* Note.

This separation shall bee but for a little space, and that  
for *the well of vs both*. \* The husband will *saile the seas*  
and goe farre from home, in hope to returne with aduantage.  
The same hope encourageth his wife to liue like a *widow* for  
a space. At last the husband's returne with expected profite,  
is welcomed with greater joyes than was his former presence.

It shall bee so with vs, my deare Bodie. At my returne  
in the day of the Resurrection there shall enter such a ioye  
into thee, as eye neuer saw, eare neuer heard, yea, and which  
neuer could enter into the heart of man. As the long dark  
night maketh the morning seeme sweete to the wearied watch,  
who hath long looked for it, so shall our little absence bee  
a certaine commendation of that presence, which after the  
great day shall bee for euer.

Cease in time, I pray thee, to *sticke at such earthlie con-  
ceites*. I may no longer tarrie with thee; the *Crowne of im-  
mortalitie is alreadie in sight*.

*The Bodie.*—But alas! how is this that thou should goe  
to glorie before mee, and leaue mee in the *dust of death, a  
piece of moulding clay*? Haue I done anie wrong but by  
thy counsell and direction? What haue I beene but the in-  
strument of thy sin? All the actions is from thee. Of all  
that is done amisse thou hast been the inuenter, the con-  
triuier, and arch-plotter. God is no *accepter of persons* or  
of *parties*. What then is my guilt, that I should bee behinde

thee, left into the Graue, a *fearefull denne of death and pit of corruption?*

What a miserie is this for mee, that I *should lye vnder the power and bonds of Death, a Carrion vnder a Turfe, warded in death's most loathsome denne and abhorred jayle!* There must I lye, chill with colde, stinking and rotting, with my mouth full of earth and my bellie full of wormes, closed in a *Coffine*.

O what matter of *melancholie* is this, that within a few dayes, where are my two *beautifull twinkling eyes*, shall bee nothing but *fearefull eye-holes in a rotten skull*, which shall bee nothing but a *nest of clockes and abominable creeping thinges!* Within a feweaes, this *head*, which now *lyeth softlie vpon this Pillow*, shall bee *rouled and trinnelled vp and downe by the feete of the posteritie*. Heere a bone and there a bone, and not a bone together, all shall lye scattered heere and there; the *dogges* shall play with some, and *Children* shall play with others, some shall lye drying before the Sunne, and others shall bee bruised into pieces, and ground into powder. O what a change is in this our mortalitie! Beholde presentlie what a starueling I am, beeing nothing but skinne and bone. Beholde, and anone all shall bee turned into stinke.

*The Soule.*—All such thoughts are all but *worldlie, heauie, dull, and formall*. Suffer the Lord to *sowe his own seede*. Thou art afraide for the *Turfe* of the Graue. Care not for the *Turfe*, for vnder it shalt thou bee as a *pickle of corne vnder a clod*. The *Spring time* of the Resurrection is not farre froe, when thou shalt rise vp more beautifullie in honour, power, and glorie, than euer thou was before.

*Shall anie thing bee impossible vnto God!* Hee who in his death reuiued manie Sainctes, *whose bodies Death had fast vnder the key of its power*, shall with a blast of his voyce make open Graues, to let out all these who were prisoners of death, from *Adam* vntill that day.

Luk.18.27

Let this comfort cheere vp thine heart, my Bodie. The Graue shall not bee able to keepe thee long. \* As *Ionah* was vomited out of the *Bellie of Hell*, so shalt thou bee delivered from that *Monster's mawe*.

\* Note.

Iona. 2. 2.

*The Bodie.*—But in the meantime, what reason is it that I, a *carrionlie carkase*, should bee bound both hand and foote, and committed *close prisoner* to the graue, a colde and

chillie house, while thou art set at libertie? Beholde, how alreadie I am both *withered and wanzed*.

Isa. 57. 2. *The Soule.*—The Graue to the Godlie is no prison, but a resting bedde from their labours, where God refresheth with sleepe the wearied bones of his beloued. The Prophet saith, that *they rest in their beddes, and that they enter in peace.*

\* Note.

\* Note.

\* While the *moulds are cast on them in the Graue* it is but the drawing of their *Bedde curtaine*. \* The buried bodies of the Sainctes are in their graue like *Babes lapped in swadling cloathes in their Cradles*. As a tyred man will not bee offended if hee bee sent to his bedde for to sleepe, neither should the wearied bodie bee grieved to goe to the Graue, the place of rest and quietnesse.

Mat. 20. 13. Bee not peeuish nor peruerse, my Bodie; enuie not mine happie estate. Though the Graue should bee to thee a prison, why should thou complaine because I am set at libertie? If it hath pleased God in mercie to bee good to mee, why art thou offended? May not the Lord say vnto thee, *Is thine eye euill because I am good?*

What happier should thine estate bee, though God should command mee to bee buried besides thee? May not God do with his own as hee pleaseth? Hee might haue taken thee to Heauen, and haue shute mee a prisoner in the Graue. In his justice hee might haue cast vs both into Hell.

\* Note. Thinke it then a mercie that hee is so good vnto mee, who shall neuer *count my glorie full* till wee bee both *crowned with immortalitie in the heauens*. \* Bee not offended at the *Lord's good will* towards mee, but rather thanke him that hee hath made death to bee *temporall in his mercie*, which was *eternall in his threatning*. \* Of a *corrasieue* hee hath made a *cordiall*.

\* Note.

Gen. 3. 19. Haue patience, O distressed bodie! Suffer a little, that God may bee true: *Dust thou art, and to dust shalt thou returne*. Dust beeing once deliuered from the power of the Graue, shall reigne with God in glorie. \* The bodie is like gold, which cannot bee ridde of its drosse till it bee *molten and dissolved*.

\* Note.

Again: as this death is not total, neither shall it bee perpetuall, for at the first sound of the *last trumpet* all the buried bodies of the faithfull shall, like the *Eagle*, cast the *bill* of their *mortalitie*.

Now, mine olde companion and yoke-fellow, art thou not



content to goe to bedde, and there to sleepe till the *morning of the resurrection* come? That day shall make an amends for all that wee haue suffered in this *valie* of teares. Then shall all thy confusion bee turned into comfortes.

Let vs now bee content that the Lord loose the pinnes, and slacke the cordes of this our Tabernacle of clay.

*The Bodie.*—Now glad am I, my deare Soule, that euer I had such a Soule as thee. Now, my deare *Turtle*, goe with my blessing to the seruice of our God. Goe from the Crosse to the Crowne, from a *prison* to a *Palace*, from the *morning-weede* to the *wedding-garment*. Goe, dwell with the *Lord and the Lambe*; waite well vpon him. Goe now from the *blacke and dismall dayes of drooping distresse and dirtie distractions, to joye, to peace, to pleasure, to light, to life, to libertie*. Goe, heare that happie harmonie of heauenlie *Musitians* in heauenlie *Mansions*, where *mercies blesse* without *judgement's blastes*. Goe, heare the voice of all the *Menistrels of that celestially Quire*.

Bee thou aboute the *Starres*, while I am vnder a *Turf*. All my comfort is in this, that wee shall meete againe in *Blisse*. \* Now, blessed Soule, prepare thy *Lampe*, powre out thine *oyle*. The heauenlie wooer, the *Bridegroom*, is come for to take thee to his *Chambers of Charitie*, wherein are *pleasures for euermore*.

\* Note.

Ps. 16. 11

In hope of the Resurrection I goe gladlie to my Graue, whereout of I am assured to arise for to meete my Redeemer in the cloudes. *This Candle of my comfort* shall neuer bee put out.

Now before wee shedde, let vs shedde some teares. \* The last *raine of our afflictions*, wherewith wee may bathe the *bruises of our Lord*, which hee in loue did suffer for our glorie.

\* Note.

Cant. 2. 11.

Now I goe to rest in the dust, a *prisoner of hope*. Goe thou to thy God; attend well his seruice, and court his Countenance for euer in his most pleasant *Yvorie Palaces*. I am now refreshed with a *cooling taste of immortalitie to come*. Farewell, my deare Soule and truest *Turtle*; mount vp now to the Heauens. Thou hast alreadie past all toyle and turmoyle. The *way* that rests vnto the kingdome is *both smooth and euen*: without anie *rubbe of opposition* thou shalt enter into immortalitie. O the showres of grace and

mercie which raine downe vpon vs both ! Farewell, till that desired day of the Resurrection come.

*The Pastour.*—His eyes stirre a little ; they are full of *teares, the tribute of Repentance*. Hee beginneth to shake, hee now seemeth to bee wakened out of his *traunce*. I will inquire what his minde is set vpon. What *meditations* are these, Sir, that yee are vpon ? Yee seeme to haue beene in some good motion.

*The Sicke Man.*—My Soule, Sir, and my bodie, after a blessed agreement, haue beene taking their *adewes* one from another ; they haue beene blessing each other. Because they haue serued God together, they looke to bee one day both *glorified together*.

*A sea of comfortes hath rained downe vpon my Soule, from the Heauens, in most sweete and pleasant showers.*

*The Pastour.*—Surelie that is a worthie exercise. Such good motions are *plants of God and impressions of his finger*. Happie are the Soule and the bodie that can serue God together with one *shoulder* ! At that last day they shall haue a joyfull meeting ; they two shall bee *clasped together in loue*, with such contentments as tongues of Angels are not able to expresse. But O, when the *wicked Soule* shall returne from *hell* to take vp its bodie, for to carrie it to euerlasting torments, then shall they curse each other with manie a woe, for their *Fornications, Adulteries, Lyes, Deceites, Ryot, and Drunkennesse*. Then would the *bodie*, if it could haue intelligence of the *Soule's comming*, wish that a rocke or a mountaine would fall vpon it for to hide it from the Soule, that beeing voyde of life, it might bee free of feeling.

But the *decree* is come foorth, of necessitie they must bee joyned together. O but they then shall looke one to another like *Lyons*. Their feede shall receiue none agreement ; no, not. They shall neuer agree in anie thing but in this, to tarrie together, that their comfortlesse dolours may bee doubled. \* This is a deare *pennie-worth*, so *little pleasure* for so *much paine*. In that day all the wicked shall *bitterlie repent such barganes*.

Now happie is your Soule, Sir, and your bodie both, that are so well resolved to depart. Yee are certainlie blessed that euer yee were borne. \* Beholde ! now yee rest in hope of the resurrection, which shall bee in that great day of *God's generall assemblie*, when all that euer *tooke breath* shall com-

\* Note.

\* Note.

peare before Christ, the Iudge of the World, for to receiue that *which they did in the flesh, bee it good bee it euill.*

Now, Sir, seeing yee are an *inrouled Citizen of Heauen*, and an *adopted heire of God*, vp still with your heart toward that heauenlie Heritage; with sighes and grones beate on still at the doores of God's mercie. *God giueth vnto prayer victorie against himselfe.*

Now the time draweth neere, Sir, your *houre* is come to a *quarter*. Fight out the good fight. Fixe the eyes of your Faith vpon the *bloodie woundes of Iesvs*; lay holde on him, *listen to his voyce*. Ere it bee long yee shall heare these wordes of joye, *Come, faithfull seruant, and enter into thy Master's joye.*

Mat. 25. 21

O Lord, the giuer of grace and of glorie, out of the blessed bowels of thy mercie, bathe and wash this Soule with that *arteriall blood* which sprang thorow the *pierced filme* of the heart of his Redeemer. At the beginning of this Battell, Lord, thou did see how his poore Soule was *scorched with the flammes of hellish temptations*, which did *burne the verie marrow out of his bones*. This is thy ordinarie dealing with thine own. *Hell on earth is for the heires of Heauen: but heauen on earth is the portion of the heires of hell.* Now, Lord, from his *hell* bring him to thine *Heauens*. Make his Soule more clearelie to looke vp toward the *blessed bloodie woundes* of his Sauour, wherein hee may *perceiue the props of his protection*. Make his Soule now to bee *fullie possessed with an entire loue to the fairenesse of thy face*, wherein are *pleasures for euermore*.

A Prayer.

Ps. 16. 11.

*The Sicke Man.*—Lord Iesvs, make clay againe with thy Spittle for to anoynt my *dimmed eyes*, that clearelie, with *Siméon*, my Soule may *see thy Saluation*. Wee in our life receiue but the first *imposition of hands*, like the man that saw *men walking like trees*. Now, Lord, at death giue mee the *second imposition*, that I may see thee *euén as thou art*.

A Prayer.

Luk. 2. 30.

Mar. 8. 24.

*The Pastour.*—Lord, heare thou in heauen. Maintaine the *life of his loue* towards thee. Now *water the seede which thou hast sowne*. *Weede out the tares which Satan hath sowne*. Pittie and pardon. Lay all his sinnes vpon the *Sonne of thy loue*. Now let his feete bee shod for the *journie* which hee is making to a better place. *Inspire his Soule with the Spirit of Grace*, till his life bee expired. Saue him by thy *blood which sauéd them that spilt it*.

A Prayer.



Prou. 13.  
12.

*The Sicke Man.*—I finde Death besieging my heart with sensible blowes. O bring out my Soule out of this bricke of bondage of the bodie! Mine heart strings are so racked within mee that they are like to breake. *The hope that is deferred is the fainting of the Soule.* Lord, helpe mee in this heauie houre.

*The Pastour.*—Lord, heare thou in heauen, and satisfie his heartes desire.

*The Sicke Man.*—Pray, pray, that the Lord vpholde mee in the throng of these throes wherewith mine heart is gripped, lest I bee wholie swallowed vp of despaire.

A Prayer.

*The Pastour.*—O Sauour of mankinde, who out of thy meere mercie and loue came vnder the charge of his accounts. Make now answer for him, as his *Aduocate*, before that high *Tribunall*, before which his poore Soule is now arraigned to compeare. Turne all thy wrath in mercie, and thy *Iustice-seate* in a *Throne of grace*. Call home all his wandering thoughts, and settle them vpon thyselfe. Maintaine the *life of his loue*. Make death to him a *Messenger of mercie*, and his paines a meane to bring him to thy *pleasures*. O *Captaine of his Saluation*, vnder whose *bloodie banner* hee hath in his life *made warre* against the enemies of thy glorie, at death ouercome thou all the enemies of his Saluation. With thy *Trumpets* and *Lampes* terrifie all these *mercilesse Midianites*. Make them *like a wheele*, and as the stubble before the winde. Graunt the victorie vnto thy weake Seruant heere, that in the Heauens thou may crowne his Soule with *glorious garlands of immortalitie*. Lord, heare vs, for the sake of thy Sonne, vnto whom with thee and the Spirit of Grace, bee all glorie and honour. Amen.

Now, Sir, vp with your heart to the *Father of mercies*. Fight out couragiouslye the fight of Faith. Christ now is holding out the *Crowne*, your *Saluation is sealed*, yee *need not feare*, yee haue *your warrant* vnder the *Broad Seale* of the King of Heauen.

Cant. 7. 10.

*The Sicke Man.*—O my deare Pastour, *hee is come, hee is come* whom my Soule loueth! *I am my beloued's and his desire is towards mee*. The lost sheepe is found. The vnthrifitie Sonne is come home again. All the snares of destruction are broken. My Soule is escaped like a Bird, I am now at a point, infinitlie desirous rather to goe to my God than to sojourne anie more on earth. Mine heart is more

in God than in myselfe, I haue a begunne possession of Heauen *by the first fruites*. I looke for perfection, *in fullnesse of joye and pleasures for euermore*.

Ps. 16. 11.

O blessed Iesvs, *set mee as a Seale vpon thine heart*. O deare Sauour, the *Roote* and the *Rocke* of my Saluation, *lo ! I come*, stretch out thine Armes and take my Soule into thy bosome : yet a little while, and I shall bee no more *a stranger with thee and a sojourner*.

A Prayer.

Cant. 8. 6.

Ps. 40. 7.

Ps. 39. 12.

*The Pastour*.—O blessed bee our God for euermore, who hath made you to *triumph so ouer all your enemies*, after such *unutterable grones of grieffe*, where your minde was sore perplexed at the first. Holde fast now that which yee haue. Your heart is now richlie stored with the true treasures of godlinesse. Yee are but *sipping* of these joyes whereof in Heauen yee shall *drinke in a full cuppe*.

*The Sicke Man*.—Christ the Lord is mine ; *hee is mine ! Hee is to mee both in life and death aduantage*. My comfortes are in my bosome. The Angelicall Gardes are heere about mee. I die in the Faith of Iesvs. Come, euen Lord Iesvs, come quicklie and loose this Soule, *a prisoner in clay*, groning to bee at libertie. *O my Soule, returne vnto thy rest, for the Lord hath dealt bountifullie with thee*. Now may I say, *This poore man cryed, and the Lord hath heard him, and deliuered him out of all his troubles*.

Phil. 1. 21.

A Prayer.

Ps. 116. 7.

Ps. 34. 6.

*The Pastour*.—The Lord is with you, who ere it bee long, shall fulfill all your heartes desires ; yea, hee shall do aboue all that yee can thinke or wish. Now, Sir, yee haue him whom your Soule loueth. His Spirit is in *the verie bosome of your heart*. Holde fast the grip yee haue. Die in his Armes, sleepe in the blessed bosome of your God. Full libertie is at the doore, readie to enter in. Yet a little and yee shall haue a joyfull meeting with Christ and all his Angels in the Kingdome of your Father. Till yee come out of this bodie sticke fast by Faith to Christ your Redeemer. Claime boldlie that which hee hath dearlie purchased by his Blood.

O deare Iesvs, his staffe and his strength, wrappe now his Soule into the white winding-sheete of thy righteousnesse. While hee hath life liue thou in him, that while hee breathes hee may liue to thee, and after death may liue with thee for euer. Let neither life nor death bee able to separate him from thy loue. The nearer death approacheth for to separate

A Prayer.

his Soule from his bodie, drawe thou the nearer vnto his Soule, till thy Spirit, the Spirit of life, fullie and finallie in all perfection liue into him the Soule of his Soule.

Fixe your eye now vpon the heart of Christ, deadlie wounded for your transgressions. Beholde that Speare-hole in his heart, which hee suffered for to saue you. Consider his bleeding woundes all dropping the balme of mercie, which hath proceeded from the bowels of his compassions. Hee it is who hath died for your sinnes, and is risen againe for your righteousnesse.

Iob, 19.25.

*The Sicke Man.*—*I know that my Redeemer liueth: his blood of an vnualuable price is the onlie ransome of my Soule. Hee onlie is the joye of mine heart, and the health of my countenance.*

*The Pastour.*—Holde fast that confidence. Let your Soule repare vnto the euerlasting Armes of his loue. Shroud and shelter yourselfe vnder the winges of the Almightye. Yee are now neare the end of the race. The Lord garde you with his Grace, that no temptation of Sathan bee able to trip your heele before that yee bee entered in his rest. Now the lowring, showring seede-time of teares is past, and the haruest of joye is hard at hand. Now, Sir, Christ is at the doore. *Beholde! hee standeth at the doore and knockes:* hee is now for to suppe with you on earth, that yee may suppe with him for euer in the Heauens. Beholde! hee is with you.

Cant. 3. 4.

*The Sicke Man.*—*I haue found him whom my Soule loueth, I will surelie holde him, and will not let him goe. My Soule hath alreadie taste of the fruite of Canaan by the report of the spye of my faith.* Christ now is mine.

\* Note.

*The Pastour.*—Seeing yee haue him, wrappe your Soule into the bowels of his euerlasting compassions. Waite on; perfection is the last gift. Lift vp continuallie the eyes of your spirit to the worthie woundes of Iesvs. \* In them beholde and reade, in great Capitall characters, the vnspeakable loue of the Father.

Gen.49.18

*The Sicke Man.*—*O Lord, I haue waited for thy Salvation.* Remember mee now, while as thou art into thy Kingdome. *Father, into thine hands I commend my Spirit,* my Soule I giue to thee who hast giuen it to mee.

Luk.23.40

*The Pastour.*—Now, Sir, your wished houre is come; Christ is laying his Armes about you for to receiue your Soule in his bosome. Solace yourselfe in your Sauour, who



hath made it free of all weights, that swiftlie, without anie let, it may flee vp to its God. O the loue of Iesvs towards you ! Hee hath not onlie beene an Intercessour to pray for you, but an Aduocate also to pleade for you. By the vertue of his Blood your cause is winne. And therefore homage yee now your heart, sealed with the sense of his loue. Yield and surrender your Soule into the Armes of his mercie, that hee may perfect his graces in you with glorie in immortalitie.

*The Sicke Man.*—*Lord Iesvs, receive my Spirit,* and glad it with thy glorie.

Act. 7. 59.

*The Pastour.*—Hee againe is fallen into a traunce. His battell is now neare an end. Let vs waite a little and see what he doeth.

Hee now beginneth a little for to stirre. There is yet some life into him as I perceiue.

Now, Sir, bee glad. Christ is *knocking at the doore* for to call foorth your Soule from bondage to libertie, from your banishment to an heauenlie home, from a prison of paine to a palace of *pleasures for euermore*.

Ps. 16. 11.

That wee may haue assurance that yee die in the Faith of Iesvs, shewe vs some signe. Lift vp your hand in token that yee are assured to goe to God.

Beholde how hee hath lifted vp his hand.

*Cor tenet quod lingua tacet.*

His hand telleth what is in his heart. O but this poore Soule, since the beginning of this bloodie Battell, hath beene miserablie mangled, howed, and hacked vpon, by most bitter and bloodie temptations, what carnall what spirituall ! Now blessed bee God, from all his troubles hee is come to his good thinges. We are all oblished to giue praise vnto God, who hath set out this man before vs as an excellent example and mirrour of his mercie.

It is the custome of God, as wee see, to put his dearest ones to the hardest prooffe, as wise Builders put the greatest timber, and the heart of the *Oake* to the greatest stresse.

\* Manie thinke that Heauen standeth hard by their *Bedde-side*, and that a light, *Lord, haue mercie*, will make the doore of Heauen to goe wide open to the wall ; no, not. *Thorow manie tribulations wee must enter into that Kingdome.* \* As *Aprill* showers goe before the *May* flowers, so must our teares trickle before our Triumphs. Wee must smert before wee smile, and grone before wee glorie. All

\* Note.

Act. 14. 22.

\* Note.

Ps. 16. 11. Christian Soules, like Christ himselfe, must enter by the port of paines vnto the palace of *pleasures for euermore*. No co-reigning without a co-suffering.

1Pet. 4. 12. O let vs consider what paines this godlie man hath suffered in this *fierie tryall* since this Battell beganne! O with what difficulties hath hee swimm'd thorow so manie temptations!

Verse 18. *If the righteous scarcely bee sau'd, where shall the vngodlie and the sinner appeare?* \* O sowre *Apple* of *Adam's* pride, manie teeth hast thou set on edge!

Prou. 26. 2. *The Sparrow by wandering, and the Swallow by flying may escape*, but where sin hath beene once, there must also bee sorrow before that the sinner can come to joye. It is not so easie as manie men thinke to winne in at the doores of heauen, as though one God's-mercie were enough for to do the turne. \* Before that a man bee able to winne in at the

\* Note. *straite gate*, for to enter into his euerlasting rest, hee must bee buftied with diuerse temptations, and broken with sorrowes, till his heart become contrite, that is, ground and bruised small as if it were *corne* in a *Querne*. \* There is

\* Note. none entrie into rest for man before that in great grieve hee hath *pluckt out his right eye*, euen his dearest, darling, and

Mat. 5. 19. best bosome pleasure. \* Hee that would lodge with God in eternitie must heere lay holde on his Kingdome with an holie *violence*. What wonder that heauen bee hard to winne, seeing with all the infernall powers of darknesse, legions of our own corruptions combined, oppose might and maine the growth of God's graces in our Soules.

Manie foolishlie, in the idle rowings of their braines, content with a blush of zeale, thinke that Heauen may bee winne with wishes, and therefore in their life skippe wantonlie ouer the threatnings of the Lawe, in hope that easilie at death they may catch at the promise of the Gospel. But who had seene this holie man of GOD vpon the painefull racke of repentance, would count all the perishing pleasures of sin too deare bought pleasures. \* Sin, at the beginning, is like *poysoun in perfume*, pleasant at the first, but not long after it worketh deadlie, except that it bee repelled with some stronger *Antidote*. The way to heauen, as wee see, is not like the way to great market Townes, easilie discerned by the multitude of foote steppes.

\* Note. Our good Friend is now in the verie panges of death. A patient and *Lambe-like death* is this. His life is on his

lip. This wearied *Trauellet* is now neare the end of his journie. Seeing that the end of a worke crowneth it, let vs conceiue a Prayer whereby wee may lay his Soule into the bosome of his God, who shall refresh him with euerlasting comfortes. O Lord, by the vigour of thy Spirit giue winges to our groueling prayers.

A PRAYER FOR THE SICKE MAN APPROACHING VNTO  
DEATH.

**O** GOD of *mercie* and of *man's Salvation*, who thinketh nothing too deare for a repenting Soule, were it to giue it a draught of the heart *Blood of thy Sonne*, wee heere, vpon the knees of our heartes, humbled againe before the foote-stoole of the *Throne of thy Grace*, put vp to thee our most humble sute for this thy seruant who is now comming to thee. His wordes now faile him; but thou, Lord, wilt neuer faile him. In steede of wordes, let the crouching sobbes of the *Turtle* finde roome into thine eares. Heaue vp his heart to thy *mercie-seate* with the requeasts of thy Spirit, in *sighes which cannot bee expressed*.

O charitable *Almes-giuer*! open the hand of this *Begger*, and thrust the *money of thy mercie* into it. Seale fast vp in his heart the remission of all his sinnes in the *blood of Iesvs*. Burie all his transgressions in Christe's Buriall. Establish thy free Spirit within him. Take from him all *dulnesse and deadnesse of spirit*—all *secure and hardened thoughts*—all that may hinder him from comming vnto thee. Continue his comfortes begunne. Bee thou the *end* and the *ender* of his worke. Lord, disappoint Sathan, who by his *charmes* and *cunning traines*, hath gone about both by force and fraude, to catch this Soule of thy seruant.

Now Death is approaching. To thee belongeth the *issues of death*. Thou killest and thou makest aliue: thou bringest downe to the graue, and againe thou raisest vp. Now, as euidentlie appeareth, thou art for to remoue this thy seruant from the *Land of the liuing*; and thy will must bee done. Wee could haue wished the continuance of his Christian fellowship, with the lengthening and enlarging of his dayes. But most humbly wee submit all our affections vnto thy good pleasure and will.

Isa. 38. 11.

O Father of mercies, in whose boundlesse bowels are most pittifull compassions, without anie passion, shewe thyselfe



Ps. 39. 1.

Ioh. 1. 38.

Verse 39.

Ioh. 19. 27.

mercifull, louing, and kinde towards this Soule, which in the dayes of its flesh hath beene with thee but a *stranger and a sojourner*. His Soule now is saying to thee, with *Iohn* his two Disciples, *Rabbi, Master, where remaineth thou?* Answer it as thou answered them louinglie, *Come and see*; and after that take it home to thine own house, as *Iohn* tooke home thy *Mother*.

O deare Father of our Sauour by *Nature*, O our dearest Father by *adoption*, bee fauourable to this thy seruant, euen *for that blood* wherewith thou art *passinglie pleased*. Forget and forgiue all his sinnes whatsoever. Lay now thy *louing Armes* about him. Claspe him hard to thy bosome, and keepe him fast till hee bee *surelie and softlie* placed into the heauens.

Now, Lord, thou hast begunne to loose this Soule out of its prison. Let earth goe to earth, and his Spirit returne to thee that gaue it. Place it into one of these heauenlie Mansions which thy Sonne is gone to prepare for these that are thine. Strengthen him now, *at the last and highest point of his tryall*.

O Great IEHOVAH, who neuer hucketh to giue mercie to *heart broken sinners*, let him finde more and more that thy *bowels ouerflowing* with mercie, are readie to receiue him. In the bottomlesse sea of thy mercie make his sinnes all to bee choaked, and his Soule deliciouslie to bee bathed with euerlasting comfortes.

Eph. 6. 13.

And because Sathan in his last assaults is most furious, bee thou most powerfull in him by the vertue of thy Spirit. *Blunt so the edge of all his temptations* that they bee not able anie more to wound his Spirit. Let thy secret loue bee vnto his Soule like a *Secret* or *jack* in this *bloodie battell*, whereby hee may bee shielded from the bloodie blowes of a most cruell aduersarie. Put on him, Lord, the *compleate armour of God*, that hee may bee able to withstand in this euill houre, and hauing done all, to stand. Before this Battell end, make him with stomacke and courage to runne all his enemies thorow, with the two edged sword of thy Spirit.

Haue now, Lord, a speciall care of him. *Hemme in all his thoughts within the compasse of thy will*. Possesse him so with the *fullnesse of thy presence*, that in him there bee found *no roome for anie ill motions*. Furnish him with the *supplie of all these graces* which thou knowest to bee wanting

into him. Let thy Spirit *make residence in his heart, as in an house of God.*

Now, Lord, while it is time to saue, saue the Soule of thy Seruant which is now readie to remoue. Open vnto it that *euer-flowing fountaine* promised to the penitent of the house of *David*, for to take away *sin and vncleannesse*. O fountaine of Grace, wash him, and wash him thorowlie with the blessed Blood of thy satisfaction. After that thou hast made him perfectlie cleane, holde out thy succouring and helpfull armes vnto this Soule, and take it into thy bosome. Let it there taste of the honie of thy Compassions.

In this time of *glowminnesse and darknesse of death*, enlighten his Soule with the light of thy countenance. Turne thy face now vnto it. Hitherto it could see nothing but the *Backe parts* of Thee that Great IEHOVAH, which bringeth *joye but in part*. From such *parts* now bring him vnto the *fullnesse*. Turne thyselfe vnto this Soule, that it may fullie see thy face wherein is *fullnesse of joye*.

Ps. 16. 11.

And seeing no man can *see thy face and liue*, let this thy Seruant now *see thy face and die*, that after death hee may liue with thee for euere in the Heauens. Let neither the loue of life, nor the feare of death, turne his eyes from the *prize of the high calling of God*. Make him now with a long steppe, from the earth to the heauens, to steppe in into *immortalitie*.

Phil. 13. 14

Now, Lord, engraue deeplie this Soule into the *palmes of thine hands*. Set it as *a seale on thine heart*. Wrappe it within the *Mantle of thy mercie*, warme it *within the bowels of thy loue*, lappe it in thy bosome with that *vnspcakable joye*, which Christ hath purchased with *vnspcakable paine*, euen thorow the bloodie merits of his most bitter passions. His wordes now are failed. *Square* thou all his thoughts by the rule of thy Spirit of grace.

Lord, make these our weake prayers, to mount vp like *Pillars of smoke* perfumed with the *mercifull merits* of thine onlie Sonne. To him, with thee his Father, and with the Spirit of Grace, bee all Glorie, Praise, Power, and Dominion for euere. AMEN.

*The Spirituall Friend.*—O deare Friend, whom I haue seene a *sorrow beaten sinner*, rejoyce now in your Sauour, whose mercies haue beene the *Bane* of all your sinfull miseries. Cleaue still fast vnto your Sauour. Let not him goe

whom your Soule loueth, till yee come to *Peniel* where yee shall see *him face to face*.

A Prayer. The Lord refresh your wearied Soule with the *soft and sweete breath* of his Spirit. The Lord *kned into your heart* these spirituall meditations which are of the *purest straine*. O Father of mercies, giue vnto this Soule a *most sure infestment of heauen* by the hand of thy Spirit. Make some *dropes of thy Myrrhe* to enter in by some *little crevice* of his heart. Put in thine hand by the *keye hole of the doore* that his bowels may bee moued for thee. Let such a strength now *repare from thee vnto him*, that the world may see that *thy strength is made perfect in weaknesse*.

It shall bee expedient that now yee, his Pastour, in a short prayer, recommend him to God againe. Beholde him now at the last gaspes, his eye strings are broken. The *water of death* trickleth downe ouer his cheekes. His life is now drawn to an haire.

O Lord, while bodilie sight and senses faile, make spirituall sight and sense succcede in a greater perfection. Make a spaite of thy grace, with a mightie streame to carrie him to glorie.

A Prayer. O deare Friend, vp with your heart to your God. Now, all your sinnes shall die with your sicknesse. The Rocke of your Saluation, Iesvs, hath *shiuered them in peeces*. There is *no condemnation to these that are in Christ*, who out of the *pangs of loue* suffered the *paines of hell* for man's Redemption. His Angels, Sir, are heere waiting vpon your Soule for to carrie it to *pleasures for euermore*. Yet a little while, and loe! yee shall bee at the *vpshote of all your woe*.

\* Note. \* Yee are now vtterlie *out of the reach of all the powers of hell*, euen vpon the *borders of euerlasting pleasures*, vnnixed pleasures, which shall *turne all your teares into triumphs*.

1 Pet. 1.13 The Pastour.—Now, Sir, *Gird vp the loynes of your minde*; make haste to your God, who shortlie shall put into your hand *the palme of victorie*. Satan is *chained vp* now for doing you anie more harme. The *night of your trouble is past*. Christ, that blessed *Day spring*, hath brought a *morning mercie* vnto your Soule. His graces in you hath shined more and more, and so shall do vntill the *perfect day*, euen vntill your Soule, carried on *Eagle's winges*, reach the height of Heauen, where, without teares or tediousnesse, are *pleasures for euermore*.

Ps. 16. 11.



Though your tongue now faile you, Sir, let your heart bee busie with God in prayer. Hee will hearten and encourage you in all the businesse. Your *taske* is at an end. Heaue vp your heart to *Christ crucified* with vs, and that with sighes and sobbes, the gronings of his own Spirit.

Though your bodie now bee colde, the Spirit of Iesvs shall, by a *free and vitall operation*, maintaine the heate and vigour of your Soule.

The Spirit of comfort conueye vnto your Soule the warmest blood that euer heated the heart of Iesvs.

A Prayer.

Let vs pray.

THE LAST PRAYER FOR THE SICKE MAN IN THE VERIE  
JAWES OF DEATH.

**O** LORD, whose mercies are aboue all thy workes, it was neuer thy custome to sende away a broken heart without comfort. Now heare the secret grones and sighes of thy seruant, whose Soule is readie in this *gasping agonie*, to come out of its Tabernacle, for to compeare before thee. Thou who hast giuen him thy *Sonne for a ransome*, giue him thy *Spirit for a pledge*. Furnish him with force for to *fight and finish this Battell* in victorie. As thou hast beene at the beginning of his beeing, euen the *beginner of his beeing*, so now bee thou the end at which hee aimes, euen the *end of all his woes*.

And seeing hee is now in the *narrow throat of death*, helpe him by thy power, till hee hath *past this passage*. Put now into him a fresh life, that in a strong vigour hee may runne with the feete of the *Hinde* till hee come to Thee in eternitie. Make him now supple and nimble while hee is neare the end of his race. His sillie Soule hath beene sore *weather-driuen* with manie temptations, now let his battell take an end. Receiue his Soule in thy Rest, and *lull it in the bosome of thy pleasures*.

Bee a *shield* and a *shelter* vnto him, for to hide and couer him from the last *blowes* and *painefull thrusts* of his enemie the Deuill. Disappoint that euill one: while hee looketh for the greatest victorie, let him receiue the foulest foile.

Loose now sweetlie *these two* which thou hast joyned together, that after his eyes, with olde *Simeon*, haue *seene thy Saluation*, hee may *depart in peace*.

Seeing the *Battell* is now come to the last stroke, make

thy Spirit, O Lord, in him to *fight it out*, that hauing ouercome, thou may put the *palme of victorie* into his hand, after that the dayes of dangers are past. O drawe this Soule now vnto thee with the strongest *cordes of thy loue*. Proclaime vnto his Conscience a *full and a finall remission of his sinnes*, whether *Originall* or *Actuall*, whether of *Commission* or of *Omission*. Subscribe his pardon with the *arteriall blood* of thy blessed Sonne.

O Father of mercies, the *Spouse of all faithfull Soules*, receiue this Spirit into thy *wedlocke-bedde*. It was betrothed vnto thee by thy faire promises in the *Gospel*, now according to thy promise, accomplish and fulfill that blessed *Band* in the presence of thine Angels. Long, Lord, hath hee thought on it, and earnestlie longed for it. Seale thou it now with the sense of thy loue. Fulfill it, Lord, and this day bee thou the *Bridegroom of his Soule*. Heere hee hath seene but the *Copie of thy countenance*, let him now come where hee may see thee euen as thou art. As thou gaue him his *measure of grace* in the world, so now giue him his *portion of glorie* besides thyselfe. Let nothing sway his thoughts from thee in this *last agonie*. *Season so his heart* with thy loue, that there bee no roome in his heart for anie thing by thyselfe.

Gen.24.31 Now *loose the pinnes of the Tabernacle*. While his Soule shall bee out of the bodie let it enter into the *Palace of pleasures*. Say vnto it as *Laban* saide to *Abraham's* seruant, *Come in, thou blessed of the Lord*. Thou who hast clasped his name within the Booke of Life, bind now his Soule into the *bundle of life*. Drawe it out of this *myrie mortalitie*, and place it among the Angels and spirites of just men, who are alwayes in thy presence, *courting thy countenance*, wherein is *fulnesse of joye*.

Ps. 16. 11.

*Vnto the end and in the end*, keepe his heart *vnb lameable in holinesse*, that Sathan, that roaring Lyon, bee neuer able to catch him within the reach of his paw. Preserue the true relish and sound joyes of thy Spirit of grace within him, till from grace thou bring him vnto glorie, where thou shalt *crowne thy giftes and graces with thy goodnesse*.

O now open the *euermlasting doores*, and let in this Soule decked with the lawrels of victorie. Let all the Heauens *welcome* this conuerted sinner with *songs and shoutes of joye*.

O Spirit of comfort, thou hast guided him thorow manie

seas of sorrowes : *sit still at the Helme* till thou haue brought him to his hauen. O now crowne thy graces with thy glorie. *Lord Iesus, receiue my Spirit.*

To the Father, Sonne, and Holie Ghost, bee euerlasting praise and dominion for euer. AMEN.

MICHAEL AND THE DEVILL'S DISPVTE  
FOR THE SOVLE OF THE SICKE MAN, A LITTLE BEFORE  
ITS DEPARTVRE OVT OF THE BODIE.

**Sathan.**

**I** Haue manie thinges to lay to this man's charge. I am the Lord's *Proctor and Acturnie*, appointed to plead for his *justice*. I haue alreadie sifted his life. Of force this Soule must bee damned. None *Assise* can cleanse it. It is now taken red hand in the *path and passage of sin*.

*The Angel Michael.*—I will not vse against thee a *railing accusation*, neither darre I for my Master the God of *mercie* and of *meeknesse*. It hath pleased his royall Majestie to license thee to accuse the Soules of men. Thine accusations are euer *most bitter and most bloodie*. I am heere standing on my Master's side, for to defend this Soule which hee hath *bought with his blood*.

Iud. 5, 9.

But what can thou say against this man, whose Soule is committed to mee, for to bee *carried vnto Paradise*? I know thee of olde to bee the *accuser of the brethren*. I remember well how once I *contended and grappled with thee for the bodie of Moses*, which was buried sore against thy will. It is likelie that of it thou thought to make an idole.

Reu. 12. 10

Iud. 5, 9.

*Loose now thy leach* and let all thy *hell-hounds* come forward. Come, come with thy most foule mouthed *objections*. What can thou now alledge against the Soule of this man before that it come out of this bodie? Thou art heere a *Lyon against a Lambe*. Declare now what thou can in this *Assise*. Thou can say no more than hee hath alreadie saide against himselfe. But come on, frame thine *inditement* against him. Discharge thy fierie dartes with the outmost of thy force.

*Sathan.*—Knowest thou not that there is a *large haruest for Hell*,—*manie called but few chosen*?

Hee is my *Vassall*; I require but Iustice. Let him receiue but according to his deservings. Heere is a *Bill of*



Ier. 8. 6.

*inditement* able to conuince him. In his wickednesse hee turned to his course *as the horse rusheth into the battell*. Both fiercelie and fearleslie *marching vnder my colours, in the pursute* of his pleasures, *hee ranne ryot in the way of wickednesse*.

*The Angel Michael*.—Is not God a God of mercie, able to forgiue? But what hath hee done?

*Sathan*.—Beholde, the *pieces of Euidence* which I produce against him. Let all the actions of his life bee *brought to a true touch*, and it shall appeare what a *monster* hee hath beene.

Ps. 19. 8.

In his youth hee scorned at the *Thunder* of God's word, counting it but *Paper-shote*. His Soule was neuer *griued to griue the Spirit of grace*. Seldome came hee to the Church: hee was of the kindred of *Noah's Rauens*, delighting to flie about the *Arke*, not willing to enter into it. God's honie word of vnspeakable sweetnesse was *vinegar* to his teeth. The pure commandment of the Lord which *inlightened the eyes* was like *smoke vnto his eyes*, the cause of blearednesse.

Hos. 7. 4.

In all points hee was disloyall vnto his God. Hee misregarded his Parents. Hee burned with lust like an *ouen heated by the baker*. Hee so loued his lust that it was his lawe. His hands were full of pickerie, his eyes were full of adulterie, and his heart was full of guile, and his tongue full of lyes, euer *gagging like a goose*. Hee was a cunning *clawbacke* and a *paunch-pike-thanke*. His custome was to defile the aire with most filthie *belghes of blasphemie*. Hee sported at all reproofes. O the noble juggling!

Ps. 35. 26.

*There! there! this geare goeth trimme.*

By hooke and by crooke hee sought for gaine. How hee wanne it hee cared not, if men perceiued not his fraude. With *Iudas* hee was wholie giuen to the *bagge and baggage* of his couetousnesse.

Shall this man come where God is, who neuer walked in his way? In all his wayes hee did euer goe awry, like a Childe that *scribbleth without a rule*. All his good *intentions* were but like false *conceptions*, which are *buried before their birth*. Let mee now tread him vnder foote, that I may *lay him dead, straight like a worme*. O the infamous man whose name doeth goe with a brand vpon it, like *Caine's*

marke ! Hee followed Christ for loaves. But O, when the corne was spent the *Rat* left the *Barne* !

His whole life was but a *myre of mischiefe*. All men can tell that hee was but an *vntrustie Pilferer*, a foole hardie fellow, rushing in rebellion against God and man. If so bee that hee was exalted, hee cared not that God was dishonoured. In the *pride of life* hee walked like *Nebuchadnezzar*, strouting in his Palace, with *bragging wordes*, boasting of his *Babel*. God's patience hath long suffered. In his sufferings hee hath comforted himselfe in this, *When I see a convenient time then will I execute judgement*. Now is the time of execution come. Either now or neuer, for his sin is *now ripe and readie for the sickle*.

Dan. 4. 30.

I am wearied with accusing, what shall I say ? His heart was euer *swelled with pride*. By costlie apperall hee gaue euill example. With his pleasures hee was *tyed like a dog in a leach*. Hee could neither suffer a Superiour nor comport with a Companion. The *blue enuie* in his heart made him hate to see others *thriue besides him*. The praise of other men's vertues, was as who had *dispraised himselfe in his face*. Hee was euer malcontent at God's graces into others. Hee was *like a Swyne vnder an Oake*, feeding and foiling God's benefits like *Acornes* ; but who euer saw his face lifted vp with thanks to the *Shaker of the tree* ? Hee was full of peppered *sausinesse*, sporting himselfe with checkes and taunts. As hee had a *babbling tongue to speake* euill, so had hee a *bibulous eare* thirstie after false reports.

O what filthie dung hills and heapes of sinnes were hoorded in his heart ! If hee did not anie euill, it was not for lacke of will : like the frozen *serpent*, hee *hissed* when hee could not hurt, but so soone as hee beganne, hee lustilie lashed on. All his meditations were *mould in malice*.

As for his Religion, hee vsed his libertie *as a cloake of maliciousnesse*. While hee came to the Church it was but for the fashion, for to shewe the *frindges of his hypocrisie*. Hee thought a long Sermon a surfet. As *Iudas* thought the oyle spent that was powred vpon Christ, so thought hee all the time allowed to God's seruice. Hee was euer colde in well doing as one of the frozen generation. A proude man was hee in his own conceite, while hee found himselfe *inlightened with some confused glimmerings of light*, glancing vpon his heart thorow the deceiuing *glasse* of a temporarie faith. His necke

1 Pet. 2. 16.

Isa. 48. 4. was an yron *sinewe* and his brow *brasse*. In a word, all his affections were out of order as *bones beside the joynt*.

It were more easie to count the *sand*, than his *sinnes* of *omission* and of *commission* with excesse of ryot.

I seeke but Iustice. Now his life is neere an end; let God's *vengeance* take him *at the rebound*.

Ioh. 8. 44. *The Angel Michael*.—That is a bloodie Lybell, if all bee true that is saide by the *Father of Lyes*. Though his sinnes were thus bloodie as thou accuses, there is a *redeeming Blood* in *Iesus* for his ransome. His woundes are the *holes of the Rocke of refuge*. All that accusation is but founded vpon surmise.

Isa. 1. 18. But though hee were guiltie as thou affirmes, is there anie sin so great that God cannot forgiue? There is no sin so *red* but Christe's Blood can make it *white*. God's word is true; sin, dyed in *Scarlet*, *red* like *crimsin*, may by God bee made *white like the woll and snow*. Thou cryeth for Iustice, Christe's Blood cryeth for mercie; which of you two shall best bee heard?

*Sathan*.—But can God's *mercie* bee against his *justice*? shall mercie against justice plead for the *whitenesse of a Rauē*? shall a most vile sinner escape damnation? shall not *Iustice* bee his *bane*? Let mee now giue him a *knocke with the barre of judgement*. While hee had strength to walke hee left the *narrow path*, for to goe *crowde with the wicked in the broad waye*. Now let him suffer for all his ryotes; let the doores of heauen bee barred in his teeth. God's mercies must not bee against his justice. Let mee now giue him a yerceke with my whippe.

Ioh. 19. 3. *The Angel Michael*.—Auoide! there is no breach in justice while his sinnes are pardoned; for Christ his Lord hath suffered for him. Hee hath satisfied for all his debts at the *barre of Iustice*, and that to the vtmost farthing. When all was payed, Christ cryed with a loude voyce, that heauen and earth might heare, *Consummatum est*, that is, All is payed, the whole worke of man's Redemption is finished. This was heard by the deuills themselues, and not one durst stand vp to say the contrarie.

\* Note. Thou cryeth for *Iustice*: heere is *Iustice*, heere is *Iustice*! Christ his Cautioner hath payed all his debts. \* *It is against Iustice to require one debt to bee twice payed*. By *Iustice* then hee must bee saued, because Christ, in great mercie to



wards him, hath made full satisfaction to the Iustice of God.  
 \* His Lord's *passion* is his *pardon*, for the dropes of his Blood his Father hath giuen him in exchange life euerlasting for all repenting sinners. What needes him to feare who hath Christ for his *Cautioner*?

\* Note.

*Sathan.*—Christ would neuer bee *Cautioner* for such a Reprobate *goate* as hee. In wickednesse hee hath out-stripped all others. Hee put on Christ like an *Hat*, which goeth off to euerie one that wee meete. The wine *pynt* and Tobacca *Pype*, with sneeing *pouder* prouoking *sneuell*, were his hearte's delight. His life hath beene a stumbling-blocke vnto manie. His best vertues were but *splendida peccata*, glistering sinnes. His most precious *pearles* are but of *pewter*.

Away with this Childe of *Belial*! out vpon him with all his faire wordes! All his Religion was but scroofe and scumme. Would Christ euer bee *Cautioner* for such a *Banqueroupt* as hee, who all his dayes hath beene a *boisterous reueller*, the chiefe of a *knot of knaues*?

*The Angel Michael.*—Hee who is not in debt needeth not a *Cautioner*. *I came*, saide Christ, *to call sinners to repentance*. Though his sinnes were manie as thou objectes, no miserie in man can ouer-reach the mercie of his God. Christ in all will bee answerable for him.

Mat. 9. 13.

*Sathan.*—What hath Christ to do with this stubburne and *steale-necked Rebell*, who was in his whole conuersation both *hote and hardie*? The voyce of his Conscience within was out-cryed, and all honestie out-faced by his corruptions. After the euill turne was done hee had his excuse readie at his fingers' end. Thinke yee that Christ will bee *Cautioner* for all men, or that all men shall bee saued?

*The Angel Michael.*—Not for all; neither shall all men bee saued: but this man is one of God's, because of his Faith.

*Sathan.*—How could hee haue Faith? *Faith is by the Word*. The Word had none abode in him, a *pettie-fogger*, a *trouble-towne*. What could such a *smatterer* as hee learne at the hearing of the Word? Hee hath beene but a *Bungler*, delighting into *gewgows*. Hee was a *leaking vessell*, letting thinges runne out as fast as they came in: his Faith was euer fained.

*The Angel Michael.*—Though his Faith was weake, yet was it neuer fained. God *quencheth not the smoking flaxe*.

Isa. 42. 3.

\* Note.

\* Hee looketh not so much to the *strength* as to the *trueth* thereof. Thou art fertile in foolish wordes, which are the summe of the *Deuill's dictionarie*.

Heb. 11.1.

*Sathan*.—I heare thee bragge much of his Faith, but who did euer see it? I know not what the *evidence of thinges not seene* signifieth. I could neuer vnderstand that *Theologie*.

Iam. 2. 13.

I vnderstand *S. Iames* better, *Shewe mee thy Faith*, saith hee. If hee had Faith let it bee seene. To say that hee had Faith is but a vaine blast. What hath his life beene but a *webbe of vices*? What hath hee beene but a fruitlesse *shrubbe* in the Lord's garden, where hee but marred the ground? What hath hee beene but a *sluttish sluggard*, a *Gore bellie*, a *Bellie-god*, petting himselfe with *paunch-pleasures*. His mouth, like a *Bung-hole*, was for nothing but for the filling of his bellie, among his *drunken Gosips*. Hypocrisie hath so *enwouen it selfe* into his heart, that all his thoughts are become *as blacke as hell*. His heart was euer voyde of all *Charitie*. If hee was well hee cared not for others in their calamities. This was his ordinarie speach concerning the afflicted, *What haue I to do whether they sinke or they swimme*? Euerie vessel must *stand on its own bottome*. Let euerie man shift for himselfe. The well and wealth of others was to him an *eyesore*. Curse now this *barren ground*, which hath beene a *soyle onlie fitte for weedes*.

*The Angel Michael*.—These bee but *accusations*, or rather *cauillations*, without anie ground. The Godlie saw that hee was among them a *fruitfull tree*, whose branches were bowed downe, that men might *pull the fruites with their hand*.

*Sathan*.—What *fruites*? Could such a *thorne* as hee beare *grapes*? Could such a *Thistle* as hee beare *figges*? Where are these fruites of his Faith? What was hee euer but a *menstruous person*, *all mouth, tongue, and voyce*, *without heart or hand to thinke or do good*. Hee seemed to bee wise while indeede all his actions were contriued but by quirkies of witte. Hee could giue God his lippes in steede of his heart. Hee had manie faire sweete wordes, like the sounding of *golden Bells*, but where are his *Pomgranates*, fruites worthe amendment of life? All might see that hee was like that cursed ground where *Thistles growe in steede of Wheate*, and *Cockle in steede of Barley*. Let him now *cracke of his Cockle* and *boast of his Barley*.

Iob, 31.40.

*The Angel Michael.*—These bee but calumnies and forged slander and detractions. Hee was indeede *like a tree planted by the riuers of water that bringeth foorth the fruite in his season.*

Ps. 1. 3.

*Sathan.*—What was hee, but a *knottie, barren, rotten scrubbe, marring the ground?* Shewe mee his Faith if thou can ; make search of his workes, try them, and tell mee what they are in thy best *seraphicall discourse?*

*The Angel Michael.*—This, and this, and this hee did. And if God had spared his dayes hee was well minded to do more. God euer preferreth the willingnesse of man's minde to the worthinesse of his worke. *For if there bee first a willing minde, it is acceptable according to that a man hath, and not according to that hee hath not.*

2Cor. 8. 12.

*Sathan.*—All that was but hypocrisie, for to bee seene and praised of men. His chiefest care in that, was foolishlie to gaine an opinion of more than ordinarie pietie, as if hee had beene a *Rabbi in Israel.* But O inwardlie in his Soule hee *jested at hell,* not caring for *heauen.* God's boast seemed to him but *Bugges,* thinges made to feare Children. His heart was a verie *Vice of vices,* turning from euill to worse.

*The Angel Michael.*—God alone knoweth the heart. *Mala mens malus animus.* Thou judgest others to bee like vnto thyselfe. \* Because when thou art *Lucifer,* an *Angel of light,* a white deuill in appearance, then art thou most set on blackest darknesse, thou thinkest others to bee likewise disposed for to *juggle.*

\* Note.

*Sathan.*—But can hee denye his sinnes? Are they not all written into mine *accusation booke?* His debts are so hudge that hee cannot bee able to pay. Away to prison with this *Banqueroupt!* neuer plead more for him, for his sinnes are so manifest that they cannot bee couered. Did not his open scandales strike the *Drum of rebellion* against the heauens? Who can denye his sinnes? Let mee now sheathe this dagger in his bowels. The pleasures of his sinnes are past, now let him finde the sting of guilt.

*The Angel Michael.*—It is trueth that hee hath sinned, but also thou cannot denye but that hee hath confessed his sinnes. By the blessed blood of Iesvs they are cancelled and blotted out of the Booke of God's remembrance.

O despightfull Spirit, thou art first a craftie tempter and after a cruell tormenter. Thou are euer picking quarrels



with God's redeemed ones. Whateuer hee hath done amisse, hee hath sore repented it.

*Sathan.*—Hee but seemed to repent. His heart, which men thought to bee a seate of sinceritie, was but a *sinke of sin*. If it were vncaised and laide open this should clearlie appeare. At preaching, the word without, and the *dumbe choppes* of conscience within, could not moue him to do well. At his prayers before men, hee could *chirpe like a grasshopper*. But where are the teares of *his Repentance*?

*The Angel Michael.*—His prayers were not chirping, but crouding, euen the *crouding of the Doue*. As for his teares, the *holie water of grace*, and most pleasant dewe of *Repentance*, the Lord hath put them into his *Bottells*. Manie a teare since this Battell beganne hath trickled downe his cheekes for the grieuing of his God. His eyes like two water *sluces* running continuallie.

*Sathan.*—What is that? Hypocrites which are but *peeuish hirelings* and miserable wretches, with their deceitefull rubbings can wring water from their eyes. By such craftie conueyances they cunninglie bleare the eyes of men, who can see nothing but outward appearance. There bee manie counterfeite teares in the world.

Ios. 4. 12.

*The Angel Michael.*—The teares of *Iacob*, while *hee wept and made supplications*, were not the worse, because prophane *Esau* could shedde teares. The teares of the godlie are like *precious pearles* in God's eyes.

Heb. 12. 17

*Sathan.*—I know his treacherie better than yee, hee was cunning in the *art of seeming*. I euer knew him a doubling and dissembling companion, a *Dragon* with *Lambe's hornes*. Well could hee *straine* the vtmost *vaine* of his wittes for to bleare the eyes of men. The way of godlinesse in his heart, was *as the way of a man with a maide*, most close from all accesse.

Prou. 30.  
19.

Manie a time could this craftie *Bible-carrier* wring out a teare in the Church for to catch the applause and vaine breath of man's praise. But in secret hee could prophanelie *laugh in his sleeue* and scorne at sinceritie. Among such as himselfe his mouth was blotted with blasphemies, among the godlie againe hee could prattle much of pietie. His chiefe studie was to *dawbe the outward man with faire shewes*, like a *Rogue in a stage*, with the apperall of a *Prince*. While hee did heare the word and his Bible before him, it

was but of course and custome, and not of Conscience. Hee, like *Nimrod*, was a *mightie hunter*, not of *beasts*, but of *vaine praise and applause*. When hee gaue almes, hee caused blowe the *Trumpet*, that others might know when hee did anie good in appearance. Hee in his bragges, was like the *Hen*, which *cackleth* at euerie egge shee layeth. To his lusts hee was a *voluntarie vassell*. Among his neighbours hee was like a *Cormorant*. Hee was like an emptie boxe with a faire title written vpon it, an *Ismaelite* in the coate of an *Israelite*. All his religion was but an outward aerie of profession, a signe hanging without, hauing nothing within. When hee hang downe his head *like a Bulrush*, it was but for a day, so soone as the morrow came, and hee to his olde byas againe. His best thoughts were like a *false conception*, which is buried in the birth. Like a stalled *Oxe*, hee set vp himselfe a fattening after his *fasting*. For the great *treasures of God's graces* hee neuer *returned the tribute of glorie*; such was his vnthankfulnesse. Now let mee *drue him to my denne*, that I may flash fire into the face of this most wretched forlorne sinner, who in his heart hath hatched all sortes of mischief.

Isa. 53. 5.

*The Angel Michael.*—Well hast thou beene called, the *accuser of the brethren*. Away with thy slanderous lybell, not worthie that I should shape it an answer. What this poore man hath done amisse, deare hath hee bought it; with manie a sore sigh and grone to his God, hath hee both loathed and lamented his faultes. God hath heard him, and hath sealed vp his pardon with the blood of his Sonne. The sweete and soft breath of Iesvs hath refreshed him with comfortes, and now his Spirit which was once sore troubled and distempered, is made free from all his feares; God in his fauour hath seasoned his heart with a sauing grace. Thine hidde malice hitherto confined within the bounds of thy bosome, is now broken out into great distemper of wordes.

*Sathan.*—Beholde, beholde the great volumes of the *compt bookes* of his conscience! Looke vpon these *scarlet and crimsin letters of his transgressions*. Shall this *short and abrupt deuotion* of his in his sicknesse, bee *counted repentance*? Will not the most wicked waile vnder God's hand while it is weightie vpon them? \* There is *no Crowne of life for carnall liuers*. How easie is it to *hang downe the head like a bulrush for a day*! While hee had time to

\* Note.

Isa. 53. 5.

Ps. 51. 6.

Iam. 4. 8.

do well hee was both *colde* and *coward* in well doing. All his good workes were but in externall forme, *shewes without substance*. Cunninglie could hee *tricke and trimme* the outward man ; but hee neither *loued the trueth* in the *inward parts*. As hee was *double minded*, so had hee a *heart*, and a *heart* which hee did apperall with faire *Mantles* of godlie appearance.

While vnder faire colours of Religion, hee did *beare the world in hand* that hee stood for God, and was zealous for the good cause, hee in his priuate practise was my close factor, seruing mee for his profites and his pleasures. Glad was hee to *gogge the worlde's eyes with the distinctions*. Of vsurie, hee made a byting and a toothlesse. Lyes, hee diuided in *officious* and *pernicious*. His greatest faults hee could well cloake with mincing and excusing.

O the deepe dungeon of hypocrisie that is within that breast ! O how cunninglie hath all his wickednesse beene concealed hitherto ! None hath beene vpon his *priuie counsell* but I and his own corruptions. O that heart of his, a *pit and a puddle*, a *denne and a dungeon*, both darke and deepe ! Who can see it ? who can sound it ? But why spend I time in the vnsauorie raking of this dung hill. Good Lord, it is a strange thing, how thou whose *clearest eye* hath seene him most perfectlie in the inmost closet of his heart, shouldest sende downe an Angel to plead for him. O how cunninglie could hee with his fists beate the breast with the *Publican*, beeing no lesse in his heart presumptuous than the *Pharisee* ! Heere lyes in this bedde a *painted Tombe*, faire without, but O what rottennesse is within his heart ! none eye could abide to see it, if it were pierced with a *gimlet*. Shall this man come where God is, who neuer walked in God's wayes ? Like a blinde *horse* hee stammered and rushed in euerie myre. His heart was nothing but a *kned-ing trough* of wickednesse, yea, a *gulf* and *groope of vncleannesse*. Let now the heauens crye shame on him.

*The Angel Michael.*—Thou art shamelesse in thine accusations and dogged in thy malice. Thou with thy bellowes of temptations, first bloweth at the coale of sin, and after that thou cryeth for iudgement, which should chieflie bee directed against thyselfe, the father of all mischief.

But in this last point of thine accusation, thou hast plainlie bewrayed thy murthering malice, in taking vpon thee to



judge of the sinceritie of the *inward parts*. Thou presumeth farre above the reach of thy knowledge. God alone is the searcher of men's heartes. \* It is hee alone who hath *an eye witnesse within vs.*

\* Note.

*Sathan.*—Though God onlie knoweth the heart, *yet by the fruites the tree is knowne.* It is easie to gesse of his heart by the copie of his countenance; hee had a *swift and a souple tongue*; but his hand was heauie to practise. What hath hee beene all his life time but a *bagge of imbred malice*, a most filthie excrement into the Church? Beholde how hee is altogether berayed with ordure. Let mee now with the *besome of justice* sweepe him out at *Shelicoth*, the dirt port of God's house. What shame shall it bee to the heauens to receiue such a dung hill and lumpe of filthinesse, whose disbanded corruptions haue defiled the aire. It shall bee justice that now hee bee washed in the *Kettle of Hell*.

Mat. 7. 16.

*The Angel Michael.*—*What God hath cleansed, that call thou not common.* Christ by his blessed Blood hath made him cleane. The Lord of glorie who openeth and no man steeketh, hath opened the euerlasting doores for to let in his Soule. I am heere waiting on for to carrie it to glorie. It is in vaine that now thou sets thy temptations on foote and on fire. By thy craftie cosening thou shalt not bee able to robbe or to filche from him the least graine of grace.

Act. 10. 15.

*Sathan.*—What! shall this *bastard professour and runnagate* escape the doome that is due to his villanie! While hee had time hee liued in pleasures, and feasted while others fasted. His *seuen years of plentie* are past, now let him smart with the *Glutton* into hell. Let him there bee refused of a droppe, by him to whom heere hee refused a *crumme*. Can God looke vpon his iniquities, and not kindle a consuming fire in his wrath against such a *varnished hypocrite*, whose whole religion was in a *mouth filled with great swelling wordes of vanitie*? In such deceitefull cunning colouring, hee among all did carrie away the Bell.

*The Angel Michael.*—God will neuer looke vpon his iniquities, for hee hath cast them all behinde his backe. *God beholdeth none iniquitie in Iacob, neither doeth hee see peruersenesse in Israel.* \* The Lord judgeth not his Children by the remnant of their olde corruptions, but by the beginnings of his renuing grace. \* The mercifull God is more pleased with a dramme of grace, then prouoked with a pound

Numb. 23  
21.

\* Note.

\* Note.

1 Ioh. 3. 9.

*of iniquitie.* Sinnes are not sinnes before God, except that they bee done with pleasure. That which I say is from that trueth, *Hee that is borne of God sinneth not.*

Auoide, Sathan! Thou art euer couered with rage as with a rayment. When thou seest anger kindled thou art euer readie to adde *tinder to that fire.* Thou art cunning and craftie, to cloake thy bloodie massacres with pretences of seeking justice.

*Sathan.*—What say I but trueth? His whole delight was in sin. While hee was in health and strength, hee did weare my Lingerie. Who did euer see him beare *Christe's cognisance*? All his godlinesse was but cloake and colour, without life and vigour. Though hee sin not now, there where hee lyeth, *hee hath not left sin, but sin hath left him.* If his tongue could speake, hee could not for his heart denye it. *Scribitur in facie.* Beholde his *fierce and kill-bucke countenance.* While hee had youth and vigour hee obeyed no lawe but his lawlesse appetites. Was hee challenged, then hee *fathered* his sinnes vpon mee.

*The Angel Michael.*—Thou, in thy fond humour, hast euer *byting corrasiuues* for bleeding Consciences. In his members, I confesse, there was a *lawlesse lawe* indeede; but in his minde was God's Lawe, warring against the lawe of his members. From his heart hee hated that lawe of his members; but his whole delight was in the Lawe of the Spirit. \* After that hee had sinned, hee euer *cast the first stone at himselfe.*

\* Note.

*Sathan.*—All these bee but faire cloakes and couers for to hide his transgressions. But they will not preuaile. The heauens know that hee was but the *carrion* of a *Christian*, a *glozing hypocrite*, hauing the *carkase of knowledge*, without the *life of loue* and the *power of practise*,—euer fickle, like a *Chameleon*. Hee is now in his good moode; but if hee should yet liue a space, all should soone see that in his heart is nothing sound, settled, and sincere. What neede I more? This Soule must bee mine. Hee hath sinned, and therefore hee must bee cursed; and so hee must bee mine. Beholde his Band and Obligation. By the Lawe of God hee is mine. Now must hee runne into ruine. Let mee giue him a girke with my rodde.

*The Angel Michael.*—Auoide! That bloodie Band hath beene cancelled by the blood of God; that Obligation long

since hath beene riuen with the nailes of the Crosse of Iesvs. That which the *Laue had bound* hath beene *loosed by the Gospel*. What his workes could not do, God's grace hath perfected. By fauour, the mercifull Lord hath chosen him out of the lost masse of mankinde. Seeing his ransome hath *cost God his blood*, all accusations must bee sealed with silence. In despight of the vtmost rage of all infernall force this Soule shall bee saued. Though all the *powers of Hell, prodigiouslie madde, should rage, rampe, and roare*, they shall not bee able to *vntye the knot of Faith and Loue, wherewith hee is vnited vnto his Sauour*.

*Sathan*.—I feare sore now that hee *slippe the collar* and goe from mee. At least, seeing in his whole life I haue beene his Master, let him bee diuided; let mee haue anie *part*, and let God take his choice in the *partnership*.

*The Angel Michael*.—Auoide, Sathan, with thy wittie wickednesse, whereby woluishlie thou would *worrie this redeemed Lambe*. Thy share is not with God; thou hast neither part nor lot in this matter. The whole man is Christe's, who hath bought him with a price.

Away with thy *gun-powdered humour*! Attempt no more to touch him. Thou shalt neuer gripe him anie more within thy *cruell clouches*, nor inwrappe him in thy snares. Woe to that Soule that serueth thee! \* It is like a *Bird on a bush*, which is smitten in her song, of the *Archer* for whom shee had tuned her song. In the vtmost of all crueltie, thou hast discharged the vtmost of thy gall vpon this wearied heart. I will enter no more in *parley* with thee.

\* Note.

Now come out, thou sillie Soule, vnto Him that *breathed thee in that bodie*; come to thy *rightfull Owner*; come into mine armes, that I may carrie thee vp the *Ladder of Iacob*, vnto blisse. Christ thine *Aduocate* hath pleaded for thee, and hath winne the cause. Come now, Soule, out of that bodie; flie like an *Eagle* vp to the blessed *Carkase* of thy Lord, where is *constant peace, vnmixed joye, and blessed immortalitie*. Now thou art Christe's and Christ is thine. Harken and heare the cry of thy Spouse: *Rise vp, my Loue, my faire one, and come away*. Rejoyce, wearied Soule; lift vp thine head; Saluation is come. The Heauens are opened; goe, enter into thy rest.

Cant.2.10.

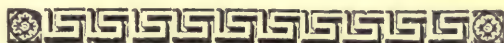
The Battell of the Soule is now ended. Now, deare Soule, come out to eternitie, come out to thy *Bridegroom*, who



Psal.16.11

now calleth thee. Bee clothed with *royall apperall*. Put  
on the *massie and bright Crowne of immortalitie*,  
with the glorious *Garland of celestiall Lawrels*,  
spangled with *Iemmes of joye*. Come out,  
wearied *Traueller*, from doole, dolour,  
and distresse, for to enter into  
*pleasures for euermore*.

F I N I S.





A COMFORTABLE SPEECH  
FOR THE WIDOW OF THE DEFUNCT.

**M.** WEE daylie may see the trueth of that in *Iob*, *Man that is borne of a woman is of fewe dayes and full of trouble. Hee commeth foorth like a flowre and is cut downe. Hee fleeth also as a shadow and continueth not.* Of this is a necessitie, *For it is appointed vnto all men once to die.* The decree is come foorth against all flesh, *All flesh is as grasse, &c. The grasse withereth, the flowre fadeth, because the Spirit of the Lord bloweth vpon it. Surelie the people is grasse. All must goe to that vast gulfe of the Graue, because all have sinned: all are mortall, without exception of persons. Princes, people, great and small, all must goe to Golgotha. To great men God hath saide, Yee are gods, but yee shall die like men.* *What man is hee, saide the Psalmest, that liueth and shall not see death?* Were a man *Monarch* of the whole world, *Iob* saith, that *his dayes are determined, the number of his moneths are with God. Hee hath appointed his boundes that hee cannot passe.* As the enemies of Christ could not laye hands on him till his *houre was come*, neither Death, the *last enemy*, touch the Sainctes till the *houre of their change come.*

As for you, *M.* whom now the Lord hath made a *Widow*, yee haue to take patience, and *holde your peace* with *Aaron*. *Dauid* saide to God, *I was dumbe and opened not my mouth, because thou diddest it.* A *Widow* in the holie tongue is called, *Almanah*, from a word that signifieth *dumbe*, a word warning her to laye her hand on her mouth, for to *seale* it with a reuerend *silence*, because God hath done it. Let his decease prouoke and enkindle your desire to goe to him, for hee *will no more come to you.*

God, *M.*, hath not left you comfortlesse, for now happie is your Husband who hath drunke of *death's cuppe* so peace-

Iob, 14. 1.

Heb. 9. 27.

Isa. 40. 6.

Verse 7.

Psal. 82. 7.

Psal. 89. 48

Iob, 14. 5.

Ioh. 7. 30.

1 Cor. 15.

26.

Iob, 14. 14.

Leuit. 10. 3

Psal. 39. 9.

Isa. 57. 2. able, euen a *sleeping drinke*, wherewith hee hath gone to  
 Iob. 11. 1. sleepe with these righteous, who are saide by the Prophet to  
 Iob. 3. 13. *rest in their beddes*. The friendes of Christ die not, but  
 softlye with *Lazarus*, that *friend of Christ*, they sleepe in  
 their Graues, where *they lye still and are quiet*. Trauail,  
*M.*, with your own heart, that it bee silent.

O but yee haue to blesse God, who hath dealt so merciful-  
 lie with your dearest heart, whom hee hath so powerfullie  
 vpholden in so bloodie and bitter a Battell against the enemies  
 of his Saluation, wherein, by the *strength of God, in his*  
*weaknesse*, after bitter bickerings, hee hath obtained so glo-  
 rious a victorie, which hath made all the heauens to rejoyce !

Now assuredlie, *M.*, yee may say, My deare Husband, the  
*desire of mine eyes*, is now a *Prince in heauen*, crowned  
 with the *euere greene Lawrels* of immortalitie. Hee hath  
 changed a fraile life, a *winde in a worme*, for eternitie of  
 Glorie. Faithfull *Iob* patientlie blessed God, by whose per-  
 mission, *Sathan in a whirle-winde* crushed all his Children  
 together vnder the ruines of an house, how much more com-  
 Iob. 1. 21. fortable may yee say, *The Lord gaue, and the Lord hath*  
*taken away, blessed bee the Name of the Lord !*

\* Note. \* How manie good and godlie persons haue their Hus-  
 bands taken by *Pirates*, pynned in *Galleyes*, rotting in pri-  
 sons, slaine by poyson, stobbed in duells, murthered by Trai-  
 tours, killed in warre, drowned in Riuers, sunke downe in  
 Seas with their whole substance, and diuerslie taken away in  
 most doolefull manner. But beholde, which may blunt the  
 edge of your dolours, your husband peaceablie deceased in  
 his bedde, hauing his *eyes closed with the finger of a Friend*.  
 Though all the sortes of death of God's beloued ones bee  
*precious in his sight*, yet it is most comfortable for the  
 liuing, when these whom they loue best are remoued in this  
 outward peaceable manner, both spirituallie and temporallie  
 Iob. 29. 15. comforted. This *Iob* calleth *to die in our nest*. If God  
 had done otherwise to you in the rigour of his Iustice, who  
 durst controll him ?

This also yee must remember, for the settling of anie  
 drumblie mood of impatiencie that may bee in your heart,  
 that hee was but lent vnto you for a space, and so *contract-*  
*ed* yee at the first to tarrie but a space together. For if yee  
 will take leasure to reade your *Contract of marriage*, yee  
 shall finde that therein is made mention of the death of you



both. Let mee yet come nearer : after hee had taken you by the hand before the *Pastour* on your marriage day, your hands a little, after fewe wordes spoken, did goe asunder againe, euen for to tell you that *none immortall knot* can bee had of anie thinges heere below. Happie shee whose heart is *plyable and obsequious* to the will of her God !

I confesse that yee cannot but mourne, beeing deprivied of such a pleasure, the *fairest jewell* of all your worldlie joye, the staff of your estate, on whom your greatest comfortes did depend. What wonder ? for manie dayes haue yee beene glad together, so that it is no possible were yee neuer so sanctified, but your heart must bee deeplie wounded. Why not ? God's will was neuer against anie moderate mourning for the dead. \* Grace maketh no men and women *Stoicks and stocks*, that cannot bee moued for anie thing. Nay, God permits us to mourne, but not to *carke* and *care* as these *which haue none hope*, who rugging out their haire, and downe their cheekes powre out their roarings as waters, beeing swallowed vp of discouragement, hauing *none hoe* in their griefe : they fome out myre and dirt.

It is permitted to mourne when God's hand is gone out against vs. It is naturall. True grace is not against it, but against its *corruption in excesse*. In the Olde-Testament, *Abraham* mourned for *Sarah*. For the death of *Deborah*, *Rebecca's* Nourse was sore weeping, for which cause the *Oake-tree* vnder which shee was buried was called, *Allon Bachuth*, the Oake of weeping. *Iacob* wept exceedingly for *Ioseph*, whom hee thought by some *wilde beast to haue bene rent in pieces*. After that *Iacob* had gathered vp his feete and yielded vp the ghost, *Ioseph fell vpon his face, and wept vpon him, and kissed him*. *Naomi*, after shee had lost both Husband and Children, would no more bee called *Naomi* ; that is, pleasant. *Call mee not Naomi*, saide shee, that is, pleasant, *but call mee, Marah*, that is, bitter, *for the Almighty hath dealt bitterlie with mee. I went out full, and the Lord hath brought mee home againe emptie. Why then call yee mee Naomi, seeing the Lord hath testified against mee, and the Almighty hath afflicted mee ?* These all were interested, and therefore they mourned, beeing pinched with the smart.

Beholde, *M.*, how in the Olde-Testament, God by taking away by death, hath afflicted his dearest ones, and for to vse

\* Note.

1 Thes. 4.  
13.

Gen. 23. 2.

Gen. 35. 8.

Gen. 37. 33.

Gen. 50. 1.

Ruth 1. 20.

Verse 21.

*Naomi's* wordes, hath testified against them ; consider also, how they have mourned. In the Newe-Testament, Christ himselfe, groning in himselfe, wept at *Lazarus* his Graue. Ioh.11.35. The wordes are these, *And Iesvs wept*. The sight of Christe's death was by *Simeon* foretolde to his Mother, *Marie*. This Luk. 2.25. *Simeon* called a sword which should pierce her thorow the Soule.

\* Note. \* Thus as yee, see a Christian heart is not a *Marble heart*, but a *melting heart*, furnishing teares, the tribute of our loue, appointed for the *funerall obsequies* of our best beloued, whose

\* Note. *appointed moneths of life* are expired. \* Indeede where grace is, it stayeth at the course, *stoppeth the bent and the streame of Nature's blinde and bolde corruptions*, bringing our most violent affections into an holie compasse of an humble submission vnto God's will. But it neuer disalloweth a *tempered Turtle crouding* for the absence of our dearest comfortes. Such cleare crystall teares the Lord will put vp in his Bottells. But as for these drumblie and barmie teares, of fierce and vnrule passions, comming from the muddie fountaine of an vnhalloved heart, the Lord will not respect them no more than hee regarded the *sacrifice of Cain*. Gen. 4. 5.

\* Note. \* Such teares are like the waters of jealousie to the whoorish woman, which *made her thigh to rotte and her bellie to swell*. None but humble and godlie grieuances shall bee noted in God's *Register*, for to bee asswaged and allayed with comfortes. Num. 5.21

By all that which wee haue saide, *M.*, yee see that yee haue license to mourne, like these that *haue hope*. Yee haue indeede now to mourne ; but first for your sinnes, which might haue beene some occasion of his remoue from you. What is the best of our heartes, but a filthie sinke-hole and stinking dung-hill ? That done, first yee may mourne thereafter for your losse. If the first yee do sincerelie, God in his appointed time shall bee the repaire of your losse with doubled contentments, as hee did to *Iacob*, who mourning sore for *Benjamin*, in a clappe recouered both *Ioseph* and *Benjamin*. But how can that bee, will yee say, for him whom I haue lossed can I neuer in this world recouer ?

\* Note. \* Know yee not what *Elkanah* saide to his Wife, *Hannah*, weeping for want of Children, *Why weepest thou*, saide hee, and *why eatest thou not, and why is thine heart grieved ? am not I better to thee than ten Sonnes ?* Shee I Sam. 18.

is not worthie to bee comforted, who thinketh not God to bee better to her than ten thousand Husbands. Hath not the Lord, who *sitteth at the Sterne, ruling all thinges aboue and below*, proclaimed himselfe to the world, to bee that great IAH, *the Father of the fatherlesse, and a Iudge of the Widowes?* David was confident in this, *when my father and my mother forsake mee*, saide hee, *then the Lord will take mee vp*. As for your children, lay fast holde vpon the promises of your God, who hath oblished himselfe in a Precept of his Lawe, to shewe mercie vnto the posteritie of the godlie, and that *vnto thousands*. There is God's Obligation, whose word is faster than all the writs of men subscribed with a thousand *Noters*. Such is his loue to the posteritie of the godlie, that though the *Mother should forget the fruite of her wombe*. yet can hee not forget them whom hee hath *printed vpon the palmes of his hands*. Hee who hath made the *Egyptian to fauour* his people, and caused the *fierie flint* to yielde water for the thirstie, and moued the *deuourer* to afford foode. Though hee suffer the *Lyons to lacke and suffer hunger*, *they that seeke the Lord shall not want anie good thing*. All worldlie comfortes may deceiue vs, as a Brooke, as the rising of the Riuers they passe away; but God, whose bowels are euer earning ouer vs, is euer fast and sure. With him is no shadow of change. This comforted the Psalmest in the failings of his flesh and heart. *God*, saide hee, *is the strength of mine heart and my portion for euer*. This may well content vs, except that wee bee heartlesse cowards.

I know and am fullie perswaded that yee would gladlie haue still enjoyed your *Jewell* for some number of yeares, euen vnto the last date of man's dayes, euen vnto his *three-score and tenth yeare*, or to *fourscore*, the vtmost score of sinfull life set for these in whom is the *reason of strength*. This I know would haue beene your desire. But bee yee thankfull to God for the blessed time yee haue enjoyed him alreadie. How manie bee Widowes before that their first yeare bee ended! \* And yet though so should haue beene done with you or with all these that liue godlie, a good marriage were it but for a day, it is in God's Compt Booke reckoned to bee of long continuance. Many dayes make not the long life, but well spent dayes. A Childe of God, though an *Infant of dayes*, *dyeth an hundreth yeares olde, but the sinner*

Ps. 68. 4.

Ps. 27. 10.

Isa. 49. 16.

Ex. 12. 36.

Num. 20.

11.

Iudg. 14.

14.

Ps. 34. 10.

Ps. 73. 26.

Ps. 90. 10.

\* Note.

Isa. 65. 10.



*an hundreth yeares olde shall bee accursed ; hee is but as of yesterday. As for your Husband, M., there is no neede now of lamentations for him, for hee is well. Hee is now among these ransomed of the Lord, obtaining joye and gladnesse, where sorrowe and sighing haue none abode. God in great mercie hath taken him away, that hee should not see the euill to come. This was a fauour granted to good Iosiah, that hee should bee remoued in peace before the breake of weather. Beholde, saide the Lord, I will gather thee vnto thy fathers, and thou shalt bee gathered into thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place.*

\* Note.

\* In these last Dreggie dayes of the world (if) the dead could speake to the liuing, they might well say to them as Christ saide to the weeping women of *Ierusalem, Weepe not for vs, but weepe for your selues, for beholde the dayes are comming, &c.* In all appearance, beholde ! in this Age, the dayes are comming fast on wherein that of *Jeremiah* shall bee saide to the liuing, *Weepe yee not for him that is dead, neither bemoane him, but weepe for him that goeth away, for hee shall returne no more, nor see his natieue Countrie.*

There bee such fearefull calamities now brewing for this Land, that by all liklie-hood when yee shall drinke the cup of wrath, our griefes shall so goe beyond all such sorrow, like that of *Ezekiel*, that neither shall the Husband mourne for his Wife, nor shall the Wife waile for the Husband at their buriall. Beholde, a *Paterne.*

*Sonne of man*, saide the Lord, *Beholde ! I take away from thee the desire of thine eyes with a stroake.* Consider well the sodainnesse, the increaser of griefe, yet neither shalt thou mourne nor weepe, nor teares runne downe. Forbeare to cry, make no mourning for the dead. Bind the tyre of thine head vpon thee, and put on thy shoes vpon thy fecte, and couer not thy lippes, and eate not the bread of men. All this was to declare that such calamities should ouer-take that people, that all such mournings for the death of Husbands, Wiues, Children, &c., should bee swallowed vp by a greater griefe. This is plaine by the wordes following, *Yee shall not mourne nor weepe, but yee shall pnye away for your iniquities, and mourne one towards another.*

Let vs speake in Conscience. May not the Lord most iustlie as hee did threaten there, take from vs *our strength,*

*the joye of our glorie, the desire of our eyes, and that where-vpon wee set our mindes, euen the Gospel, the Arke of his couenant? O let vs die before that euer that Glorie depart from this Israel!*

1 Sam. 4. 22

This consideration may sufficientlie, teach you and vs all moderate mourning in so mercifull a visitation. It shall therefore bee your best in your deepest doole to *Behaue and quiet yourself like a childe that is wained of his mother.*

Ps. 131. 2.

The choisest argument of comfort which the Apostle could finde concerning the dead, is founded vpon the Resurrection, the day of the generall meeting of Sainctes. *I would not, saide hee, haue you ignorant concerning them which are asleepe, that yee sorrow not euen as these which haue none hope. For if wee belieue that Iesus died, and rose againe, euen so them also which sleepe in Iesus, will God bring with him.*

1 Thes. 4. 13.

Verse 14.

*For this wee say vnto you by the word of the Lord, that wee which are aliue and remaine vnto the comming of the Lord shall not preuent them which are asleepe.*

Verse 15.

*For the Lord himselfe shall descend from heauen with a shout, with the voyce of the Arch-Angel, and with the Trump of God: and the dead in Christ shall rise first.*

Verse 16.

*Then wee, which are aliue and remaine, shall bee caught vp together with them in the cloudes, to meete the Lord in the aire. And so shall wee bee euer with the Lord.*

Verse 17.

*Wherefore comfort one another with these wordes.*

Verse 18.

Consider well and weigh these wordes, which that great Pen-man of God hath set downe with a precept, that with them wee should comfort one another while wee are in doole for the dead.

Finallie: this, *M.*, yee must know, that all earthlie sorrowes, were they neuer so sharpe, will at last growe blunt, and will bee meekened and skinned ouer by time. Now that which *Time* can do to a *Pagan*, let *Grace* do it to a Christian.

*I intreate the Lord of all Grace and kindnesse to cast downe his compassionate eye vpon your afflicted and grieved case, that your mourning beeing tempered with mercie, yee may in your greatest griefe rejoyce in your God. Amen.*

A Prayer.

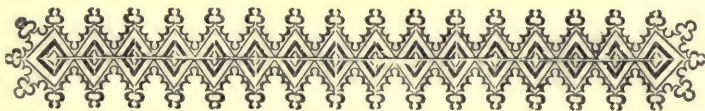


A compendious Epitaphe,  
*Fit for a godlie Man deceased.*

*To long Eternitie, from toylesome  
Time,  
His Soule is past : his Bodie sleepes  
in Slime.*







## A COMFORT FOR THE FATHERLESSE.

**M**Y deare heartes, bee not dismayed in this grievous affliction ; but take it in patience, seeing it is from the Lord, who *maketh all thinges to worke to the best of these that loue him.* Rom.8.28.

As Father *Iob* saide while hee was made *Childlesse*, so must yee say while yee are made *Fatherlesse*, *The Lord hath giuen, the Lord hath taken away, and blessed bee the Name of the Lord.* Iob, 1. 21.

\* If yee can blesse him for the remouing of his blessings, hee shall double his blessings vpon you, and shall make them to meete you at euerie turne. \* Note.

The fatherlesse Children of the faithfull, whether their Fathers haue beene poore or rich, haue a rich Legacie left vnto them ; for to them belong that promise of shewing mercie vnto thousands. *Such as bee blessed of him*, saith the Psalmest, *shall inherite the earth.* In another place hee saith, *The generation of the righteous shall bee blessed.* Ps. 37. 2.

Wee know nothing on Earth more tender than a mother toward the fruite of her wombe. This made the Lord to say, *Can a Mother forget her sucking Childe, that shee should not haue compassion on the fruite of her wombe ?* But what answered the Lord to that question ? *Yea*, saide hee, *they may forget ; yet will I not forget thee. Beholde ! I haue grauen thee vpon the palmes of mine hands.* This was *Dauid's* greatest comfort, that *though his Father and his Mother should forsake him, yet the Lord would take him vp.* If yee would heare of sensible Experience : *My flesh*, saide hee, *and mine heart faileth ; but God is the strength of my heart, and my portion for euer.* Ps. 73. 26.

Thus as yee see, Father and Mother, Sister and Brother, flesh and Friendes, Heart, Health, and Wealth, and all will faile vs ; but our God is onlie and euer fast ; hee is the *strength of our heart, and our portion for euer.*

Seeing it is so, let your heartes relye vpon your God alone.

What euer your distresses bee (as *Abraham* saide to his Sonne,) *The Lord will provide.* \* Will yee heare Experience? *I haue benee young,* saide *David,* and now *I am olde,* yet *haue I not seene the righteous forsaken,* nor his seede *begging their bread.* \* Though the children of the godlie bee but Children of poore fathers, yet heere is their comfort : their godlie fathers, before they die, treasure vp for them manie prayers in Heauen, and leaue vnto them the rich Legacie of God's fauour.

Yee know certainlie that your Father was one that feared the LORD from his heart, whereof, to all our comfortes, hee hath giuen a good prooffe. And therefore yee may boldlie, by the hand of faith, laye holde on the promises of God, which belong to all the faithfull, and to their Children vnto manie generations.

Yee may know by the written word, how God feedeth the *Rauens* and clotheth the *Lillies.* Though they neither toyle nor spinne, and though they neither sow nor reape, and though they neither haue storehouse nor Barne; yet are they sufficientlie provided. \* How much more are yee better than *Fowles* or *Flowers!* Christe's precept is of profitable practise, *Seeke first the Kingdome of God, and the righteousnessse, and all other thinges shall bee cast vnto you.* Pray to the Lord, not coldlie and carelesslie, but most earnestlie, that hee would cleanse and scoure your heartes, from all these worldlie cares of *what yee shall eat, and what yee shall drinke, and what yee shall put on.* Learne in time to cast your burden vpon the Lord, who desireth you so to do, and that with a promise, that *hee shall sustaine you.* \* A little with God's blessing is enough. It is like that *Widowe's handfull of meale and little oyle* which failed not. The vessels of God's grace are like that other *Widowe's potte of oyle,* which yielded out *oyle* continuallie so long as there were vessels to receiue.

If yee bee earnest with God in prayer, hee will not repell your prayers with a deafe eare. The Lord himselfe hath taken vpon him to bee your Iudge and defender. If anie goe about for to molest you by a violent and boisterous course, hee will certainlie bee their bane : like dung hee shall sweepe them away from the face of the Earth.

Seeing then yee haue such faire promises of GOD, made both to your faithfull Father and to you also in the day of your

Baptisme, beware by a lewde life to forfeite such Bandes and Obligations. Beware to follow the euill examples of this world, in following the droue, which either by secret hypocrisie or publicke prophaning, biddeth Battells to all the Precepts of God's Lawe. Sharpe is that sauce which commeth after the sweetest worldlie pleasures. Let them bee as pleasant as yee please, there is an Hooke in the Bate. The most part of this world is but a rabble of Reprobates, an hoste of damned sinners, rushing vpon their own destruction. Their cleanest Garments are *spotted with the flesh*. They are more clammie than pitch. None can touch them and not bee defiled.

Iud. 5. 23.

Bee euer earnest to do well. Though yee come farre short of that you should and also would do, yet bee not discouraged. God's strength at last shall bee *made perfect in your weaknesse*. It cannot bee auoided, but manie will trouble you by fraude, and by cusenage, and by other diuerse afflictions. \* Though such thinges bee tedious to the flesh, and goe against the streame of your affections, yet in the latter end all shall worke both to your well and contentment.

\* Note.

Let not sorrow ouerwhelme your heartes. Mourne not as *these that haue none hope* of the Resurrection. Let the meditations of God's mercie and promised fauour, rouse vp your Soules from that lumpishnesse and melancholious drow-sinesse, which may creepe in into your heartes in this troublous time. \* Striue to bound and fence your heartes about diligentlie with the thoughts of God's Fatherlie fauour, who shall neuer leaue you fatherlesse. \* Though your father bee dead, yet God is aliue.

1 Thes. 4.  
13.

\* Note.

\* Note.

Now, Sir, yee who are the elder, bee yee the more thankfull to God, who hath giuen you the first place. Shewe good example vnto the younger. Oppresse them not, but rather bee a father vnto them. By your good counsell, striue to make them plyable and frameable to God's will reuealed in his word.

As for you who are younger ones, bee not discouraged, for often grace maketh the younger to bee the elder, and sin maketh the elder the younger. So *Iacob* found the blessing, though *Esau* was the first borne. \* It is *Vertue* that maketh the Heire.

Gen. 27. 33

\* Note.

Let your heartes therefore relye vpon the Lord. Let him bee the caruer of all your cares. If yee depend on him yee



\* Note. shall not want. \* Hee who created the world without matter and preserueth it without meanes, is God all sufficient, who can easilie finde out meanes for the maintenance of all these that by faith can laye claime to his promise. If wealth bee expedient for you, the Lord will giue you a *large allowance*, till hee make your *Cuppe to ouerflowe*. \* But if otherwise hee hath appointed to exercise you with pouertie, know that hee who hath the heartes of all men in his hands, can easilie for your comfort stirre vp some, who by their liberalitie towards you, shall *provide themselves bagges which waxe not olde*.

Ps. 23. 5.  
\* Note.

Luk. 12. 33

If yee can bend your whole endeavour to the seruice of your God, hee shall satisfie you with the prouisions of his mercie. \* But if otherwise, yee become lewde and prophane, haunting euill companie, the verie canker and cut-throate of all godlinesse, yee shall neuer prosper ; no, not ; though by a painefull drudgerie yee should drawe out the verie life-blood of your heartes. It is not earlie rising, nor late going to bedde, but God's blessing that enricheth.

\* Note.

A Prayer.

*Now the Lord of Grace blesse you, mine heartes. The Lord teach you to set and seale these comfortes with prayers and patience vpon your heartes. And seeing the dayes are now euill, even the dregges of dayes ; I intreate the Most High, to graunt you grace hourlie to renewe and strengthen your watch, that your heartes and spirites may bee preserued vnblameable, and that vntill the day of his most glorious appearance. AMEN.*

A DIVINE AND HEAVENLIE DISCOVRSE,  
FIT TO BEE READ TO THESE THAT ARE CONVEENED IN  
THE HOVSE OF MOVRNING, THAT THEREBY THE LIVING  
MAY BEE REMEMBERED OF THEIR MORTALITIE.

**D**EARLIE Beloued, this our godlie Friend, one of God's excellent ones is now deceased, and that peaceable like a Lambe into the armes of his God, who hath euerlastingly fast bound his Soule in the bundle of life. The death of such is often a fearefull presage of much anger and euill to come.

His Soule is now glorious in the Heauens, like a Starre newe created in the Skie. It is now liuing the life of God aboue, where it is filled with the infusion of that righteous-

nesse which wee haue heere on earth but by imputation. Hee hath now all God, and all that is in God, in vnspeakable perfection, beeing in that place where *God is all in all*.

At last after sore fighting and bitter bickering, as diuerse godlie persons haue seene, thorow the bent brows of an angrie Iudge, hee hath seene the yearning and relenting bowels of a louing Father. Now after his Battell ended, hee hath surrendered the Spirit. \* *Clepsydra effluxit*, his *houre glasse*

\* Note.

is now runne out, and his Soule is come to its wished home, where it is free from the fetters of flesh. Now from the changing turnes of time, hee is at last come to Eternitie.

\* Note.

\* Thorow manie seas of sorrowes, both bitter and brimie, hath hee sailed, before that hee could arriue at that blessed Port. Our heartes cannot bee but sorrowfull, to bee depriued of

such comfortable companie as was his. But heere is our comfort and the matter of our joye, hee is well and shall bee so for euer. \* By the mercie of his God, hee is now passed ouer the *knoppes of the mountaines of miserie*, and thorow the *muddie myres of sinfull mortalitie*, thorow fearefull tryals and troubles, euen from the dyets of grace to the dainties of glorie, from the *Villages* of this world vnto *euerlasting tabernacles*, farre aboute the rouling wheele of all changeable pleasures and smarting paines.

\* Note.

Cant. 1. 11.  
Luk. 10. 9.

Poore man's life on earth is like a *restlesse whirle-gigge*, whirled about. The mouing heauens are the place of our rest, and the resting earth is the place of our restlesse motions. \* The way of this life, as wee may see, is not adorned with *Violets* and *Roses*; no, not. It is full of *rubbes*, and *thornes*, and *pricking whinnes* of piercing griefe. O with what paines hath his sillie Soule, sought vp the sweete streames of God's mercie vnto the Fountaine itselfe, which is into the Heauens!

\* Note.

God in great mercie, hath now at last, after manie dolours and bitter bickerings, put his Spirit into the actuall and full possession of his celestiaall joyes. *Thorow fire and water the Lord hath brought him out into a wealthie place*. Now hee is free from the bodie of bondage, which did hang so fast on. His Soule is set out of the reach of all troubles and sublunarie toyes. Now blessed bee our God! hee is no more lyable to our sinfull mortalitie. Into this earth a gulfe of corruption, God at last hath recompenced his light affliction with an euerlasting weight of glorie. O but hee hath had a paine-

Psal. 66. 12

\* Note.

full time in his sicknesse ! with manie deepe sigh and heauie grone hath hee beene heard in his feares. His face could neuer bee dryed for teares continuallie trickling ouer his cheekes. \* Happie is hee now, for all the cloudes of his sinnes haue beene dissolved by the raine of mournfull teares, wherewith all Soules must bee baptised before that they can bee members of the Church Triumphant. Now blessed bee God, all his teares and his trauels are turned into triumphs. If men shedde not teares on earth, God cannot wyepe them away in heauen. All, as wee, must fight the good fight, before they can catch the Crowne.

\* Note.

\* Let vs all learne in him, and in this House of Mourning to see and consider the end of vs all, that while wee are liuing, wee may lay it to our heartes, and make it a matter of our night's meditations. \* Happie and thrise happie is hee that can practise that saying of *Iob*, *All the dayes of mine appointed time will I waite, till my changing come.*

Iob, 14. 14.

\* Note.

It is good that wee euer bee vpon our garde, well prepared for our last departure and finall accounts. \* No man can tell how soone hee shall bee arraigned in the great Iudge his Consistorie. The day of this life, wherein onlie wee can worke, declineth apace. The fearefull night cloude hath taken post. So soone as it shall come, man shall bee discharged to worke anie more.

It is good often to consider (lest wee should dote and dreame of immortalitie heere,) that the *short threede of this life* will bee soone drawne out to an end, that by such thoughts wee may learne in time not to bee taken vp with *abortiue earthlie pleasures*, which *perish in the budde.*

\* Note.

What is this earth but a muddie myre ? What is poore man's life on this earth but a *map of miserie* ? \* The best of it is white and blacke *checker worke*, mixed with paines and pleasures, lashes and laughters. *Euen in laughter the heart is sorrowfull, and the end of that mirth is heauinesse.*

Prou. 14.  
13.

\* Note.

This godlie man's death should bee warning for vs. \* Death knocking at our neighbour's doore should remember vs of our mortalitie. There is no case of humane calamitie, but it is insident to all. In this our olde friend wee may see and reade that wee haue none abiding heere. Hee is now gone to his *long home* by the way of all flesh. \* Aboue the *rouling circumference of heauen* hee hath found the *center of his rest.* Nature's necessitie subjecteth all flesh to mortalitie.

Eecl. 12. 5.  
\* Note.



Hee is gone before vs, from the *land of the shadow of death*, thorow the *valie of the shadow of death*, vnto euerlasting felicitie ; and wee all, soone or since, must all treade the same way. Let vs prouoke our watchfulnesse with this, that wee shall goe to him : but hee shall no more come to vs. Let vs worke while the day lasteth. \* Before wee bee *benighted by death* let vs wot where wee shall get a lodging. So long as wee haue breath and beeing let vs like *Moses* bee instant with God in prayer, that hee would *so teach vs to number our fewe and euill dayes, that wee may applie our heartes to wisdom and to well doing.*

Isa. 9. 20.

\* Note.

Ps. 90. 12.

Wee haue all great neede to goe to this Schoole for the learning of that lesson ; because death in this narrow passage of mortalitie stealeth vpon vs all with insensible degrees. The course of our dayes is like the course of the *Sunne, the ruler of the Day*, whom our *owlish eyes* cannot perceiue to moue, though hee *rejoyce as a strong man to runne a race*. Wee know him to bee more *swift than winde* ; yet while wee beholde him in his *course* wee cannot perceiue *his motion*. It is euen so of our life. Our dayes runne fast away, but wee perceiue not how. \* It is not long that wee stand, but when wee beginne to fall wee are like the *Yce* which thaweth sooner than it froze. Our life, like *smoke* or *chaffe*, is carried away as with a *gale winde*, and yet wee cannot consider. Oh, that this meditation, like the *Rowell of a Spurre*, could pricke vs forward in our voyage *from grace to glorie* !

Gen. 1. 16.

Ps. 19. 5.

\* Note.

\* Nature hath taught the sillie Birdes, the *Cranne, Storke*, and *Swallows*, our winter strangers, to know their seasons. As if they had numbered the dayes of their absence, they come preciselie at the appointed Spring. The *Salmons* also in their season returne to the place where they were *spawned*.

\* Note.  
Isa. 8. 7.

They, like skilled *Arithmeticiens*, number well the dayes of their absence ; and for no rubbes in the way will they bee moued to *cracke their tryst*.

All this haue they learned in the Schoole of Nature. \* But men, who should haue grace with Nature, forget to desire to returne to their God, who at the first *spawned*, or as Scripture speaketh, *breathed* within them their liuing Soules. Men are often worse then the beasts, who would faine know their duetie, but cannot. Manie men can, but will not, like these whom *S. Peter* calleth *Willinglie ignorant*.

\* Note.

Gen 2. 7.

2 Pet. 3. 5.

The God of grace giue vs wisdom, that before our day

bee spent and our *Sunne set* wee may weigh well and consider how wee may so *live to die* that wee may *die to live*.  
Ezek. 9. 2.

\* Note. \* Happie is the man whom *God his white man* hath in this life marked with the *mourning marke* ! The way to Heauen is not so easie as manie dreame. Oh, how manie

\* Note. lets bee within vs and without vs ! \* O how manie weights hang so fast on, whereby the vnstable Soule of man is tossed and swayed hither and thither !

Seeing this holie man of God, such a strong *Oake*, hath beene so sore shaken, what may wee poore little *shrubbes* expect ? O but wee haue great neede to coffer vp some comfortes against the euill day ! All worldlie helpes depart from vs when wee depart out of this life : but God's fauour faileth neuer. When all thinges haue forsaken vs, then onlie hee will stand by vs, and at last will drawe vs out of this *myrie lake of miserie*.

Happie and thrise happie is the man that is holie heere, whom the Spirit of God may point out with an *Ecce, Beholde a true Israelite* ! Such a man after death shall obtaine a *name*, which shall giue him after death a *second life*. O thrise blessed is hee whom God in mercie remoueth in time, that his eyes should not see *the euill to come* !  
Ioh. 1. 47.  
Isa. 57. 1.

The world now is come to its dregges. From little to little our zeale is come to its last gaspe. Now, if euer, the Church is a *Lillie among the thornes*. Our sinnes are become like *Oakes* ; but our vertues are pinched small like *graines of mustard seede*. \* Wee looke in *drumblie waters*, and therefore wee cannot see our sinfull blots and blemishes.  
Cant. 2. 2.  
\* Note.

Lord, teach vs to growe better, that so long as wee sojourne in these mansions of dying wights, wee may striue without guile to *glid thorow this world*, that at last, following this our olde deare friend, wee may come to him and to all the Sainctes, into that celestiall palace, a place of plentie, peace, and *pleasures for euermore*.  
A Prayer.  
Ps. 16. 11.

#### ANOTHER DISCOVERSE OF THE SAME SORT.

**O** How hard a thing it is for the liuing to remember that wee are but *weedes of a day*, fading and flying *vani-ties* !

\* Note. \* Wee are all heere like poore *Trauellers* who haue farre to goe and little to spend. In our most constant estate be-

low wee are like *Ionah's gourd*, that sprang vp into a night, and withered into another, euen a *toish vanitie*. Iona. 4. 10.

This life, saide a Father, *is miserable. Our death is vncertaine. If it surprise vs vnawares, whither shall wee goe, and where shall wee learne that which wee haue neglected heere?* Men for the most part, wallowing in their sinnes, while they looke most for life, are by their expectation surprised of Death. But, oh then, *whither shall they goe?* Alas, that wee cannot consider while wee haue time and breath! \* Man naturallie is *so dull and dumpish*, that hee cannot imagine that hee is possest with a *melting mortalitie*. \* The best of vs in spirituall matters are *pure blinde*. Wee cannot see farre off, no, that which is neere, euen this *mortalitie among vs, yea, within vs*. \* That which hath *breath* can hardlie thinke of buriall. \* A morning *memento mori* is not able to waken vs, so fast are wee *lulled asleepe* in carnall securitie: euen while the *dead Bell* soundeth wee forget our mortalitie. \* The *House of Mourning* is become an house of drinking, of *snuffing and of sneuelling with Tobacco*. Though wee bee warned, wee are not wiser. August. Consol. lib. 6, cap. 11. \* Note. \* Note. \* Note. \* Note. \* Note.

In *Solomon's dayes*, the liuing in such places *laide such thinges to their heart*. But, alas! euen while in the thoughts of the *gastlie visage of death*, wee are carrying others to the graue, our heartes are not *molten and liquified* for sin, the cause of our mortalitie. \* While wee put our hand to the *Beire*, wee may get some *light sudden flashes of deuotion*, but anone, wee forget that within a short time. As wee do to others, so shall bee done to vs. Euen while wee walke with the dead to the Graue, wee dreame of immortalitie, forgetting our *borrowed dayes*. \* If there bee anie heate of zeale in our heartes, how soone is it cooled! Man's heart is like water, which, as the Learned obserue, *becommeth more colde after the heating than it was before*. Such heate because it is not naturall and kindlie, but forced by fire, it cannot continue, but must bee foorth-with extinguished. \* Man is like an *Horse* that *naturallie trots*, though by industrie hee bee *broken and made to amble for a space*, yet euer and anone hee preaseth to *goe out of his amble* for to *enter into his trot*. While wee are at the *Beire* and the *dead corpes in sight*, an *ambling sorrow* for a space may make the *bowels of our bellie to wamble*; but haue wee once turned our backe Eccl. 7. 2. \* Note. \* Note. Arist. meteor. 1, 12. \* Note.



vpon the Graue, and wee anone to the olde *trot* of our *former folies*.

\* Note. While wee should learne to die, wee *plant ourselues* in the face and glorie of the world. \* Wee are so troubled with *Martha's manie thinges* that wee forget *Marie's best*

\* Note. *part*. \* Manie come to their death-bedde before that they had euer earnestlie thought of their life. They die euen then when they thought to beginne to *amend their life*. Thus as yee see they die *deceiued in their delayes*. They die before they know *wherefore they liued*. Their *Sunne* setteth while they are entering *on the journie*. The *euening* of their *life* is the *morning* of their *task*. By, *by* and *base*

\* Note. *respects* their mindes are carried *on the by*. \* Foolish fancies creepe in by stealth, and slilie insinuate and winde in themselves into their heartes, wherein beeing once fast coggled, they keepe the minde musing on vanitie till the *Sunne of their life bee set*.

While their time is thus spent, they can do nothing but lament the losse of that which they cannot recouer.

*Vitæ summa brevis, spes*

*Nos vetat inchoare longam.*

\* Note. \* *A short life is not for long and large projects.*

\* Note. \* Poore man is sent vnto this world for a great businesse to bee done in a short time. Hee must first of all glorifie his God, and in that doing, hee must worke out the great worke of his Saluation. All the time allotted to this businesse is but *threescore and ten years*, or *foourescore* at the most. But, alas! most men sleepe both the *morning and noone of their life*. And yet, which is worse, euen while they see their *Sunne* going downe, and posting to the west, they haue no care to *redeeme the time*. At the comming of death, their assigned businesse is scarcely well begunne. \* Most men are so miserablie muffled, that they cannot see the sand of their *houre glasse* in a continuall course. Oh that wee were wise to bee forearmed for death, whereof wee are forewarned! As the *Canaanitish woman* picked comfort out of the reproachfull name of *Dog*, so out of all thinges should wee without *daintie nicenesse*, bee storing vp comfortes for to vpholde vs in our last and most heauie houre. But oh, where is the man who is carefull to redeeme his *euill and idlie spent houres*? O foolish man, fye vpon thee! shall the *fickle folie of an houre* cost thee the losse of that *glorious immortalitie*!

Wilt thou not thinke in time, that *grimme death* shall come at last like an *armed man* for to bereaue thee of thy Soule, thou neither can tell *how, when, nor where?* \* Happie is that man whose *journie, time, businesse, and breath.* are finished together! Happie shall that tryst bee, when these foure shall finish in *immortalitie!*

\* Note.

It is good that in time wee set all the powers of our Soule *vpon Christ*, that out of his *Sacred person* wee may sucke *the influence of his goodnesse*, whereby wee may bee saued from the *traines and treasons* of the Deuill. \* Hee is euer *readie to strike fire with his frezell and his flint, if wee will finde him tinder.* Oh that our heartes continuallie could minde *things that are aboue!* All thinges belowe are vn-constant. *As water they slide away*, but God's fauour is more fixed than *Mount Sion.*

\* Note.

Col. 3. 12.

What an *heart-scalde* should this bee vnto vs, that wee haue so long neglected this *best part*, not remembering our latter end. Let vs now therefore consider in time, that wee are all into this world but *Tenants at will.* Prince, people, great and small, all must leaue this *Cottage of clay*, at the first warning. Pale Death at its first approach, will anone change the *copie of their countenance.*

*Stat sua cuique dies.*

*Euerie man's day is set.* None can transgresse his appointed houre. God absolutelie at death must bee obeyed. None by force or fauour may *sit his summons.* Wee by the death of others, are all lawfullie forewarned to flit and remoue. All thinges *aboue vs, beneath vs, about vs,* crye vnto vs, that wee must shortlie leaue this world for to goe *sleepe in slime.* No contentment of man belowe can out-last the date of *fourescore years.* O Lord, open our eyes, that wee may see how the *fickle figure of this world passeth away.*

\* Happie and thrise happie is hee, who after the *bitter and bloodie Battell* of this life, is with olde *Simeon, departed in peace.* As the life of the godlie is *gracious*, so is their death *precious.* This wee learne in Scripture: *Precious to the Lord is the death of his Sainctes.* \* But as for all the wicked, who while they liued, did *justle out of their heartes all feare of God*, they shall bee so wrapped in his wrath, that their heartes shall bee *slitted with sorrow.* \* While the godlie with *Elias* shall bee princelie carried into *God's royal coach* vnto heauen, the wicked *Ahab* shall bee sent into a

\* Note.

Luk. 2.29.

Ps. 116. 15.

\* Note.

\* Note.

\* Note.

*bloodie Charet* vnto hell, depriued of all these comfortes which they on earth did most eagerlie desire. All their princelie pleasures shall bee followed with pinching paines. \* Such will boast boldlie before death come, but at the slight and light touch of a *Feuer or Floore*, they quicklie plucke in their *snail's hornes*, like *Ahab* lowring in sacke-cloath. When sicknesse beginneth to laye siege to their noble parts, they weaklie waile and womanlie lament. Then know they, but too late, that man's life is but *a winde in a worme*.

\* Note.

\* O happie is that man in whose heart Christ hath grauen deepe the shape of himselfe in this world. When Death shall come then shall hee know what blessed treasures of contentment God hath stored vp for his beloued. When the Soules of the faithfull, which on earth haue beene endued with a matchlesse concurrence of diuine graces, shall come out of their bodies, Christ, the Father of mercies, shall cast the armes of his compassions about their neckes. At their first entrie into Heauen, hee shall giue them *the comfortable kisses of peace*.

A Prayer.

Lord, soften our stonie heartes, and enlighten our mistie mindes, that all our joye may bee in enjoying thee, in whom is *fulnesse without dislike*. *O satisfie vs yearelie with thy mercie*, the fairest flower of the *Garland of thy Majestie*.

Ps. 90. 14.

While wee remember the death of others, make vs carefullie to studie vnto newnesse of life, that in this life wee *dy-ing vnto sin*, may after death liue vnto Thee, and with Thee, *vnto the vtmost bound of the euer-lasting Hills*. *AMEN*.

Gen. 49. 26

# FINIS.





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